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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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Gift of Mrs. Ada M. M. M.





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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, APRIL 7, 1910

No. 1

EDITORIAL

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God."

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Practical Talks.—On another page we print the first of a series of articles consisting of fifteen practical talks by as many brethren of wide experience. Bro. Heatwole starts off with a practical talk to our young converts. This will be followed by other talks along other lines, which we trust may be read with interest and profit.

A glance at our announcement column reminds us that conference time is coming on. Our prayer is that they may all prove to be a spiritual uplift to all who attend, and a real help to the Church at large. The more prayerful meditation beforehand, the more helpful these meetings will be. May the Spirit of the Lord be the ruling power in them all.

On another page will be found the last of Bro. Ressler's series of articles on "Behold the Fields." We trust that these articles may have been read with profit by many readers, and the pointed and practical truths may not be lost in our lives. Next week will appear the first of another series of articles by the same writer on the subject, "What Now?"

Minister Ordained.—The Diller congregation, Cumberland Co., Pa., took votes for a minister to fill the vacancy caused by the death of Bro. C. R. Burkholder. Bro. Isaac Eby of Kinzers, Pa., preached the ordination sermon, and he was assisted in the work by Bro. Benjamin Zimmerman of Shiremanstown, Pa. There were two brethren in the lot, which

fell on Bro. Walter A. Charlton. May God bless him in his responsible calling.

As the letters on our correspondence pages indicate, Easter day was profitably spent in many of our congregations. The joyful story of Christ's triumphant resurrection should often ring in the ears of our young people, and we know of no better time to tell the story than on the day set apart to the memory of this important event. As our interest in this inspiring theme increases, our interest in the festivities of the pleasure-seeking world decreases.

Speaking of pleasure-seeking, the highest and most soul-satisfying form of pleasure may be had without the seeking. A well-known evangelist in a widely copied article is quoted as saying among other things that the Bible admonition is not, "be ye happy," but "be ye holy." Yet those who fully conform to the latter are sure to have the former. For instance, who was it that enjoyed Easter day more than did those who devoutly worshiped the Lord and Savior because of His leading the way in triumph out of the grave? Duty well performed insures happiness richly enjoyed.

Did you ever notice that the man who is noted for his zealous, prayerful, unselfish devotion to the cause of Christ is seldom noted as a complainer? So long as Israel moved forward at the command of the Lord there was nothing in evidence but a triumphant march toward the land of promise. But when they halted, when they were attracted by things along the way, when they consulted their own feelings instead of the word of the Lord about hardships and obstacles in the way, then it was that there were murmurings and complainings and rebellion against God and against Moses. So it is at the present time. The wail of "the way seems hard" or "I have been mistreated" seldom comes from him whose daily life tells the story of "I must be about my Father's business."

Destructive Influences.—A brother sends us a letter which he had just received, telling of the apostasy of "the nominal Christian Church," and of a new book which may be purchased for the remarkably low price of ten cents. The author of the book claims special revelations from God, having received light which was withheld from the earlier reformers, as for example Luther and Wesley. The letter further stated that the author wishes very much to enlighten all people, and if he only had money enough he would like to start a new paper in which would appear a commentary on the entire New Testament, with room for replies for or against his wonderful discoveries.

The letter in itself does not merit any notice in these columns; yet because of the fact that it is but one among many efforts to draw our people away from the true faith of the Gospel, it was thought that perhaps a note of warning might not be amiss. There are so many proselyting sects at work, vigorously trying to get their doctrines spread among our people that there is hardly a community of our people in which there are not a few members who are more or less affected with some foreign doctrine or doctrines.

As a rule these proselyters edge their way in among us by the circulation of some book or paper which advocates most of the things which we advocate and condemns most of the things which we condemn. Having gained some foothold, they push their literature vigorously, while their workers among us give us solemn assurance that they have a very high regard for our people; that their faith is practically the same as our own, only we have a few things about us which, for some reason, we failed to get quite right. It may be that our baptism is not quite right; or that we are not spiritual enough; or that we have been keeping the wrong day for Sunday; or that we are too churchy; or that we have a few old foggy notions that are a hindrance, as for instance plain clothing,

(Continued on page 3)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

WHERE JESUS REIGNS

Where Jesus reigns there is no fear,
No restless doubt, no hopeless tear,
No base deceit nor faithless prayer,
No angry strife or weak despair,
No greed for gain nor selfish pride,
No bitterness for aught denied,
No evil tongue, no cruel arm,
No envy, hate, nor wish to harm,
No wicked lust, nor trace of stains,
But all is pure where Jesus reigns.

Where Jesus reigns there is no night—
For He is Wisdom, Love and Light;
No raging sea nor tempest dread,
But quietness and calm instead;
No anxious care, no blind unrest,
No heavy heart by guilt oppressed,
No discontent, no gloomy days—
But highest hope and sweetest praise;
No stumbling oft nor galling chains,
No shame nor sin where Jesus reigns.

Where Jesus reigns there's Joy untold,
There's wealth that's richer far than gold,
There's service glad and courage true,
There's power to be and strength to do,
There's sacrifice and sweet content,
There's grace divine and mercy sent,
There's triumph over self and sin,
And blessed peace abides within;
There's truest faith that never wanes—
There's love supreme where Jesus reigns.—Sel.

BOND OR FREE: WHICH?

(Romans 6:16)

By A. K. Kurtz.

For the Gospel Herald.

God in His infinite wisdom has created us free agents. In this sense we are superior beings and are responsible for that which we will to do or not to do. This will governs our conduct. The affections lie back of the will, and are its solicitors. It is in the power of the will to control these solicitations. Failing in this, we become servants to these affections or lusts.

The appetite is perhaps the most common solicitor of the will, and oh, how many yield to these solicitations. Just think of the great number that have yielded to these solicitations to take of the intoxicating cup and have made slaves of themselves and have been a curse in place of a blessing to others. Then think of the number of those who have failed to exercise their will power over other forms of appetite, such as gluttony, the use of tobacco and other narcotics which have enslaved them.

The young boy or girl longs for the years of maturity when they can be their own masters; but how often use their liberty to enslave themselves, losing will power and have become mere machines controlled and governed by appetite, lust and passion.

Reader, how is it with you? Can you

say to appetite, "Thus far and no farther?" Is I Cor. 10:31 your rule of living?

Is it not a fact that those that are "Christ's and have crucified the flesh with the affections and lusts thereof" (Gal. 5:24) are in reality the only free men living? They have come out from under the yoke of bondage, are free from condemnation, and by the grace of God through the exercise of their will power have been able to control every carnal appetite and are therefore free men in every sense of the word.

This freedom is the heritage of all that repent and believe the Gospel and give the Holy Spirit (not appetite, lust and passion) right of way in the heart.

Smithville, Ohio.

THE SERMON ON THE MOUNT

By S. M. Schrock.

For the Gospel Herald.

In the Sermon on the Mount, our Savior gives us a clear and concise explanation, setting apart the Law and the Gospel, which are two separate and distinctly different principles (John 1:17). When we try to make the Law like the Gospel, and the Gospel like the Law, we are misconstruing God's Word, and will never be able to understand God's perfect plan of salvation.

The principle of the Law is, "The man that doeth these things shall live by them" (Rom. 10:5), that of the Gospel, "He that believeth on me hath everlasting life" (Jno. 6:47).

This life, which is given unmerited, unconditionally, saving by faith only (Gal. 2:20), is the same life which is promised by the keeping of the law. The living faith, "Which worketh by love," through which this life is obtained, worketh in us obedience to all His commands.

But now, do not at least some of the commandments stand today, and I must try and keep them, still more and more, and as, because of my weakness and imperfection there are, and always will be, sins of commission and omission, does not God accept an honest, willing heart, and, for Christ's sake, take my will for the act? Yes! but not until I cease to seek to be right with God by keeping the commandments, and, "through the law, die to the law," and so remain. (Gal. 2:19, 20.)

For as long as I am not dead to the law, the law judges me and will condemn me; but if I die to the law, and remain dead (V. 20) the law can no longer judge me, because my connection with the law is entirely severed by my death (brought about by the strength of the law), but I am given to another, whom I serve, Jesus Christ (Rom. 7:4), who at once promises and gives me life without the keeping of the commandments, and judges me, not according to His righteousness, but according to His great love and mercy. And my sincere longing and earnest desire to keep His command-

ments perfectly, is satisfied in Him, who fulfilled all the requirements of the law for me, imputing to me (by faith) His righteousness, which is acceptable in the sight of God, relieving me from all condemnation (Acts 13:39).

We see then, that righteousness is not obtained by the keeping of the commandments (Gal. 2:21; 3:21; Rom. 7:10, 11). Though the commandment is holy, just and good, it after all "was weak through the flesh," and could not justify, which does not mean that the commandment was weak, but the weakness of man's flesh, by reason of which, neither are we today, nor were the people of God under the old dispensation able to keep the law perfectly (Heb. 9:7; 10:3).

We see then, that by the strength of the law we are all under a curse, for which reason the law is called "The yoke of bondage" (Gal. 5:1; Heb. 2:15), "The ministration of death," and "The ministration of condemnation" (II Cor. 3:7, 9). Christ became our Savior, by doing that which we could not do, thereby delivering us from this dreadful curse and death, and in this way, "became the end of the law for righteousness to all them that believe" (Rom. 10:4).

When Jesus said to the young ruler, "If thou wilt enter into life, keep the commandments," He did not mean that he should try still harder to keep the commandments, but pitied him ("loved him") and used tact and wisdom to show him that he was yet a stranger to the righteousness of God required in the law, which he vainly imagined he possessed, but which neither he, nor any one else ever obtained by the keeping of the law, because it cannot justify, and therefore can not make perfect.—"Wilt thou be perfect?"—"Follow me." He needed a Savior, and regeneration, the same as any other sinner.

When Jesus said, "Ye have heard that it has been said," He had reference to the law of Moses given to the children of Israel, and not to what the Jews believed and taught. "An eye for an eye" and "A tooth for a tooth," and "Love thy neighbor and hate thine enemy," means to recompense, to make compensation for evil, or to resist, as Christ said, "But I say unto you, that ye resist not evil" (Ex. 21). It was because of this compensation, that the cities of refuge were instituted, of which we read in Num. 35:33, making this compensation especially clear.

Without this compensation, the law could not have been a law of perfect righteousness, and the cities of refuge point forward to Christ, the true and perfect refuge, in whom we hide from the terrible revenge of the law.

Jesus tells us to love our enemies, not because it is legally right, but because He delivered us from this judgment or compensation due us by the strength of the law (loved His enemy) and we in return, out of love and gratitude to Him, drop this recompense, or compensation for evil, and instead, love our enemies.

For this wonderful love of God, this perfect teaching of nonresistance, and the blessed refuge for the poor, lost sinner, the merciful Father in heaven be praised forever.

Harrisonville, Mo.

CHRISTIAN LOVE

By A Sister.

For the Gospel Herald.

Love, like light, shines on, however it may be received. Men may hate it, but love continues. They may get so hardened as not to be influenced by it. God loves them still. Every child of God should be quickened by the love of God. It has been truthfully said that love is the greatest thing in the world. To this might be added that it is also the greatest thing in heaven. It is the abiding characteristic here and yonder. The gift of prophecy, the knowledge to foretell future events and to speak with ability the word of God (I Cor. 14:3). This is a gift worth striving after. The man who is able to disclose the mysteries of the Word of God and do it in a way that brings about results, certainly holds a high position, both in the sight of God and man, for whose glory he uses the gift. Faith that worketh by love is the faith recommended by the Bible. Love is entirely unselfish, not easily provoked. When the heart is full of love, the soul is not soon disturbed, remembers the good done and forgets the evil suffered. The true child of God always rejoices when the Gospel prevails, is glad when it triumphs over the evil. May God help us to obtain, maintain and cultivate these admirable qualities of Christian love. Love knows no defeat and endures at all times. Eternity will not outlive love.

Marion, Pa.

VICTIMS OF FASHION

The following item of news, clipped from the *Berne (Ind.) Witness*, and sent us by bro W. H. Miller of Wellman, Ia., is one of many illustrations showing the power and folly of fashion. Those who are responsible for the unfortunate condition of those girls are (1) the money changers who find this business in other people's follies a profitable business, and (2) the devotees of fashion, whose patronage makes the business possible. Though every dealer and every patron of these foreign "rats" were afflicted with leprosy, it would still be a slight affliction compared with the moral leprosy, pride, which calls for such foolishness.

Twenty-nine Leper Girls are Transported

Columbia City, Ind., Feb. 28.—Mrs. Will Beatty, of Minneapolis, has written to her cousin, Mrs. Lottie McConnell, of Sidney, who was formerly Miss Lottie Compton, of this county, of having witnessed the deportation of twenty-nine leper girls down the Mississippi River to the Hawaiian Islands recently. Mrs. Beatty lives outside Minneapolis, but happened to be in town on the day of the deportation. Attracted

by the crowd she followed to the river pier and there a most horrible sight met her eyes. Twenty-nine girls, twenty from Chicago, five from Minneapolis and four from St. Paul, were struggling with men who were putting them aboard the vessel destined to bear them far from home and loved ones to live the remainder of their lives on a leper's isle. Each girl was clothed in a rubber sack, except her head, and the cries of the stricken young girls were heartrending. The girls were said to have been from big department stores and to have contracted the disease in the hair department, where they made the puffs, rats and turbans from imported hair, which are so popular among the women nowadays. Mrs. Beatty writes she is now sorry to have witnessed the scene, as she cannot efface it from her mind's eye.

(Continued from first page)

etc.; or that we are a little behind the times; or that we are too superstitious about believing everything that is in the Bible; or that we have not yet learned the latest about how it will be at the second coming of Christ; or that we have dropped a few things, such as fire baptism, cloven tongues, etc.—these are but trifles; but still enough to keep proselyters from being one with us, and now if we can but modify our notions and customs a little, and espouse the special panaceas for all ills which they so vigorously champion, we will be fully as good as they are and may be able to do a mighty work in bringing the world to God. After they have won a sufficient number of our people with their seductive wiles, they drive their points harder, with the result that here and there a few families are persuaded to leave the Church or become opposers within the Church, and our self-confessed friends become our bitterest opponents, making us all the trouble they can, drawing away all the members they can.

Now, if our doctors were all agreed, we might give them more consideration. But as it is, no two sects among them are alike. About the only point on which they are agreed is that in the main we have the true Gospel ground; but when it comes to making suggestions as to where we might make improvements, they are as unlike as day and night.

Be it said to the credit of our people, there are not many of them drawn away with any one proselyting sect; but there being so many of the sects, new ones springing up all the time, and each of them carrying off a few, in the course of a generation it amounts to considerable after all. In our life-time, a number of sects have come and gone. As we now look out upon the sea of conflicting doctrines, we find ourselves encompassed about with such things as liberalism, radicalism, formalism, fanaticism, materialism, universalism, unitarianism, trinitarianism, adventism, Christian scienceism, Russellism, tonguesism, higher criticism, comeoutism, and a host of other isms too numerous to mention. In the name of broadmindedness, non-sectarianism or interdenominationalism, all of these isms have been plied to the

detriment of the cause of Christ and the Church. We have nothing to gain, and much to lose, by trifling with any one of them. We protest against this proselytism, for the following reasons:

1. It preys upon the vitals of our church organization. It fosters contention and dissension, makes discipline more difficult and weakens the power and progress of the Church to the extent that it stands in the way of unity. But for these outside influences, and the indifference which resulted from the unhindered pursuit of the dollar, there would be no church divisions to record, and no bewailing the fact that whereas there are now about 5,000,000 descendants of Mennonites in America less than 100,000 of them bear the name Mennonite. It is a self-evident fact that we can not prosper much while supplying dozens of other churches with members. We recognize that many of these destructive influences are not within our control. We should therefore be slow to welcome them to our bosoms.

2. Most of these proselyting sects are unstable, unsound and short-lived. How many of those who are now vigorously at work invading our homes and our churches with their literature and their doctrines were in existence a generation ago? How many of those which were active a generation ago are still in existence? How many of our people who were swept away by one or the other of these doctrines have since deserted them, perhaps to lapse into infidelity? How many people, for instance, who were swept away by the tide of Dowism are still glad that they made the change? If Satan can freeze our coldest members in worldliness and destroy our warmest ones in fanaticism, he has accomplished a double purpose.

3. We have the doctrines of the Bible, and we do well to keep them and adorn them with consistent living. We know of no other doctrines which are so completely sustained from beginning to end by a "thus saith the Lord" as the doctrines of the Mennonite Church. We say this, not boastfully, not to say that every member of the Church is what he ought to be; but to state simple facts, and to testify to the folly of forsaking these Bible doctrines for something inferior.

There remains but one consistent position for loyal members of the Church to take. Loyal to God, let us read His Word, obey His teachings, conform to His will, live to His glory. Loyal to the Church, let us frown down everything opposed to its interests, support its rules and regulations, defend and promulgate its doctrines, exemplifying the same in consistent living. With our whole hearts devoted to the cause of Christ and the Church, we will have little time to waste on religious adventurers who, in search of followers, money and notoriety, waste their God-given talents in endeavoring to pull down other churches.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

I. The Christian Standard

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.—Isa. 62:10.

1. *Where do we go for instructions as to this standard?*
A. To the Bible.
2. *Where do we find this standard exemplified?*
A. In Christ.
3. *To what extent may we pattern after men as models?*
A. "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).
4. *What does God expect of His people?*
A. "Be ye holy: for I am the Lord your God" (Lev. 20:7).
5. *What is the first condition in our effort to attain to the approved standard?*
A. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).
6. *Can I do something to merit my salvation?*
A. "Not of works, lest any man should boast" (Eph. 2:9). "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).
7. *Does this teach that our manner of living has nothing to do with our salvation?*
A. No; it simply teaches that the only way to be saved is to surrender ourselves to Jesus Christ, and He will save us; that we can plead no merits save the merits of His blood; that having been saved from sin, we now go forth as new creatures living holy lives.
8. *What takes place in salvation?*
A. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3)?
9. *With what result?*
A. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).
10. *What is a first requisite in following Christ the perfect example?*
A. Selfdenial. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).
11. *What is the advantage in following this direction?*
A. Aside from the fact that God's word and wisdom should never be called in question but always unhesitatingly obeyed, we see in this a substitution of God's wisdom for man's wisdom, and God's power for man's weakness.
12. *What does selfdenial require of us?*
A. That we never consult self-interest when God's will is revealed to us.
13. *Does this impose a hardship on us?*
A. It means a sacrifice, but the gain far exceeds the price. As a rule the wisdom of selfdenial is made apparent in this life; but if not, then in the life to come. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Rom. 8:18).
14. *What is the objection to the idea of following the path of least resistance?*
A. Taking it as a whole, this path always leads down hill.
15. *What motive should prompt us in all our Christian living?*
A. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).
16. *Where does our own glory come in?*
A. God will take care of that.
17. *Are there not thousands of Christian professors who go about their daily tasks prompted by no other motive than that of self-interest?*
A. Yes.
18. *Are they lost?*
A. We are no judge.
19. *What does God say about it?*
A. "No man can serve two masters.... Ye can not serve God and mammon" (Matt. 6:24).
20. *What examples are there recorded in the Bible which show the danger of turning aside from the Lord and working for self-interest?*
A. Conspicuous among the many examples are those of Saul who turned aside from the will of the Lord and lost his kingdom (I Sam. 15:23). Herod also (Acts 12:20-23) stands out as a terrible warning to those who close their eyes to the glory of the Lord and think only of their own glory.
21. *What is the highest form of self-interest?*
A. To work for the interest of the kingdom.
22. *Is not the Christian yoke a galling one?*
A. Only to those who are under the law.
23. *What of those who are not under the law?*
A. They are free men and free women in Christ Jesus.
24. *What assurance does Christ give on this point?*
A. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36).
25. *What is Paul's testimony?*
A. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).
26. *Is the Christian yoke a hard one to bear?*
A. Not if we have entered into this spirit of liberty. Christ's assurance is, "My yoke is easy, and my burden is light" (Matt. 11:30). John says, "His commandments are not grievous" (I Jno. 5:3).
27. *Is the Christian life worth the living?*
A. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (II Pet. 1:3-9).
28. *Are we alone in our Christian service?*
A. No; God says, "I will never leave thee nor forsake thee" (Heb. 13:5).
29. *What is the Christian's encouragement?*
A. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).
30. *Should we be impatient with our lot to the end that we might make more rapid progress?*
A. "But godliness with contentment is great gain" (I Tim. 6:6). "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).
31. *Should we therefore be satisfied with standing still, without a growth or development?*
A. A standstill is impossible. "But grow in grace, and in knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).
32. *How?*
A. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press on toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).
33. *What is the promise?*
A. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31).

In men whom men condemn as ill,
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw the line
Where God has not.

—Joaquin Miller.

Religion with education brings out the young man in all his character; shows the formation and basis of his character and ideals.—P. F. O'Hare.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE SHEAF OF RICHEST GRAIN

He saw the ripe wheat waiting,
All golden in the sun,
And strong and stalwart reapers
Went by him, one, by one.
"Oh, could I reap in harvest!"
His heart made bitter cry:
"I can do nothing, nothing,
So weak, alas! am I."

At eve, a fainting traveler
Sank down beside his door—
A cup of cool, sweet water
To quench his thirst he bore,
And when refreshed and strengthened
The traveler went his way,
Upon the poor man's threshold
A golden wheat sheaf lay.

When came the Lord of harvest,
He cried, "O Master kind!
One sheaf have I to offer,
And that I did not bind;
I gave a cup of water
To one athirst, and he
Left at my door in going
The sheaf I offer Thee."

Then said the Lord of harvest:
"Well pleased with this am I;
One of my angels left it
With thee as he passed by.
Thou mayest not join the reapers
Upon the harvest plain,
But whoso helps a brother,
Binds sheaves of richest grain."
—Eben E. Rexford.

BEHOLD THE FIELDS VII.

By J. A. Ressler.

For the Gospel Herald.

A wise preacher long ago said, "Money answereth all things." He was talking about the things he had seen "under the sun," in the world, the world as distinct from the kingdom of God. While there are many things in this life and in the life to come that money will not answer for, such as joy, peace, health, contentment, and of the greatest it will provide the least—yet even in the things of the eternal kingdom money has its place and our use of it shall be taken as a judge of our conduct and character. The Savior even urges and commands us to make friends with it that will receive us into everlasting habitations.

It is the Lord's field we are laboring in. We are in the field as stewards. We look after the work as those who are to give an account. When the Lord of the harvest comes how will He find our work?

Over here is a neglected corner of the field. There are souls who could be reached by the Gospel if someone were only to go to them and seek them out.

But it costs something. Someone must lose a couple of days' work at home and someone must pay a little carfare every time those people hear the Word. "Better spend the money where it will do more good," says selfish prudence. "Let them read the Bible for themselves," says another cautious one. Is it money that is the cause of the neglect? Does money answer all things in the spiritual world too?

Here is a community that has for years made a good deal of sacrifice in order to attend worship. Their children are growing up under circumstances that make it imperative that every influence for good that is possible should be thrown around them. Their neighbors are, many of them, without the Gospel and do not attend church. With a little expenditure of money their condition might be brought to be much more favorable to spiritual life and growth. Is the little money it takes the barrier that stands in the way? Does money answer?

Again there is a colony of people with whom time has dealt less kindly than with some others of us. The homes they once called home are no longer theirs and a common cause of seeking a home has brought them together in a place provided for such as they by the kindness of the Father. But in order that their physical as well as spiritual wants may be looked after someone must give time, talent, and, in fact, life itself. Who shall give for the Master's sake? There are quite a number who would be willing to help care for the aged ones but it takes too much of sacrifice. One has life-plans for himself to work out, another has life-plans to work out for his children. Both are more or less related to the "money" side of life. So money answers again.

The cry of the heathen has reached our ears. We know their lost condition, and their readiness to accept the Gospel. We know something of the possibilities for the expansion of the work if the needed money were provided. The prosperous year has added so much to our coffers that we are able to make investments to advantage, our money is "tied up," and we ask wearily, "When will the mission in India be self-supporting?"

Is all this the croaking of pessimism or the groaning of despair?

Never for a moment. It is a square facing of the facts in order that the war cry that means victory may be sent pealing out upon the air.

The soldier who is not aware of danger is not in condition to fight. Neither the one who is fearful and afraid. The warfare is terribly real and the enemy is out in full force. The enemy is not content with sowing tares among the wheat but he harasses and molests the reapers and kills them if he can. The reaper needs to work as did the builders of old with a sword in one hand and an instrument of toil in the other.

The Mennonite Church will not allow

her children in other lands to perish of neglect. Too much is at stake. Nor will she allow her institutions to suffer for the same cause. We simply dare not.

We have pledged our good name to see these institutions through. We claim to be and are sent of the most high God to proclaim the Gospel to every creature. For the souls within our reach we, and we alone, are responsible. We dare not look around and say they have others to tell them when to us is committed the task of giving them the message.

Brethren, awake! It is no time to slumber. Beware lest you sleep the slumber of death while the enemy of souls steals away your crown!

Behold the fields! Have you seen them? Only a little glimpse of them? With this appeal we close our vision and ask the question: WHAT NOW?

Smithville, Ohio.

HOME MISSIONS

For the Gospel Herald.

This subject was discussed in young people's Bible meeting in many of our congregations last Sunday evening. At our meeting in Scottsdale, Pa., a good interest was manifested. Following are a few of the thoughts presented:

The mission question is simply the Great Commission to us to go preach the Gospel to every creature.

Children should early be taught to take an interest in mission work. They are our future missionaries.

If all the young men in the country who mean to go to the city can be won for Christ before they go, it will help to solve some of the city problems.

Opportunities for missionary effort are simply opportunities for Christian service. Missionary work and Christian service mean one and the same thing. Those whom we call missionaries are simply Christian workers, working to bring the world to Christ.

When Christ said, "Pray ye," He touched a vital point of the mission question. When we are all in the spirit of prayer, it means much in the way of supplying the field with workers and means.

Christ does not want our money so much as He wants ourselves. Money is but a lifeless medium of exchange. What Christ wants is human souls. When we are on the altar of the Lord, Christ also has our time, our money and our service.

Among the things which should not be neglected in the Christian service is visitation work. When people see that we are interested in them enough to visit them in their homes, it gives them a greater interest in the things we have to say.

—K.

Some people say, "My conscience does not appeal to me along this line." Dear friends, let the Bible appeal to you.
I. R. Shantz.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

RELATION OF HOME AND PULPIT TO SUNDAY SCHOOL

Sel. by J. K. Bixler.

The Sunday school is not meant to be a substitute for religious training in the home. As such it would be a complete failure. What a child can be taught of the Bible in a half hour, once a week, is comparatively little and if that is the full extent of his instructions, it is lamentably inadequate. True, that short period, recurring once a week, is often a blessing to children who come from godless homes, for during it they can be introduced to the Word of Life, "which is able to make men wise unto salvation," and one afternoon's talk may make their hearts burn within them as they meet Him whom to know is life eternal. But as a general thing, the results will be sparsely scattered; they will be here and there if the pupils do not breathe the atmosphere of the Bible school during the days of the week in their homes. And I do not hesitate to say that if children from professedly Christian homes are merely "sent" to Sunday school when Sunday comes, and see no evidence of practical piety in their homes from day to day, their "going to Sunday school" will be in a large measure a farce.

Why do so many boys leave the school when they reach an age which they think is above the childishness of going to Sunday school? Because the atmosphere of devotion there is distasteful to them, or because what they are taught there they see contradicted in the home by the daily lives of those who are professing Christians and members of the church. The inconsistency of Christ's followers is a stumbling block to them and they lose all faith in Christianity, and consequently drift out into the world. If their fathers and mothers instructed them fully in that of which they get only a smattering on Sunday, and so lived before them from day to day as to adorn the gospel of our God and Savior and recommend it to them by the fruits of righteousness, they would not come to look upon the gospel as a nursery affair for children and the profession of religion as hypocrisy. *The reason the Sunday school loses the young men for Christ is because the home never tried to win them for Christ.* The home should work in conjunction with the Sunday school in bringing up the young in the fear of the Lord. And a plea for old-fashioned home piety I wish to make here.

One of the most ominous signs of the times is the decay of family religion.

Account for it as you may, explain it as you will, the fact remains that, as in Elijah's day, the people had forsaken Jehovah's covenant and thrown down His altars, so today the altars of the Lord in the families of His people, the family altars, have been thrown down. Parents and children do not gather on their knees at least once a day as they used to, and listen with hushed reverence to the life-giving words of the Book of God. Family worship belongs to the spirit of an age that is past, to the age of grandfathers and grandmothers, when people found time to give to holy things, when the Bible was the principal book in the house, and the tables were not flooded with newspapers and magazines and books from circulating libraries.

Children in Christian families were brought up in an atmosphere that was pervaded with the inspiration of the Bible itself. They were made familiar with its spirit, its style, its stories, its doctrines, before they attained to many years, without any effort on their part. They drank it in unconsciously, they breathed it as the morning air, they bathed in it as in the sunshine, they grew up into it, making it a part of their very life and nature as they grew up into manhood and womanhood. Rooted and grounded in such a soil, brought up in the nurture and admonition of the Lord, expanding their growing souls to the warm rays of the Sun of Righteousness, drinking in the rich dews of His grace, is it any wonder they grew up into sturdy men and women, pillars in the church, taking the places of their fathers who fell by the way, girding on their armor and buckling on their weapons, strong in the Lord and in the power of His might? And although it is true that godly men sometimes had ungodly sons, and sinners went out from those same pious homes, yet for generations since the Reformation these were the conditions and influences under which the rising generations were brought up. The mould was in the home; there the character was formed, the nature was fashioned before the world was encountered with its cold blasts, its tempestuous storms, its seductive blandishments, its leprous sins, its swirling currents of evil.

The richest heritage parents can bequeath to their children is the sacred memory of a home whose walls were adorned with salvation, where the peace of God garrisoned their hearts, and where the presence of the Master, strange and mysterious, hovered over all. Oh, that all children could inherit this heritage!

It is not only what we hope for the future that makes us, but what we think about the past. Our ambitions and our memories are interwoven. If our remembrances are unsavory they fill us with shame; if they are sad or regretful they act as a drag, as a heavy-weight; we sigh when we think of them, and the man who sighs cannot live as happily as

the man who laughs. But if the memory is full of sunshine then it gives birth to ambition. "Oh, that I may have a home of my own some day like the home of my childhood. Oh, that I may be a man like my father and walk in his footsteps! Let me strive to be like mother and copy her. She is my ideal. The memory of what she was inspires my ambition to be like her."

Parents should so bring up those entrusted to their care that when they pass away from their children out of the realm of the senses their memory, fragrant and ever-abiding, may remain, next to communion with God, the mightiest power in their lives for walking worthy of Him who called them out of darkness into His marvelous light. Yea, that very memory will lead them into fellowship with Him into whose presence their loved ones long ago passed. And children who were taught to love the Bible in their tender years and were followed throughout their after lives by the holy influence of the family circle will not, cannot drift away from the Sunday school, or lose their interest in it. Blessed is the family that can be described as "the church that is in thy house." The church that is composed of such families will have a strong, healthful school, that will not be depleted when the "older members" pass away. There will be a constant inflow of new life, and the stream will not diminish with the flowing of the years, because the source whence it comes is high and full. And if, for any reason, the children do break away and have no care for the things of Christ, their parents cannot bear the blame themselves. But as things now are, speaking broadly of the majority of Christian fathers and mothers, *they are to blame.* And until the family altar is restored and parents there discharge the obligation resting upon them, I see little hope for the Sunday school, even as I despair for the church. And if I accomplished nothing else in my ministry but the setting up of these altars in the homes of those who are His, I should feel that I had done a great work.

And right along with the loosening of the bonds of obligation between parent and child there is the loss of all sense of responsibility toward the church. What their relation is as cause and effect, we may not be able to say, but the crumbling of that altar and the desertion of those pews have gone along together during the generation that is just past. They are inseparably bound together; they are the necessary concomitants of each other; you could not have the one without the other. If the spiritual temperature in the homes of the people is high and warm it will be high and warm in the church also. If it is not so in the church it is because it has ceased to be so in the homes. Either the home or the pew is a good indicator of the general condition of the church at large.

(To be concluded.)

Sunday School

Lesson for Apr. 17, 1910—Matt. 11:1-19
For the Gospel Herald

THE QUESTION OF JOHN THE BAPTIST

Golden Text.—But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.—Jno. 5:36.

John in Prison.—For some time we have been studying about the active ministry of Jesus. We are impressed with His mighty works, and marvel at His power. His sermons breathe forth the purest and loftiest wisdom, and His miracles prove conclusively that the power of God is with Him. His very life proves Him to be more than mere man, and no fairminded man who gives Him unprejudiced consideration can come to any other conclusion than that He is just what He claims—the Son of God.

But there comes an incident that reminds us that we have about forgotten about another important man, who is none else than the heaven-sent forerunner of the Messiah, and who but a few months previous had manifested such remarkable powers that he had hard work in convincing people that he was not the Christ.

John had himself testified that while Christ would increase, he himself would decrease. So it proved to be. Rebuking Herod for marrying his brother's wife, he was thrown into prison. There he lay, the long days dragging wearily along. Reports came to him concerning the work of Jesus. He was indeed doing mighty works, but why should He not use His power in liberating His great forerunner? Then too it is possible that some of the reports carried to him were not altogether true. Be that as it may, and whatever the force of circumstances impressed upon John's mind, he took the commendable way of assuring himself of the facts in the case by sending to headquarters and finding out for himself. So he sent two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another?"

Jesus' Reply to John's Question.—Having considered the circumstances which may have prompted John to send his question, let us now notice the reply of our Savior. He spent no time in sounding His own praises or bolstering up His own claims. He referred to His record, and let that tell the story. He said, "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Here was a record which only the Son

of God could make. The disciples knew that the record had been made, and every one that wanted to could know it. Jesus had manifested His power on so many different occasions that no one could gainsay it. Yet He remained humble, stayed with the lowly and preached the Gospel to the poor. This was both the fulfillment of prophecy and a manifestation of the divine in Christ.

This was all the reply that was made. It told more than a thousand professions of Messiahship without a record to back it up. It is our records, not our professions, that tell what we are.

Christ's Opinion of John the Baptist.—John's disciples having departed, Christ begins to tell what He thinks of John the Baptist. "What went ye out for to see?" He said. "A reed shaken with the wind?.....A man clothed in soft raiment?.....A prophet?" When John's eloquent message and startling truths brought all Jerusalem to his feet, did the people go out to see some mighty man? If they went out to see a man clothed in soft raiment, they were disappointed. That kind of men are to be found in kings' houses. Men of God are not noted for their fine clothing. If they went out to see a prophet, they saw all they went to see, and more besides. He it was of whom it was written, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." As the forerunner of Christ, he stood above the highest of the prophets.

Now, if you want a real picture of true greatness, you will find it in the language of Christ. Look at John the Baptist, humble, unassuming, meek, unselfish, refusing to be honored, clothed in simple apparel, eating a plain food, incorruptible, fearless, knowing only the glory of Him whose forerunner he was, and then hear Christ say, "Among them that are born of women there hath not risen a greater than John the Baptist."

This corresponds with Christ's other teaching on the standard of true Christian greatness as held forth in Matt. 18:1-4 and other places. Yet, lest we exalt Christian graces and make hero worship out of even that, let us listen to the remainder of Christ's declaration on true greatness: "Notwithstanding he that is least in the kingdom of heaven is greater than he."

In other words, the mere condition of belonging to the kingdom of heaven towers above anything in the line of greatness outside of the kingdom, whether the same consists in exaltation in the sight of the world or the possession of real virtue. —K.

"Little children are the true flowers of affection. Like their fragrant friends they neither know their own beauty nor feel their own fragrance, but lavish both on the bystanders."

Our Young People

A THREEFOLD SALVATION.—II Cor. 1:10.

Topic for April 24

MOTTO

"God is our refuge and strength."

STUDY OF THE TEXT

"Delivered."—Past deliverance from danger which Paul experienced in Asia.

"Doth deliver."—Present continuance of Paul is ascribed by him to the present preserving power of God.

"Will yet deliver."—Trust founded on the experience of the past—giving assurance for the future.

OUTLINE STUDY

- I. Basis of All Deliverance.—Heb. 13:8; Rev. 4:8.
- II. Assurance to Us Through Past Experience.—Heb. 12:1, 2.
- III. Assuring Examples.
 1. To Israel.—Deut. 32:7-14; Psa. 105:12-15.
 2. Fulfilled Promises.—Ex. 12:13, 40; Isa. 37:6, 36; Jer. 33:15, 16; Luke 24:46, 47; Isa. 9:2; Matt. 4:13-17; Acts 5:19; 7:54-60.
- IV. Our Present Possible Witness.
 1. The place of our affections.—I Jno. 3:15.
 2. The object of our love.—I Jno. 5:1, 2.
 3. The present overcoming grace.—I Jno. 5:4.
 4. The present spirit.—I Jno. 4:13.
 5. Answered prayer.—I Jno. 3:19-22.
- V. Future Expectation.
 1. Needs supplied.—Phil. 4:19.
 2. Future reality of present assurance.—Eph. 1:13, 14.
 3. Security forever.—Rev. 21:3-5; 22:3-5.

PERSONAL THOUGHT

I owe a debt of gratitude to my Heavenly Father for the record of all His dealings with men of old, for all my past blessings for all the blessings bestowed upon this age and the assurance in my own life. Above all I thank Him for the "Blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works."

SUGGESTIVE ASSIGNMENTS

- I. For Children.—
 1. Commit the 23rd Psalm and recite. Let some one draw out its contents as applied to the three-fold salvation.
 2. Find and commit a promise of God with the words "I will."
- II. For Young People.—
 1. The Work of God in the Past.
 2. What is God Doing for Us Today?
 3. What is Our Hope and Why?
- III. For Older People.—
 1. The Foundation for Our Faith.
 2. Does Experience Prove the Life of Faith Worth While?

"Whate'er thou purposest to do
With an unwearied zeal pursue;
Today is thine—improve today,
Nor trust tomorrow's distant ray."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at P. O. at Scottdale, Pa., as second-class matter.

Subscription.—One Dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD,
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.
Scriptural activity in all lines of
Christian work.
Love, unity, purity and piety in
home and church.

THURSDAY, APRIL 7, 1910

Field Notes

Bro. Henry Hernley of this office left last Saturday morning for his home at Lititz, Pa., for a week's rest.

Bro. J. F. Brunk and wife of La Junta, Colo., after spending some time with the brotherhood near Freeport, Ill., left for Washington, Ill., March 30.

Bro. John L. Zook, who for the past few years worshiped with the brotherhood in Mifflin Co., Pa., has again moved with his family to Garden City, Mo. Friends desiring to write him will please note the change in address.

Aged Bishop Gone.—Bro. Joseph Beler of Schirmeck, Upper Alsace, Germany, one of the most widely known ministers of the Amish Mennonite Church in Alsace, passed to his eternal reward, Feb. 20, after a faithful service as bishop in the Salm congregation for over forty years.

Bro. Abram Metzler of Martinsburg, Pa., spent last week with the Mission at Altoona, Pa., in the interests of the cause. When we last heard from the work at that place, nine had made the good confession. Bro. Metzler writes encouragingly of the work at the new mission. The Lord bless the work.

The meetings at the Springdale Church near Waynesboro, Va., closed on Tuesday evening, March 29, with good interest. A number of souls came out on the side of the Lord, and the congregation feels encouraged to press on in the good work. From this place Bro. Shetler went to the Hildebrand Church to continue his labors for a season.

Bro. J. P. Miller of White Cloud, Mich., writes us to change his mail to Elmira, Mich. This is in Otsego county, where Bro. Miller, Bro. Eli Zook, the deacon of his congregation, and a few other members are laying the foundations of a new congregation. The congregation at White Cloud remains in charge of Bro. Thomas Nelson, ordained within the past year. May God bless and prosper the cause at both places.

Correspondence

Newville, Pa.

On March 27 our Sunday school at the Diller Church was reorganized for the year. The following officers were elected: Supts., Jacob N. Burkhart, Jos. W. Lehman; Sec., Ida Burkholder, Maggie Lehman; Treas., E. L. Burkholder.

Cor.

Continental, Ohio

Dear Herald Readers, Greeting:—On Sunday morning, March 27, we reorganized our Sunday school at the Blanchard Church with the following officers: Supts., Lewis Strite, Harry Brenneman; Sec., Lottie Strite; Treas., Lawrence Strite; Chor., E. Good.

Kalona, Iowa

Dear Herald Readers, Greeting:—On Sunday, March 27, fourteen young souls were taken into church fellowship by water baptism and one by letter. May God bless those who have accepted Him, that they may be valiant soldiers of the cross and a power for good in the Church.

Bro. J. K. Yoder of Iowa Co. preached at East Union Sunday. March has been a very nice dry month and health is better than usual.

Yours in Christian love,
J. A. Boller.

Metamora, Ill.

Greeting in His Name:—On Sunday, March 20, votes were taken for Roanoke S. S. officers for the following year, with the following result: Supts., Bros. John J. Smith and Ed Newhouser.

At the same place on Easter Sunday

we had the privilege of commemorating the sufferings and death of Christ by partaking of the sacred emblems of His broken body and shed blood and by observing the ordinance of footwashing. We are glad to say that most of the members were there. May the Lord bless all to the good of His cause.

In His name,
Agnes Albrecht.

Job, W. Va.

Dear Herald Readers, Greeting:—We are enjoying at present a visit from our senior minister, Bro. Christian Good, who accompanied the writer home from a short trip to Virginia. He expects to be with us only a short time, preaching and visiting the work.

The spring season is at hand and the full list of preaching appointments will again be filled, as some had to be abandoned because of the extreme winter weather. As the warm breezes made so by the more direct rays of the sun cause life in nature to be quickened and show forth the progress toward fruit-bearing, even so we hope to be quickened in our innermost being by coming in closer contact with the Sun of Righteousness during these months in which it is most convenient to scatter the precious seed.

Remember us.

H. B. Keener.

Port Trevorton, Pa.

Dear Herald Readers, Greeting in His Name:—On Sunday, March 27, we reorganized our Sunday school at the Susquehanna M. H. by electing the following officers: Supts., Bros. E. A. Shafer, A. B. Ramer; Sec., Bro. Elias Herrold; Treas., Benjamin Brubaker; Librarian, Bro. Benj. Herrold. May God conduct the work as is pleasing to Him.

John Swineford.

March 28, 1910.

West Liberty, O.

To the Readers of the Gospel Herald:—Bro. Eli B. Stoltzfus of Hudson, O., preached two stirring sermons for us at the Walnut Grove Church on Sunday, March 27, and on Monday evening he preached at the Oak Grove Church.

The Sunday school at Walnut Grove was reorganized by electing the following officers: Supts., Earl M. Yoder, D. H. Yoder; Sec., S. B. Plank; Treas., Floyd Yoder; Chor., Addie Yoder.

Yours for the Master,
March 28, 1910. Cor.

Dale Enterprise, Va.

Dear Readers of the Herald, Greeting:—On the second Sunday of March one soul was received into the church at the Gospel Hill Church; also one at Weaver's Church, both by baptism. On the third Sunday two were received at the Bank Church by baptism. They were all young people. May God richly bless them in their new relation, and enable them to render a joyful service unto

their Master. Bro. Henry B. Keener of Job, W. Va., has been here for nearly two weeks. He preached at the Weaver Church on Good Friday, and at the regular appointment at the same place on Sunday, and also Sunday evening. His visit and sermons are much appreciated. He will leave for his field of labor in a few days. Bro. Christian Good is holding continued meetings at the Mount Pleasant Church in Augusta Co., Va., at this time. May His labors be blessed to the ingathering of souls into the Master's Kingdom.

S. M. Burkholder.

March 28, 1910.

Broadway, Va.

Greeting:—We had a fine Easter day here. We reorganized our Sunday school at Zion with our former superintendents. There was a good attendance, and we hope it will increase all summer. We also organized Sunday school at Lindale Church with David Geil and Oscar Wenger as superintendents. We are having good weather, and trees and fields are showing the power of God. Health is good here. Best wishes to all.

Cor.

March 28, 1910.

Mummasburg, Pa.

Greetings of Love in Jesus' Name:—We feel thankful to God for His many blessings at this Easter season. We have fine weather, and health is good, excepting some colds. On Easter Sunday our Sunday school elected officers for the year as follows: Supts., Bros. C. B. Musselman, Frank Stauffer; Secs., Blanch Diehl, Bela L. Bucher; Treas., Bro. S. A. Shue; Chor., Bro. Amos Myer. We felt encouraged to have with us Bro. Frank Stauffer, wife and child from Maryland and Bro. Amos Myer, wife and child from Lancaster county. We hope they may feel at home with us in our community and church. May they be as trees of righteousness which are ever dripping precious fruit around them and their lives shine like star-beams that charm the heart. The arrangement committee has arranged for a program for the Sunday school meeting which, the Lord willing, will be held at this place Aug. 16, 1910. We ask an interest in the prayers of God's people in behalf of the work and workers at this place.

March 28, 1910.

F. E. M.

Tiskilwa, Ill.

A Friendly Greeting to all Readers of the Gospel Herald:—On March 18, Bro. J. F. Brunk and wife of La Junta, Colo., came into our midst, remaining over Sunday. Bro. Brunk preached for us three times. From here they went to Freeport, Ill.

Today, Easter Sunday, we celebrated the resurrection of our Lord Jesus Christ by holding communion. Bro. I. W. Royer was here from Chicago and preached the communion sermon. It was brought

vividly to our minds that "as often as ye eat of this bread, and drink of this cup, ye shew forth the Lord's death until he come," and "if ye know these things, happy are ye if ye do them."

The work of removing the bodies of the unfortunate men who lost their lives in the Cherry mine disaster is still going on. About two weeks ago 61 bodies were removed, and with the exception of a few all were identified. The coal company is settling with the unfortunate families on a basis of \$500 for single men and \$1800 for married men.

F. I. Smucker.

March 28, 1910.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greeting:—On Sunday afternoon, Mar. 27, Bro. Andrew Shenk of Oronogo, Mo., preached at this place. He used for his text I Cor. 15:17: "And if Christ be not raised, your faith is vain; ye are yet in your sins." We were very glad to have Bro. Shenk with us and especially for the words which he spoke.

No services were held in the evening on account of preaching services at the Pennsylvania Church, which are still in progress. May God bless the work to our good and His glory.

Cor.

March 29, 1910.

Lake Charles, La.

Dear Herald Readers, Greetings in Jesus' Name:—We still have preaching every other Sunday. On March 20, we had the privilege of listening to a sermon preached from Luke 11:25.

On Good Friday (in the evening) we had the privilege of listening to a discourse delivered from Jno. 3:14.

From this text we learned of the wonderful love the Savior had toward the human family.

On Easter Sunday we had Bible meeting and the Resurrection for the subject of our consideration.

Jesus opened the way for us to our home with God by way of the cross in that He was victorious over death, hell and the grave.

Now as to affairs of the temporal kingdom, the work is progressing nicely. Some are already sowing their crop.

The weather is quite warm and dry, not having any rain for a few weeks.

Pray for us that we may still continue in the faith.

Cor.

March 29, 1910.

Dalton, Ohio

Dear Herald Readers, Greeting in the Name of Jesus:—As I was requested to write a few lines from this place I will endeavor to do so. At this beautiful season of the year when we can see God's love manifested all about us in nature we feel to say with David, "Oh that men would praise the Lord for his wonderful works to the children of men." While the warm sunshine of nature is streaming down upon us and giving us

new inspiration to go about our natural cares, may the sunshine of God's love also stream down into our hearts that a ray of sunshine may flow out to some one who has not yet tasted of God's love. While the Lord wonderfully blessed us in a temporal way, we rejoice that He has also blessed us spiritually. On Mar. 6, 10 precious souls were received into church fellowship by water baptism at the Pleasant View Church. Also two who had fallen back and were not satisfied with their past life again renewed their covenant with God. On Easter Sunday 6 precious souls were also received into church fellowship at the Martin Church, in the presence of a large congregation. Bro. I. J. Buchwalter officiated at both places. We feel encouraged to press onward in the Master's service. Pray for the work at this place and especially for the young souls in Christ.

Yours for the Master,

Dema G. Horst.

March 29, 1910.

Middlebury, Ind.

(Forks Congregation)

Bro. John Springer filled two appointments at the Forks Church on Sunday and Sunday evening, March 27. His preaching had the right ring—a *more spiritual life*. On the same day our Sunday school was reorganized with Bros. Orie O. Miller and Early Bontrager as superintendents and Bro. Harry Hostetler chorister.

Cor.

March 30, 1910.

Morrison, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—Last Sunday, March 27, five precious souls were received into the Church by water baptism. We feel to praise the Lord that He has put it in the hearts of some to come out on His side. I would ask an interest in the prayers of all God's children that these young souls may prove faithful, and be a bright and shining light unto the world, and pray for those who have made a start but are still holding back for some cause. Bro. E. M. Shellenberger was with us over Sunday, and preached for us Sunday forenoon and in the evening. We are always glad and thankful to have ministers come and visit us. We were also glad to have some of the Sterling, Ill., brethren and sisters with us over Sunday. We have had very nice weather through March. So far there was sunshine every day, and the fields are getting green.

H. T. N.

March 30, 1910.

Fentress, Va.

Dear Readers of the Herald, Greeting in Jesus' Name:—On Sunday, March 27, we met at the house of Bro. A. D. Wenger to hold our services as usual. In the evening young people's Bible meeting, which resulted in six confessions of dear young souls. Praise the Lord. Deacon Clayton Bergey and family of Bucks Co.,

Pa., arrived here March 25. He bought some land, on which he intends building a house and make this their home. Fentress, Va., will be their address. Sister Maggie Buckwalter of Ephrata, Pa., arrived March 30; she will make this her home. Quite a number of families have moved in here from other places in the past eighteen months, "and yet there is room." Our new meeting house is nearing completion. We think it will be finished by May 1, possibly sooner. We feel glad for it, and wish to thank the dear brethren and sisters from different states for their liberal contributions. This was in compliance with Paul's admonition, "Bear ye one another's burdens."

May God bless you for the same.

Yours in the Master's service,

I. W. Eby.

March 31, 1910.

Waynesboro, Va.

(Springdale Congregation)

Dear Herald Readers, Greeting:—The meetings held by Bro. S. G. Shetler since March 17 closed last night.

The first appointment was made for the evening of the 15th and the brother was not able to be here on account of sickness; but Bro. Elam Horst from Wolftrap, Va., came to attend the meetings for a while, and ably took up the work and filled the two appointments previous to Bro. Shetler's arrival. We had the benefit of having twelve Bible lessons taught us, and on Sunday evening he gave one for the children, which was much enjoyed by old and young.

On Good Friday we had an all day meeting. Words fail to express how much all these meetings were enjoyed. There were thirteen confessions. Some are young in years, but how much easier it is to come at the first call, than to wait until they become so hardened in sin that the prayers of the righteous can not reach them, and it is feared they will fight the Spirit until He will no longer convict them. Oh! how sad that there are a number who have attended these meetings night after night, and would not yield to the earnest pleadings and many prayers that were sent to the throne in their behalf.

Let us continue to pray that the many good lessons, and timely warnings given by the brother, may be the means of yet bringing those in who are yet in sin.

Meetings begin at the Hildebrand Church tonight.

Sunday is the day for services at Springdale, when Bro. Shetler will be with us again, if the Lord is willing, and baptismal services will be held.

Instruction meeting on Saturday afternoon. We ask the prayers of all readers that these converts may be bright lights in this dark world of sin.

Bro. Thomas came with Bro. Shetler and spent a week with us. His visit was much enjoyed.

Maggie M. Driver.

March 31, 1910.

Miscellaneous

PRACTICAL TALKS

A Talk With Young Converts

By J. A. Heatwole.

For the Gospel Herald.

My dear young Christian friends, I would like to have a quiet talk with you for a few minutes, and while I do so I want to make the request with one of old, "give me thine heart." In other words, we would like to have your confidence and assure you that it will be our aim only to give you such instruction as may be beneficial for the young (Jno. 21:15).

I feel sure than many of you are anxious to bear much fruit as a branch of the true Vine, and in order to do this you must be in proper touch with Christ, "the true Vine." "Without me ye can do nothing," says Jesus. A life without Him is a complete and miserable failure. If, however, our life "is hid with Christ in God," then Christ will be our life and our being fruitful for Him will be a certainty. How can we help bearing the fruit of the Spirit when we abide in the true Vine and His life flows into our very being and becomes our very life?

Growth is necessary before there can be fruit. "As newborn babes desire the sincere milk of the word, that ye may grow thereby." Here Peter gives us to understand that we are not only to expect a growth, but also names the proper food, and in the closing verse of his second letter he insists that we "grow in grace." Now I am speaking to the same class of people: those who have been saved and are in grace. May it be your earnest desire since you are now in grace to also *grow* in grace.

Three things are absolutely necessary for the growth of a child; namely, suitable food to eat, pure air to breathe, and exercise. Now, as to your supply of spiritual food, I am glad to assure you that our heavenly Father's storehouse is always full, and there is no lack of the very best for our hungry and thirsty souls. Blessed indeed are they who hunger and thirst after righteousness for they shall be filled (Matt. 5:6). Do you get real hungry to read God's Word? Is it a delight to you to be where you can hear the Word preached? If so, your case is indeed hopeful. Only be sure to read or hear read a portion of His Word daily, and never neglect an opportunity to hear the Word preached.

Second, in speaking of pure air to breathe we mean that you should have the proper surroundings. One had just as well expect a child to grow and do well naturally while confined in an old damp, foul cellar as to expect a newborn babe in Christ to make any pro-

gress in the divine life while surrounded constantly by the earthly, sensual, devilish wretches we sometimes see and hear. Seek then the association of those who are God's people, and especially those who have been longer in the service than you have and in whom you can clearly see the evidences of Christian growth and service. I do not wonder at the wonderful attainments of Timothy and Titus when I read at several places in the good Book how closely they were associated with Paul. Someone has said, "Show me the company a boy keeps, and I will show you what the young man will be." Even those of us who are converted are largely what our surroundings have made us. Above all, keep in close touch with Jesus, the One who sticks closer than a brother and whose influence is perfect. Never be ashamed to own Him.

Thus you will be enabled to acquire and exemplify His submissive spirit, life of service, purity of Character, and patient endurance, all of which are the highest attainments and are only attained in this way (II Cor. 2:18).

In the third place never think of being anything but a live, active Christian—one that does with his might what his hands find to do. In this way you get the proper exercise, which is just as essential as food and air. God needs no spiritual gymnasium where young converts are to go to get the needed exercise. The harvest is too great. The laborers are too few for any one to just beat the air. All are needed in the field. The Father says, "Son, go work today in my vineyard." Will you deem it a blessed privilege and opportunity and go? If you do, thank God; the reward will be certain and abundant. The promise is, your strength will be renewed, you shall mount up with wings as eagles, you shall run and not be weary, you shall walk and not faint.

I want to say in conclusion, Be sure you have repented of all your sins and have the witness of a child of God.

Be meek and submissive, ready to learn, have a purpose and by God's help stand by it. Rebuke sin, both by word and example (Dan. 1:8).

Be of service—spend and be spent for others.

Be pure.

Read your Bibles.

Be prompt and regular in attending divine services, and never refuse to do what you are asked to do.

"Pray without ceasing" and you shall be blessed and be a blessing.

La Junta, Colo.

The Bible says that we should train up a child in the way he should go; not the way he wants to go. S. G. S.

Whoever fails to deny himself will be dead, spiritually dead. S. G. S.

AWAKE! CONSIDER! PREPARE!

By Charlie K. Pugh.

For the Gospel Herald.

(Concluded)

"My dearly beloved and longed for," we can not lay too much stress upon our preparations to depart this life. I can not help but repeat the thought given before; viz., that men do not consider the most absolute certainty in this life. Men make the least preparation, take the least precaution, and give the least attention to the thing which is most certain to come.

Think of the preparations that are made for some great national or world's fair! Space and time would not permit us to give in detail an account of them all. Think of the utmost precautions that are taken at such a time to have the stock and every other article on exhibition to be in the best possible condition. Think of what undivided attention is given to the horse races, ball games and the military parades and a thousand and one other things of which it can be truthfully said that "all is vanity."

Think, my dear friend, of all the preparations, the precautions and the attention that is given to every vocation in life in order to be able to successfully cope with the advancing strides of modern commercialism and mount the ladder of fame and wealth!

Please understand me at this point. I do not mean that these preparations for temporal affairs which are not unscriptural are detrimental to spiritual growth and progress; but I do mean that they should not have the preeminence over spiritual interests in the hearts of men and women that they now have generally speaking. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

Now that I have called your attention to these various things, let me direct your minds to something "which is far better," and in the language of the great apostle let me say—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, *think on these things.*" "For to be carnally minded is death, but to be spiritually minded is life and peace." "Therefore we ought to give heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

Reader, are you looking after your spiritual interests as you should? Are you neglecting this great salvation? You

can not answer both of these questions in the affirmative; but the one you answer in that way, may be the one which will determine your eternal destiny. "Where the tree falleth, there it shall be." As death finds you so will the judgment day. You dare not depend upon the preacher who will preach your funeral.

You dare not depend upon the preacher to preach you into heaven after you are dead. If you do he will make a failure in any attempt to get you there. True it is that some ministers are prone to make the assertion on funeral occasions that the departed is now enjoying that perfect bliss over yonder on that golden shore and awaiting the coming of loved ones here below; or that the departed is now suffering the indescribable miseries of hell itself. But, my dear reader, that does not alter the truth of God's Word.

Yes, I know it is much nicer and it is truly consoling in time of such sorrow to think that our departed loved one has gone to heaven and is now beholding the glory of the new Jerusalem. But why should we allow our overwhelmed feelings to dictate to our better judgment, and come between us and God's Word?

Then think of the terrible disappointment and the inevitable sorrow that would await us if after expecting to reach the land of pure delight of which it is said, "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away;" or if, after years of waiting we should die in the expectation of meeting those gone before and when we get over there in yonder bright world our departed loved ones were not to be found!

There is such a thing as living a consistent, faithful Christian life preparatory to death and the judgment. There is such a thing as living an inconsistent, unfaithful, sinful life, traveling the "broad way." We will be held accountable for how we live, but let us remember that "there's a divinity that shapes our ends." God Himself shall be the Judge and determine what shall be the eternal destiny of His own creatures. What saith the Scriptures? Daniel, the great prophet, Jesus, the great Teacher, and Paul, the great apostle, all agree that there shall be a last great judgment day and final separation. Daniel says, "*and at that time* many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus says, "And before him *shall be gathered* all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Paul says, "But why dost thou judge thy brother, or why dost thou set at naught thy brother? for we *shall all stand* before the judgment seat of Christ, and as it is appointed unto men once to die, but after this the judgment."

In the light of these three great authorities, all using the future tense sign, "*shall*," we can not but come to the conclusion that such aforesaid funeral assertions are a little too far-fetched.

I repeat again, I do believe there is a heaven and a hell, and I believe that you and I shall make our abode in one or the other throughout eternity; but not until *after* the judgment of Almighty God. Therefore let us praise Him for having given all men an opportunity or a time in which to get ready for that great day.

Dear Reader, do you realize that "now is the accepted time?" We have not the promise of another day. Like a flash of lightning the telephone bell rings and the news comes that some loved one has departed this life. It may be the news of your death. Are you prepared for it?

Just think, there is not one honest or honorable vocation in life from which Christianity will debar you! And yet, you can not give one substantial reason for not accepting Christ as your personal Savior and living a Christian life. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." "I have set before you life and death:" which will you choose? Jesus says, "Without me ye can do nothing"—nothing so far as your salvation is concerned. Paul says, "I can do all things through Christ which strengtheneth me."

There are just two things for each one to do in order to be saved. Isaiah and Paul plainly tell us what they are. Isaiah says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Paul says, "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith," and in so doing "lay hold on eternal life whereunto thou art also called."

Thoughtfully read the following solemn questions from the pen of A. J. Hodge:

"Are you fit for the kingdom?
Is your heart all right?
Should He call you tomorrow
Could you bear His sight?
Oh, be sure you are ready,
'Twere a fearful plight
To be called to the kingdom
And your heart not right.

"Are you fit for the kingdom?
Are you free from sin?
Are you washed in the fountain?
Are you clean within?
Are you sure of your pardon?
Are your garments white?
Are you fit for the kingdom?
Is your heart all right?

"Are you fit for the kingdom?
Is it wise to wait?
He may call you tomorrow,
It may be too late!
Oh, be sure you are ready,
Enter in before
The good Master hath risen
And hath shut the door!

"Are you fit for the kingdom?
For the golden crown?
With the ransomed to mingle?
And with them sit down?
Oh, then haste to be ready,
Make no more delay!
Lo, the Savior is calling,
Be prepared today!"

May the sunshine of God's love ever cheer us on our way in the pathway of righteousness and may His Holy Spirit ever abide and strive in our hearts and awaken us to our privileges of salvation in Jesus and to our Christian responsibilities: help us, one and all, to consider the things pertaining to God and immortal glory and prepare to meet Him in that day when "at the name of Jesus every knee shall bow.....and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Chester, Okla.

YOKES

By A. L. B.

For the Gospel Herald.

I have been impelled to write an article for the Herald. Some of the main thoughts contained in this article first presented themselves about a year ago. The other night as I lay my head upon the pillow, bidding sleep come, which it did not for some time, the impulse came again to write, and additional thoughts presented themselves.

Possibly this line of thought may seem radical; yet it is founded upon the sayings of our Elder Brother, Jesus Christ, and the apostles.

"Lay not up for yourselves treasures on earth" (Matt. 6:19).

"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

"And having food and raiment, let us be therewith content" (I Tim. 6:8).

"Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

It is well understood by our leading brethren that conference rules must be changed from time to time. The temptations which beset, and the spiritual opportunities which present themselves to the brotherhood are not the same today as they were one hundred years ago. Since conference rules and the Church are for the brotherhood, therefore apparently new conditions and thoughts are encountered from time to time for our consideration and action.

It is not always wise for a conference to act upon new ideas at once, but conferences must wait for their adoption until it is seen that the peace and growth of the church will be thereby promoted.

The subject before us will be divided as follows:

Yokes, Unequal Yokes, Losses to the Church, A Remedy, The Results to be Accomplished, Invitation to Discussion.

Yokes

I am reminded of a brother who was once rich; but because of losses on account of endorsed notes, a son-in-law politician and a certain industrial proposition which apparently was worthy and necessary in a farming community, he has a hard time to pay the interest on loans made on the security of his farm.

I am also reminded of another brother who called on a prosperous brother. He had previously borrowed fifty dollars from him. The second loan was refused. It appears that the prosperous brother refused the loan because he did not approve of the other brother's methods.

I am reminded further of another brother who borrowed sums to build extensively to raise chickens. He has not financially profited thereby.

I am reminded also of a brother who married and his father bought a farm at a price above actual value and the couple settled thereon. The brother's father-in-law and others loaned the entire cost of the farm, the brother not having any funds. The crops had not matured every year, children and sickness have come and the brother is not prosperous.

Some of the yokes which we carry are not placed upon us by others but by ourselves. Many financial burdens are assumed to obtain additional dollars. For some time past we have witnessed what might be called the commercial age. The majority of persons are "hard after the dollar."

I have heard that a certain astrologer prophesied that the commercial age would end about the year 1914. A certain religious sect prophesies that affairs will become more Christlike about that time. Other affairs of the nation seem to indicate some change in the general manner of thinking about money during the next few years, and that the change will be for the better. Be that as it may; it seems to me that even our brethren will become more considerate in their views as to our own rights to our own property in opposition to the God-given rights of our brethren and Spirit-filled workers to our property.

I recall a story of an eminent divine in a large fashionable church in one of the large eastern cities of whom it was said that he gave his salary and all that he had for charity, even to the extent of neglecting his family. Other church officers attended to the temporal needs of the pastor's family.

I cannot recommend the unwise giving away of all in that manner. We must provide for our families. Food must be provided in the summer and stored up for winter use. Even nature teaches this

(To be continued)

AMERICA'S LICENSED SIN

By Ursula Shelley.

For the Gospel Herald.

How our hearts are made to bleed as we see the ruin that comes from the licensed curse of America! Daily the hearts of mothers, wives and daughters are crushed beneath its heels. Yearly the so-called respectable men of America help to elect men to office who uphold the heinous sin of intemperance, and when an opportunity is given to cast their ballot for temperance, the majority have not the moral strength to do it. There are even a few women who say, "We must have license. We can not get a decent meal in our town if we have not a licensed hotel." Far better carry your meals with you into a town that has no hotel than to see the miserable lives of wives and half-clothed children in the town where they have had rum and ruin. (The idea that there must be a licensed rum-hole in connection with a first-class hotel is erroneous. The most respectable hotels do not have them.—Ed.) It seems hardly possible that a professor of the religion of Jesus Christ would sacrifice the souls of our precious sons in order to be comfortably entertained in a rum-selling hotel. How can a Christian be comfortable so near Satan?

O, that we had more real Christians with the courage of their convictions, whose daily prayers would ascend to the throne of grace that the eyes of all people might be opened to the iniquity and soul destroying power of this great curse. My heart goes out to the good, honest, upright Christian men and women who remonstrate against the selling of liquor to their sons, husbands and brothers. To them I say, keep on praying, and some time, if not in this world, right will prevail.

Richfield, Pa.

FLATTERING VS. REBUKING

By S. E. Roth.

For the Gospel Herald.

In Prov. 24:24, 25 we see the contrast between flattering the wicked and rebuking him. It is human nature to shrink from the duty of rebuking the wicked. Many well-meaning Christians try to hide behind Matt. 7:6, but too often they do just what Jesus taught in their efforts to keep "that which is holy" away from "the dogs." See Rev. 22:15.

God commands us to let our "lights shine," etc., and it is our holy duty to do so, and when we are afraid to do so we give the opportunity of shining for Him over to the dogs and they shine (?) for their master!

Too often is the above true. Oh, how sad! See Dan. 12:3, and then the preceding verse, and ask yourself which of these two classes you belong to. Well, that depends upon to which class you belong here.

Woodburn, Oreg.

CHARITY

By Esther Weaver.

For the Gospel Herald.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. 13:13.

"But the greatest of these is charity." If ever I was impressed to write it was the last time I was away from home. I want to ask each one what is the greatest thing that you think about? Is it your singing or testifying? your asking or answering questions in Sunday school? your preaching or personal work? We may do two dozen things and think about each of them more than we do about charity. Paul would say "These two dozen; but the greatest of these is charity." What we do in Christian work is not as important as how we love our brethren and sisters. I would ask each one to read I Cor. 13:1, 2.

Have we the love for our brethren and sisters that we should have? It seems that some do not want to find out. They would rather find fault. I would say to those of our readers who love to quarrel and find fault in church, your love will accomplish more than your criticisms. I fear many are like the boy that I read of: A teacher said to her scholars, "Now, the first one that sees any one look off their book, come up and tell me about it." There was a boy who thought he would watch Joe Smith, to see if he looked off his book. When he saw Joe Smith looking off his book, he went up to the teacher and told her about it. The teacher asked him, "Where did you have your eyes?" He had nothing to say, for he knew that if he had been faithful in looking on his own book he would not have seen what Joe Smith did. So it is with us. If we are faithful in attending to our own duties we will not see so much in others to find fault with.

In I Tim. 4:16, we read, "Take heed to thyself and to the doctrine." We should take so much heed as to how we live, and always show love one to another. We do not realize how harmful it is to simply be lovers of self and how much power there is in true love for one another. It seems that all some people care for is money and dress, and those who cannot keep up with them are not welcome in their presence. How can the love of God dwell in such people? Which is the greater, money or love? It may be that by wealth and vain display we shall be able to please man, but with God we lose power by so doing. I fear if Christ would talk to some people He would say, "You live anything but a genuine Christian." It is natural for people when they hear of visitors coming, to try and have their house straightened up nice and clean. But to have their heart clean and pure for their loved ones to meet them in heaven, they do not try

so hard. But I would say, If the Lord prompts you to submit to His refining love, do not put it off. Think about love. Hubbard, Oreg.

DEATH

By Amelia Conrad.

For the Gospel Herald.

Death is certain and all must meet it sooner or later. If prepared to meet it, it will be but a joyful awaiting to pass over to a better land. By meditating on this subject it may cause worry on account of the dear ones we are to leave behind and a number of other things we might name. But the most important thing to consider is, Is it well with my soul? Each individual can answer this question to himself. It is a pleasure to think of the love of Christ to us poor dying mortals. He has shed His blood for us that we may have life everlasting, where death has no power to come. Think of the carnal-minded trespasser in sin, awaiting the punishment of God and these words, "Depart, I know you not," and must enter an endless hell, whose society is with the devil, there to spend eternity. Choose one of the ways—eternal life or eternal death, and beware of death eternally, and strive to live that when the death angel comes we can peacefully fall asleep in Jesus and meet many of our loved ones gone before.

Woodriver, Nebr.

NEED AND BLESSING OF EARLY PIETY

By B. L. Keener.

For the Gospel Herald.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

We are often made to feel sorry when we hear and know of parents who do not encourage or even keep their children from accepting the Lord when they are young. They want them to enjoy and drift in the pleasures of this sinful world, telling them, "When you are older you lead a Christian life." The children will then give themselves unto Satan and of course will drift in sin, from bad to worse until the parents think they should give themselves to the Lord, but ah! they are not willing. Yes, Satan has them bound in his clutches. Why? Because early piety was neglected. Oh, the prayers that are then offered, tears shed and many an unnecessary sorrow endured. What if the child should die? How sad and what a great responsibility upon you as parents to be the cause that one of your children or kin should be cast into eternal punishment!

My dear young friend, may you

deeply consider this matter before you drift in the world, as it is not necessary, as some of you may think, that wild oats must be sown, or sin committed before you can lead a Christian life. Remember that there will be a harvest of each wild oats sower, and you will have to be the reaper for every seed you sow.

Sometimes we travel on a pike and we come to a place where a road leads to the side, we call it a mud road. Now we can either stay on the pike or turn off. We will get a stained and muddy wagon, a tired horse and lose much time if we turn off; but if we stay on the pike we can escape all those hindrances and reach the place for which we are traveling a great deal easier. So with you, my young friend, when you come to the years of accountability and choose to take the by-road, your life will be stained and marred by the scars of sin; your bodies will become weak and worn out through worldly pleasures; then in such a condition at an old age you will turn to the Lord. Think of the time you have lost and the wonderful good you might have and should have done for which you must be responsible. (Then think of the many young people who were deceived by such false hopes and died before giving their hearts to the Lord.—Ed.)

How then, can you overcome this? By simply not turning off and staying on the road you have been traveling from infancy to now, accept Jesus Christ, be received into the Church and obey the commandments of the Lord.

You may think you are too young to work for the Master, but if you have an obedient life you are then out of the hand of Satan, and the Lord can prepare you for future work, so you have then already accomplished one great work. We know there is need all over the world for men and women who are willing to give themselves wholly and unconditionally unto the Lord, and youth is the time to start and prepare to be such workers. As we live, so will our life be. As our life is, so will be our reward. If the reward be good and great, the greater the blessing. May we then take advantage of the golden opportunities for doing good which come to us daily, that we must not answer for sins of omission, and if the Lord permits us to live to an old age we can then look back and see and feel that our life has proved a blessing to our nation and to our God.

Lititz, Pa.

The translation of the story of "the Man of Calvary" into the language of the soul in the everyday lives of our fellowmen, is a much greater, nobler and more enduring work than the translation of Homer, Virgil, Plato, Socrates and other great philosophers into present-day English.

One of the saddest things in this world is to be misunderstood. A. H. Leaman.

FINANCIAL REPORT

Mennonite Board of Missions
For February, 1910

RECEIVED

Evangelizing

Florence M. Brubaker \$ 5.00
Byler Will 4000.00

Chicago Mission

Mrs. Frank M. Herr \$ 2.21
A. R. Miller 1.00
Catlin S. S. Kans. 8.36

Total \$ 11.57

India

Alfred Rhodes \$ 15.00
Fairview Cong., Mich. 9.50
Sister B., Hopedale, Ill. 75.00
Samuel Gerber 15.00
Turkey Run Cong., O. 4.41
Hildebrand S. S. Va. 5.07
Surrey Cong., N. Dak. 3.00
Gingerich Bros. Calif. 2.00
Blough Cong., Pa. 9.25
Baden Cong., N. D. 3.85
H. L. Denlinger 10.00
Acts 20:35 1.00
C. Ruvenacht 20.00
Zion Cong., Oreg. 15.00
A Bro. Kalona, Ia. 20.00
Cullom S. S. Ill. 10.00
Friends, Pa. 10.00
Sarah Marner 10.00
Logan & Champaign Cos.,
O., Mission Meeting 127.42
Mary S. Benner 10.00
Catlin S. S. Kans. 20.00

Total \$395.50

Fort Wayne Mission

Acts 20:35 \$ 1.00
A. R. Miller 1.00

Total \$ 2.00

Kansas City Mission

Catlin S. S. Kans. \$ 8.36

General Fund

John Barnhart \$ 5.00
Three Sisters 2.35
Middlebury Cong., Ind. 8.66
Forks Cong., Ind. 13.50
Olive Cong., Ind. 15.50
Yellow Creek Cong., Ind. 18.41
A. J. & Sarah Becker 10.00
Mrs. Peter Tschantz 2.00

Total \$ 75.42

Armenia

Friends, Reedsville, Pa. \$ 30.00
Mrs. S. J. Zook 1.00
Orie D. Zook .25
Fannie E. Zook .25
Mission Friends 10.00

Total \$ 41.50

South America

Interest \$ 11.70

Medical Mission

Bethel Cong., O. \$ 14.00

Widows and Orphans

Interest \$ 12.00

Russian Sufferers

Mrs. C. H. Moyer \$ 3.00

Chicago Mission Building

Maple Grove Cong., Ind. \$415.00

EASTERN TREASURER

S. H. Musselman, New Holland,
Pa.

India

Masonville Cong. \$ 48.36
Byerland S. S. 40.00

Bro. & Sister Moore 5.00

Total \$ 93.36

India (New Station)

A Brother \$500.00

General Mission

Jos. G. Horning Trustee \$ 38.00

Welsh Mountain Mission

Weaverland S. S. \$ 34.50
William D. Fretz 20.00
A Bro. Mt. Joy 5.00
J. M. Weber 10.50

Total \$ 70.00

Philadelphia Mission Building

Amanda Musselman \$ 5.00

WESTERN TREASURER

Jos. J. Stauffer, Milford, Nebr.

India

Jos. G. Roth \$ 20.00

Kansas City Mission

Jos. R. Stauffer \$ 5.00

General Fund

Henry Stauffer \$ 1.00
Ben. Ernest 2.00
Jos. Rediger 1.00

Total \$ 4.00

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

Mary Ann Shantz S. S.

Class \$ 1.85

Phares Burkholder 20.00

A Sister (Poole Cong.) .50

Blenheim S. S. Primary Class 2.50

Breslau Y. P. M. 10.00

West Zion Cong. 25.00

Wilmot (A. M.) Cong. 31.00

Mary Bricker 3.00

A Bro., High River 5.00

Total \$ 98.85

LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.

639 W. 18th St.

A Bro. and Sister, Medina

Co., O. \$ 2.00

Katie Amstutz 3.69

E. S. Hallman 1.00

Mary Burkhard 1.00

Sister Hartzler, Topeka,

Ind., 1.00

Sugar Creek Cong., O. 31.35

Friends East & West Union

Congs., Ia. 41.12

J. S. Slabaugh .50

Nettie Showalter 1.00

Sister Oyer, Ill. 2.00

Ben Springer 10.00

Visitors .50

N. L. Kauffman 1.00

Mission Friends 6.00

Minn. and Neb. Conf. 115.00

Chr. Kauffman 6.00

Phebe Smucker's S. S.

Class 13.42

Rent 24.00

Total \$260.58

Fort Wayne Mission

B. B. King, Supt.

1209 St. Mary's Ave.

A Sister, Goshen, Ind. \$ 5.00

A Friend, Medina Co., O. 2.00

Total \$ 7.00

Kansas City Mission

C. A. Hartzler, Supt.
200 S. 7th St.

Amos Neff \$ 5.00
H. Evers 5.00
Elias Swartzendruber 5.00
D. G. Kauffman 1.00
Mrs. Tucker .50
Rent 4.00

Total \$ 20.50

Canton Mission

P. R. Lantz, Supt.
1934 E. 8th St.

Oak Grove Cong., O. \$ 25.00
A Bro. & Sister 2.00
John Hughs 2.50
P. R. Zigler 1.00
C. Z. Yoder 2.34
John Becher 1.00

Total \$ 33.84

Toronto Mission

J. I. Byler, Supt.
1362 Danforth Ave.

A Bro., Alberta \$ 5.00
A. C. Bowman 2.00
Moses Erb 5.00
Mabel Groh 2.00
S. S. Col. 2.23
Freewill offerings 4.01

Total \$ 20.24

American Mennonite Mission

Dhamtari, India

Mt. Lake Cong. & S. S.
Minn. \$ 47.32
N. Dak. brethren 30.00
Phila. Mission Friends 106.00
Eda Albrecht's S. C. class 13.40
Katie Unzicker 37.50

Total \$234.22

Sanitarium

J. M. Hershey, Supt.
La Junta, Colo.

Hospital Fees 35.65
J. C. Yoder 5.00
W. E. Detweiler 25.00
Income from Farm 400.00
G. L. Saxby 2.00

Total \$467.65

Old People's Home

W. H. Miller, Supt.
Marshallville, Ohio

T. J. Reesor \$ 12.00
Rufus Yoder 1.00
Tillie Speicher 5.00
Lottie Hall 2.00
Cassie Miller 20.00
Sarah Johnson 12.00
Anna Amstutz .60
Flora J. Smith 2.00
Mary Ann Lehman .60

Total \$ 55.20

Orphans' Home

A. Metzler, Supt.
West Liberty, Ohio

Arlie White \$ 5.00
Ada Ashenfelter 2.25
Bro. & Sister, Medina Co.,
Ohio 2.00
Leona Conner 4.00
Auditor Paulding Co., O. 26.00
J. H. Bishop 10.00
Bess Jerome 6.00
Mrs. Matish 5.00
Abram Culp 2.00
Barbara Miller 2.00

W. W. Markins 12.75
J. W. Spencer 8.00
Salome Good 1.00
Bro., McVeytown, Pa. 2.50
Gillie Runkle 8.00
Friends 7.20
J. G. Longanecker 10.00

Total \$113.70

PAID

Evangelizing \$ 7.50

Chicago Missions

Home Mission

Charity \$ 15.70
Taxes 123.61
General 75.40

Total \$214.71

Gospel Mission

Charity \$ 4.45
General 57.50

Total \$ 61.95

Rescue Mission

Rent \$ 90.00
General 32.35

Total \$122.35

Fort Wayne Mission

Charity \$ 16.21

General 55.15

Total \$ 75.36

Canton Mission

Rent \$ 26.00

General 34.44

Total \$ 60.44

Kansas City Mission

Charity \$ 27.11

General 53.05

Total 80.16

Toronto Mission

Rent \$ 57.00

General 54.19

Total \$111.19

Old People's Home

General \$124.29

Orphans' Home

General 70.15

Sanitarium

General \$492.38

India

Sunderganj \$632.00

Rudri 495.00

Balodgahan 168.00

Evangelistic 128.00

General 38.00

Total \$1461.00

Armenia \$ 50.00

Publishing House \$ 5.00

General Mission \$224.50

G. L. Bender, Gen. Treas.

Elkhart, Ind.

REPORT

Of Kansas-Nebraska Mission
Board for February, 1910

India Orphans

Pleasant Valley S. S. \$ 11.22

India Mission

Pleasant Valley S. S. \$ 3.82

La Junta S. S. 13.25

Total \$ 28.29

Gratefully submitted,
Chris Snyder, Treas.

REPORT

Of Sunday School Meeting, held at North Lima, Ohio, March 25, 1910

For the Gospel Herald.

Opening exercises were conducted by Allen Rickert, after which the following officers were elected: A. J. Steiner and I. B. Witmer, moderators; Mary Hostetler, Chor.; Margaret Rickert and O. N. Johns, secretaries.

The following subjects were discussed:

Our Lord Crucified. Allen Rickert.

Jesus, in His infinite love was willing to endure the hardships of life, and suffer the agony of death to pay the penalty of the sins of the world.

The Resurrection of Christ. Florence Detweiler, Aldine Metzler.

The resurrection of Christ is the Christian's assurance of the completion of the work of redemption.

The resurrection of Christ can not be disproven. Should there be no other evidence, the influence it has had on Christianity gives us sufficient reason to believe it.

Taking up the Cross. Lottie Lehman, I. B. Witmer.

To be a disciple of God, we must sacrifice self, carnal pleasures and ease; and take up the cross and follow Him.

The crown is won by way of the cross. Let us, therefore, take up the cross daily and follow Him, so that when our life work is ended, we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, etc."

Children's Meeting. Conducted by Margaret Rickert. Theme—The love Christ manifested in giving His life for us, and that the time to begin service for Him is in youth.

How Best Interest our Sunday School in Missions. Harry Shoup, Jonas Cullar.

Home training.

Have leaders who work and visit missions and impress the importance of the work to the school.

Be interested and feel an individual responsibility.

Pray.

Environment, Its Power and Influence. Anna V. Yoder, O. N. Johns.

We live not to ourselves only.

Furnish good environment, and also seek such.

By living in close touch with Christ, we can live above our environment.

Secretaries.

Married

Layman—Beery.—On March 17, 1910, Bro. John C. Layman and Sister Isa V. Beery of near Harrisonburg, Va., were joined in matrimony at the home of Bro. Lewis J. Heatwole, the officiating minister.

Obituary

Lantz.—An infant daughter of David and Edna Lantz was born March 17, 1910, and died March 23. Funeral services at the home of the parents, conducted by Joseph Schlegel and J. J. Johns. Texts, Matt. 9:18-25 and Matt. 24:42.

Gains.—Barbara Gains died of dropsy near Lilly, Va., Feb. 28, aged about 60 years. She was a member of the Mennonite Church. Funeral services were conducted

March 29, at the Dry River Church by B. J. Heatwole and Joseph H. Coffman from Eccl. 12:13. Interred in the cemetery nearby.

Sauers.—Annie, wife of Frank Sauers, died of consumption at their home in the Hopkins Gap neighborhood, March 23, 1910; aged 24 y. 6 m. 15 d. She had been a member of the Mennonite Church for some time. Funeral services were conducted Monday by S. H. Rhodes at the Gospel Hill church. Text, Job 14:14. Interred in the cemetery nearby.

Eichelberger.—Maria Eichelberger was born in Germany Dec. 3, 1844; died near Hydro, Okla., March 21, 1910; aged 65 y. 3 m. 18 d. Three sons, 14 grandchildren, 2 sisters and many friends mourn her death. Funeral sermon at the Fairview Church by Joseph Schlegel of Hydro, and Jacob Schmucker of Sterling, Kans. Peace to her ashes.

Heatwole.—Hugh S. Heatwole of Pleasant Valley, Va., died March 14 at the University Hospital, Charlottesville, Va., aged 55 y. 11 d. He had suffered from an attack of lagrippe, which was followed by a mastoid abscess behind the left ear. He was taken to the hospital a few days before his death, when a minor operation was performed, his condition prohibiting more heroic measures on the surgeon's part. Blood poisoning developed rapidly, and it was soon found to be a hopeless case. He was a member of the Old Order Mennonite Church. He leaves a widow and three sons. Funeral services were conducted at the Pleasant View Church, March 17, by J. D. Wenger and Emanuel Heatwole from Job 14:1. Interred in the cemetery nearby.

Linder.—Peter Linder was born in Alsace, France, May 8, 1839; died March 24, 1910; aged 70 y. 10 m. 16 d. He came to America with his parents 62 years ago, and lived in Stark Co. the remainder of his life. He was united in marriage with Barbara Graybill, June 22, 1861. This union was blessed with 14 children, his companion and one son preceded him about four years ago, also one son and 3 daughters in their infancy. He leaves 9 sons, 25 grandchildren, 2 sisters and many friends to mourn the departure of a kind father and a faithful member and peaceful worker of the A. M. Church from his youth. During his sickness (apoplexy) he was very patient and longed to have a better home. Funeral services by Benj. Gerig, John A. Liechty and John Sommer Texts, Eccl. 12:5; John 11:24, 25.

Campbell.—Margaret, widow of John Campbell, died of consumption, March 23, at her home in Elizabethtown, Pa., aged 78 years. She is survived by 3 sons, 3 daughters and was a grandmother of 30 grandchildren. She was a member of the Mennonite Church for a number of years, and always tried to fill her place in church. She bore her sickness patiently to the end, although she suffered a great deal. She always looked to that Great One who is so willing to help us, and many a prayer went up in behalf of her children. Oh let us take this as a call, for our good. Are we prepared to meet her in that bright home above? If not, we have promise of today, but not for tomorrow. Funeral services in the Mennonite Church in Elizabethtown, March 27; buried at Bossler's. Services in English by Simon B. Landis and by Levi Ebersole in German. Peace to her ashes.

Esch.—Christian Esch was born in Lancaster Co., Pa., and died March 26, 1910, aged 50 y. 4 m. 28 d. He had taken a severe attack of pneumonia only four days previous to the day of his death, being hale and

hearty during his entire life. He was married to Lydia Byler, who still survives him with one young daughter and a son to mourn his departure.

Bro. Esch was a member of the Amish Mennonite Church. He was a kind and loving father and was greatly respected by all who knew him for his remarkable disposition in public. He sustained a great loss about two years ago when their only daughter and son died with diphtheria. The funeral was held at his home, March 29, and also the same day at Millwood, where he was a farmer resident of the vicinity and was conducted by Bishop Gideon Stoltzfus and John S. Mast. Interment in the Millwood Cemetery.

Hershey.—Samuel, son of Moses and Margaret Hershey, was born in Lancaster Co., Pa., Oct. 14, 1886; died in Intercourse, Pa., March 28, 1910; aged 23 y. 5 m. 14 d. His death resulted from a complication of diseases. He was no strong, hearty boy, his health having failed him for a number of years; yet he bore his sickness patiently to the end. He was a regular attendant at Sunday school, was a bright, cheerful boy, having a smile for whoever he met. At the age of seventeen he gave his heart to God and united with the Mennonite Church and remained faithful to the end. He leaves father, mother, 2 brothers, 4 sisters and many relatives to mourn their loss. His brothers and sisters are, Henry, of Intercourse, Jacob of Strasburg and Lydia, Amanda, Mary and Fannie at home. Funeral services Mar. 30 conducted at the house by Bro. C. Brackbill and at Hershey's Church by Bros. Isaac Eby and Amos Hoover.

Zimmerman.—Anna (Hege), wife of Jonas B. Zimmerman, died Feb. 26, 1910, at her late home 516 West Main street, Mechanicsburg, Pa. She was born near Scotland, Pa., May 25, 1842. She was 67 y. 9 m. 1 d. old. She leaves a husband and 7 children to mourn her loss. Her death was due to neuralgia of the heart. She had been in ill health for sometime, but the last three weeks she was confined to her bed. She was very patient during her illness. She was a kind and loving mother and has set many good examples for her family to follow after. She was a faithful member of the Mennonite Church for the past forty years.

We have lost our darling mother,
She has bid us all adieu;
She has gone to live in heaven,
And her form is lost to view.
Oh, that dear one, how we loved her!
Oh, how hard to give her up!
But an angel came down for her
And removed her from our flock.

King.—Barbara E. (Yoder) King was born in Logan Co., O., July 2, 1845; died March 26, 1910; aged 54 y. 8 m. 24 d. She was married to Levi J. King in January 1870. To this union were born 11 children, 3 of whom preceded her to the great beyond. She leaves a husband, 8 children, 4 grandchildren living and one dead, 3 brothers and 3 sisters. She confessed faith in Christ in her early life, and remained a faithful member of the Mennonite Church until death. Three of her sons now living, have been called into the ministry, while several of her daughters are also doing active mission work.

She had been afflicted with heart trouble for nearly three years but bore her afflictions patiently. She was much concerned about the welfare of her children, and her heart's desire was that they should all believe on the Lord Jesus Christ as their personal Savior. Her prayers and advice will be missed by those she loved.

Funeral services were held at the Walnut Grove M. H., March 28, conducted by J. B. Smith, assisted by C. H. Byler.

(Continued on next page)

Items and Comments

King Menelik II of Abyssinia, after a reign of 21 years, went the way of all flesh March 30. He was ruler over about 11,000,000 people, was of more than ordinary ability, and claimed to be a descendant of King Solomon.

Justice David J. Brewer of the United States Supreme Court died very suddenly of apoplexy at Washington, D. C., March 28, at the age of 73. He had been a member of the Supreme Court since 1889 and was considered one of the most clear-headed men on the bench.

Over one million dollars have been subscribed in Kansas City, Mo., to insure a river traffic between that city and St. Louis. In view of the fact that some railroad men are predicting more business than the railroads can handle, this may be a relief rather than a detriment to the railroads.

The threatened tariff war between the United States and Canada, which for some time was a source of much concern for many people, has been happily averted by an amicable agreement between the two countries. The way has now been opened to form a reciprocity treaty between the two nations.

In a recent speech before the United States Senate, Senator Owens of Oklahoma estimated that in this country 600,000 lives are sacrificed annually because of ignorance of the laws of nature. If this estimate is correct, you might add that many more as victims to a failure to live up to the laws they already know.

With grafting probes going on at Washington, D. C., and some of the state capitals and other cities, these investigations are proving almost as profitable for sensational newspapers as divorce cases and murder trials. It would be an excellent thing if the notoriety feature could be cut out of these trials and the officials go after eminent grafters like they would after ordinary criminals.

Failing to come to an agreement between coal miners and operators, 300,000 miners are said to have laid down their shovels in the mining districts when the contracts expired. It is not thought that the strike will be serious or continued very long, as there is a disposition on the part of many companies to grant the concessions asked for by the laborers. In this country strikes, like divorces, come easy.

The annual report of the directors of the American Telephone and Telegraph Company shows a net revenue for the year 1910 of \$23,095,389, of which \$17,036,276 was paid in dividends and the remainder added to the reserve fund and surplus of the company. On Jan. 1, 1910, the company reports one Bell Telephone Station to each 17 of the total population of the United States. It is rapidly becoming one of the most powerful corporations in the United States.

The American Bible Society has recently succeeded in securing \$500,000 in donations, which insures the same amount from the Russell Sage fund, which was offered on condition that a similar amount could be raised from other sources. This addition of \$1,000,000 enables the Society to increase its appropriations for both home and foreign work and adds to the opportunities and responsibilities of the organization. The fulfillment of Voltaire's prophecy about the Bible going out of print is becoming more and more remote.

(Continued from preceding page)

Benner.—Testen Benner of Thompson-town, Pa., was born in Montgomery Co., Pa., Nov. 9, 1823; died March 27, 1910; aged 86 y. 4 m. 18 d. He was first married to Susannah Winey, to whom were born seven children; of these five survive him—John of Akron, O., Jacob, steward of the Mennonite Home, Lancaster, Pa., Christian, of Lansdale, Pa., Sallie Shelley, of Locust Run, Pa., and Abram of Thompsonstown, Pa. After the death of his first wife, he was married to Sarah Ramer, to whom three sons and one daughter were born: David, of Thompsonstown, Pa., Susan Graybill, of East Earl, Pa., and Henry, of New Holland, Pa., yet remain. Death was due to the infirmities of old age, which he bore with much patience and cheerfulness. He was a consistent member and a staunch supporter of the Mennonite Church. His place in the Church was seldom vacant. Father in his old age often longed to depart and be at rest. God answered his request and we have the blessed hope that he has gone to the home of the blest. Services at the house by Samuel Leiter and at the M. H. by William Graybill from I Pet. 1:4, 5. Services and burial at the Lost Creek M. H.

By a son.

Hershberger.—Gladys B., daughter of Bro. Lloyd I. and Sister Matilda Hershberger, was born in Elkhart Co., Ind., June 21, 1909, and died in Goshen, Ind., of spinal meningitis, March 23, 1910; aged 9 m. 2 d. Funeral services were conducted at the house of the Brethren in Goshen on March 25 by Bro. J. S. Hartzler. Text, "The Lord has given, the Lord taketh away; blessed be the name of the Lord." Interment in the Olive cemetery.

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 8, 1910.

A full attendance is always desired.

The nearest railroad station is Oriana, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Shenk, Denbigh, Va.

An effort is being made to secure from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

A noble life is man's only enduring building. This earthly life is brief and like an inn, where passing travelers spend a transient night.—W. J. Howell.

MENNONITE BOARD OF MISSIONS AND CHARITIES

M. S. Steiner, Pres., Columbus Grove, Ohio.
C. Z. Yoder, Vice Pres., Wooster, Ohio.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dharmatari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., B. F. Herr, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Argentina, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont. J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa. E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home (*1903) Lancaster, Pa., J. W. *Date of organization.
Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., B. F. Thut, Supt.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade."

The tissues of the life to be,
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—Whittier.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDAL, PA., THURSDAY, APRIL 14, 1910

No. 2

EDITORIAL

"Watch and pray."

"I can't pray" is the language of ingratitude and unbelief.

A morning prayer: Lord, give me wisdom and strength to overcome, that I may spend this day to thy glory.

This world is full of blessings, and there is promise of richer blessings in the world to come, all of which are ours for the asking.

One thing that stands in the way of the Darwinian theory of evolution is the fact that many of its advocates are morally inferior to those whom they claim as their pre-Adamic ancestors.

Those interested in doing God's will when in the house of the Lord will find several pointed articles bearing on the subject in this issue. Those not interested would do well to read these articles and get interested.

Look upon the past for the practical lessons that are in it. Look upon the future for its possibilities and inspirations of hope. Look upon the present as the time of opportunities which you cannot afford to neglect.

While the world keeps Sunday as a holiday, let Christians keep it as a holy day. As a day of rest, it should be kept free from secular care and toil. As a day of work, it should be devoted to the praise of God and the spiritual uplift of man.

To this end, let us make ample preparations on Saturday that no unnecessary work need be done on Sunday. Let us have our full night's rest on Saturday night, that we may be able to have the full use of all the faculties of our mind on the Lord's day. This done, many a Sunday problem will be solved.

One of the greatest needs of today is indoctrination. Church doctrine, in theory, is probably receiving its share of attention; but there is much yet to be learned in the way of putting the principles of the Gospel into daily practice. By the time that the Christian Church is as well indoctrinated in the principles of true Christianity as the Mormon church is in the ways of Mormonism, we may expect a wonderful transformation in more ways than one.

In the conflicts now going on between organized labor and organized capital, it would be well before taking sides to remember that these people form only a small part of our population, though they make more noise than all the rest. The nonunion laborer, who works when he gets a chance and whose interests are ignored by both these warring factions far outnumbers them both. A unity of the Spirit, in which the people of God are banded together to aid in the great work of saving the world from sin, is one of the world's great blessings. Unionism, whether of capital or labor, where men are banded together to fight for their own selfish interests, is a correspondingly great curse. While organized self-interest usually means a temporary advantage to those who go into the organization, it is always to the detriment of others, and in the end is a bad thing for the conspirators.

In one of our exchanges we find the assertion made that "God has lost a good many battles." Not until we are convinced that God is not all-powerful, can we accept that kind of a statement. It is true that the people of God sometimes meet with defeat, but God never. Joshua, with sin in his camp, suffered defeat at Ai. Likewise David, without inquiring the will of the Lord, met with defeat in his attempt to bring the ark home. In both cases the men of God were engaged in a good cause, but because things were not in God's order, He suffered them to meet with defeat. Whenever

God's people meet with defeat it is because in some way some of them or all of them have departed from the ways of the Lord. God is always victorious, and so are His people when they are in perfect obedience to and in fellowship with Him. This is the secret of the overcoming life. "Upon this rock," says Christ, "I will build my church; and the gates of hell shall not prevail against it." Marching under the banner of King Emmanuel, we have a victorious life, and continuing faithful unto the end we shall have a victorious death.

The Church of the Brethren on the Dress Question.—At the last Annual Meeting of the Church of the Brethren, better known as Dunkards, a committee was appointed to make a special study of the dress question and report such measures for the proper discipline of their church as in its judgment seemed scriptural and wise. The report of the committee is found in April 9 number of the Gospel Messenger, published at Elgin, Ill.

The committee reviews the record of the primitive Church, and also of the Brethren Church, on the dress question and finds both in harmony with the teaching of the Bible in defense of simplicity and nonconformity in attire, and recommends that the time-honored position of the Church on this question be maintained. On the most vital question which gave rise to the appointment of this committee—what attitude the Church should take toward those members and congregations that refuse to be subject to Bible teachings and conference decisions—the committee is silent.

The question is to be decided at the next Annual Meeting of the Brethren Church, and their decision will be awaited with interest, not only by members of their own denomination, but by thousands of other Christians who love to see the cause of Gospel simplicity and complete separation from the world strengthened and maintained in all our churches.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

HEAVEN

Oh, I long to see the beauty
Of that city bright and fair,
And to feel the wondrous rapture
Of the ransomed over there.

There to learn those heavenly anthems,
Chanted by the saints of old,
Moses, Enoch and Elijah,
See the beauties they behold.

Singing of the wondrous beauty,
Of its walls of jasper fine,
And the gates of pearl and topaz,
Built by workmanship Divine.

I've a longing for the loved ones,
And their faces to behold,
Who have gone to be with Jesus
In that city of pure gold.

—J. A. Brumbaugh in Gospel Messenger.

WORDS OF INSPIRATION

By Ben. F. Litwiller.

For the Gospel Herald.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell on the earth. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne.

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations.

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

"And the spirit and the bride say come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We have a risen Savior who said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Thanks be to God for his unspeakable gift which is Jesus Christ our Lord."

"Give thanks unto the Lord for his mercy endureth forever."

My prayer is that God will lead us and guide us into all truth by His gifts and grace.

"Praise ye the Lord."

"Glory to God in the highest."

"Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above, ye heavenly host, Praise Father, Son and Holy Ghost."

Minier, Ill.

THE FUTURE

Where will we spend eternity?

By H. H. Stultzfus.

For the Gospel Herald.

When we stop to think of the great mass of mankind that make themselves miserable in this life through sin, why should we doubt but that they will also make life miserable in the future? A wicked man, even on a throne, is a wicked man. Even going from one country to another does not change one's character. If we allow sin to have dominion over us in this life, "and if not repented of," it will be our torment in eternity. God declares it (Luke 3:3).

When we think of how merciful God has been to us, even though we have wandered away from Him many times, we should be ready as Samuel to submit ourselves to His will. God looks upon us with an eye of mercy, to save us from a miserable eternity. Are we ready for eternity? Are we prepared to meet our God? Life is so short, but eternity never ends. When as many years have flown as there atoms of matter in the universe, we will have no less years to enjoy the bliss of heaven, or to suffer the terrible agonies of hell, than we had at the be-

ginning of our career. The character we form here will indicate our destiny there. If not ready, every hour's delay increases our guilt and danger and lessens our chance of being saved from a miserable eternity. To be ready for eternity is to be pardoned of all past sin. To love God with all our heart, and our neighbor as ourselves. Oh, when we stop to think the great value of one hour's opportunity. Let us not trifle our time away in sinful pleasure or neglect.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

"Seek ye the Lord while he may be found."

Elverson, Pa.

SAFER WITHOUT A GUN

John Gould was sitting in the village printing office smoking a cigarette, when farmer Winston entered the room, a member of the "Friends' Church" and a well-to-do man in the community.

As the boy turned and faced him, Winston asked, "Where is the editor?"

"He is out in town somewhere. He has been gone nearly all the morning," replied John, through the smoke that was rising about him.

As the farmer stood watching the boy, whom he had known all his life, he saw behind him on the type case a revolver.

"What does this mean?" said farmer Winston, as he walked over and stood looking at the weapon. "How do you use that in a printing office?"

John was embarrassed and hardly knew what to say, for he knew that Friends did not believe in the use of any kind of arms, and were opposed to war.

"Oh, I was just cleaning it up and oiling it," he answered.

"Well, when cleaned and oiled, then what?" asked the sober-faced Friend.

"I may need it," laughed John, as he moved uneasily.

"I am nearly sixty-five years old," said Winston, and I have never handled one of those things yet, and I have never had any need of one, either. Why do you think you may need it some of these days, may I ask?"

"Well, I have needed it right here in the office," replied John, now beginning to see the need of self-defense, even from the Quaker.

"Tell me about it, won't you," kindly said Friend Winston. "I didn't know any one could be in that danger near where I lived. Tell me about it."

John threw the remains of his cigarette in the stove and began. "It has only been a few days since that gun saved my life."

"You don't mean it."

"Yes, I do, and if I hadn't had that gun in here I would have had my brains knocked out. Bill Boyd came up here and began to pitch on to me. He thinks

he is so smart, and because he is bigger than me, he began to tell a mess of lies on me, and I called him a liar, right in his face. He was mad in a minute and picked up the poker, there under the stove, and came at me swearing that he would knock my head off. You know he meant it, and could have done it, too, if I hadn't had this gun. I just pulled the gun, and told him if he came another step I would shoot his head off. I then told him to go, and when I started at him with the gun, he went. Now then, Friend Winston, if I had not had this gun with me that day, I would have been killed."

"Oh, no! no! no! you wouldn't have been killed. Let me tell you, young man, what would have happened."

"What?" asked the cowed John, as he dropped his head.

"If you had not had that gun in your pocket, you would never have called Bill Boyd a liar. The very fact that one has a gun, inclines one to yield to the temptation one would never have yielded to otherwise. John, it's the same thing with nations. If we had no army and no great navy, we wouldn't go around the world boasting and seeking to get some one to offer insult to us as a nation. Weapons in the pocket, or weapons in the battleships, are a power toward evil. Where is my gun? Who wants to kill me? Where is your father's gun? Who wants to kill your father? What would be the result if it were told over town tonight that John Gould was carrying a revolver? Everybody would be trying to find out who he was going to have trouble with."

John seemed to have encountered a new idea, and he listened with much interest as Winston continued:

"Where are the army and navy of Mexico? or of Canada? Who is planning to take either of these nations in their helplessness? The question is talked in every country on earth, What is the United States preparing for? Who is she going to war with? If she means no war, if she means no trouble, why is she spending her thousands of dollars for guns and battleships and all these military equipments, when money is needed so much for other things? No, John, if we prepare for war, there is danger of war. Think it over, my boy; study the subject, and you'll find that both men and nations are safer without the gun."

As farmer Winston left the office that day, John Gould resolved to sell his first and only revolver, and become a Peace man.—Messenger of Peace.

EASTER REFLECTIONS

(The following letter, written to Bro. G. L. Bender of Elkhart, Ind., on the day set apart to the memory of Christ's resurrection, shows the burden of the writer's heart.—Ed.)

First, I wish you the Lord's comfort

and an earnest desire to be with Him after this life of war against sin. Because this is the day in which it is crucifying to remember our Lord's pains and mockings, it gives us a glance at the fight we have with our own flesh when we give it to be crucified by obedience to the righteousness of Jesus Christ. His prayer, "Not my will but thine be done," is a hard one for us to offer under similar circumstances. We often say, "O Lord, take it away; we are unable to bear it," when we ought to say, "Jesus, give me power, that I may be able to bear it." I trust that every one who reads this letter may be edified thereby, and be obedient to God in all things, even in tribulation.

Sincerely yours in Christ,

C. P. Becker.

Marion Jct., S. Dak.

THE RESURRECTION AS CONCERNS BELIEVERS

By May H. Gochnauer.

For the Gospel Herald.

We have again passed through the time of the suffering, crucifixion, and resurrection of our Lord, and as we as believers meditate over His sufferings and crucifixion during Passion Week our hearts are grieved that it took such a great price to redeem us.

The disciples of Jesus who were with Him for three years believed Him to be all He claimed—the Messiah, the Son of God. Then came the time of suffering, the ignominious death, the burial. Oh, how sad they were; how heavy were their hearts! They thought their hopes were blasted. Can we imagine the joy which sprang up in their hearts at the news of the resurrection? Now they remembered what He had told them and understood more clearly. Back to them came all their love and faith in Jesus Christ, and after the ascension and the reception of the Holy Spirit they became witnesses for Christ. "A new conception of His Lordship came to the disciples as a result of the Resurrection from among the dead; this resulted in a new conception of the Cross. The Cross had appeared to them as a supreme tragedy by which all their hopes were put out, all their expectations disappointed. The Cross became to them supreme victory, the very way of the life which they now began to preach."—Morgan. This is what the resurrection meant to the disciples.

Every spring is to me a type of the resurrection. During the long, cold winter, everything is barren. The trees are leafless. When spring comes, how life comes back! Now we hear the song of birds, the grass is green, the farmer is at work in the field. Soon we shall see the leaves appearing and the blossoms too are coming forth, making a beautiful picture. In our hearts we feel a thrill of joy because

spring has come, mother earth is preparing to yield her fruit and all nature is becoming beautiful. This has all been accomplished by the power of God. The same God who for so many thousands of years has controlled the seasons, can teach us the grand lesson of the resurrection morn. Now what does it to us, how does it concern the believer? We speak and hear much of the cross of Christ, and it is well; but ministers should not forget to mention more frequently the fact of the resurrection. "Now is Christ risen from the dead" (I Cor. 15:20). Verse 14 says, "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins." But thanks be to God, Christ is risen, He has been triumphant over death and the grave, and is now at God's right hand interceding for us.

We can in this life be risen with Christ spiritually and our life be hidden with Christ in God. Apply this test to professing Christians today, Are their lives hidden with Christ? We are not to judge save by the fruits. When a person is in the right relation with Christ you will find one who is not entangled with the transitory things of the earth (Col. 3:2). This text should be full of meaning to us: "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). May we pray that the Christ-life might be manifested in us more and more, that others may know that we have been with Jesus. James tells us that pure religion is to keep himself unspotted from the world (Jas. 1:27). One has described this by placing a sheet of white paper in a book. It is then kept pure and white, but let a portion of it extend outside, and you will find that it will soon become spotted and dirty. This illustrates to us how that our life should be hid with Christ in God. It then cannot become contaminated with anything unclean or anything that defiles.

The resurrection therefore concerns believers, because it enables us to enjoy worshipping a living Savior, and enjoy living the Christ-life, which is an overcoming life, and best of all it gives us the hope of our resurrection, the resurrection of the just and the hope of eternal life.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see Him as He is" (I John 3:2).

East Petersburg, Pa.

A thoughtless word of impatience, or of censure, or of criticism, or of seeming indifference to another's interest, may give such pain as you would not willingly inflict upon an enemy; and may be a means of depression and grief beyond your imaginings. There are marvelous possibilities in a word of kindness, like the marvelous possibilities in a tear of sympathy.—H. C. Trumbull.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

II. The Heavenly Way

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; and it shall be for those: the wayfaring men, though fools, shall not err therein.—Isa. 62:10.

34. *How many ways spoken of in the Bible?*
A. Two (Matt. 7:13, 14).
35. *Which is the more popular of the two?*
A. The broad way (Mat. 7:13).
36. *What is the secret of its popularity?*
A. Deception. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).
37. *Who is on the narrow way?*
A. Children (Matt. 19:14); believers (Acts 13:39).
38. *If all children are on the narrow way, how is it that there are so many more on the broad way than on the narrow way?*
A. It is because by the time they have arrived at years of accountability the minds have then already become so polluted and deceived by the sins of this world that few, very few, yield to the first impulses of the Spirit to give their hearts to God. Then heredity and environment are two powerful factors in determining the way that children go. A picture of how children get off the way of salvation is presented in Rom. 7:9: "For I was alive without the law once; but when the commandment came, sin revived, and I died."
39. *How many ways are there into the kingdom?*
A. One (Jno. 10:9; 14:6).
40. *What are some substitute ways by which some people try to get into the kingdom?*
A. Morality, good parents, intelligence, education, money, egotism, good deeds, good opinion of other people, universalism, false prophets, etc.
41. *What does our Savior call those who try to get in by means of one or more of these substitute ways?*
A. Thieves and robbers (Jno. 10:8).
42. *How does Jeremiah call attention to the true way?*
A. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).
43. *What is the greatest factor in the work of finding this way?*
A. The drawing power of the Almighty. Christ says, "No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44).
44. *How does the Father draw men to Him?*
A. By invitation (Isa. 45:22), through the love manifested in the giving of His Son, (Jno. 3:16), through the wooing and convicting power of the Spirit (Jno. 16:8-10), through chastisements (Heb. 12:6), and

through the instrumentality of His servants (Acts 8:26-39; 9:6; 10:5, etc.).

45. *What two important lessons are we to learn from these facts?*
A. We are to learn (1) that no credit belongs to us for our being led to God, since we would never have come to the Lord if left to ourselves; and (2) there is resting upon the servants of God a great responsibility in bringing people to Christ, since it is through their instrumentality that sinners are brought to Him.
46. *How may this heavenly way be described?*
A. It begins with the cross, its boundary lines the Gospel, and its destination is eternity. It is called "the way of holiness" (Isa. 35:8).
47. *What is meant by this latter phrase?*
A. It is the path of righteousness, traveled by the righteous.
48. *What of the unrighteous who profess the name of Jesus?*
A. Listen to our Savior's testimony: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).
49. *But will not meritorious works be recognized, even though we are not subject to the will of God?*
A. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).
50. *What are we to infer from this language of our Savior?*
A. They only are on the heavenly way, who have given themselves to the Lord, accepted Jesus Christ as their Savior, are subject to His teaching, are kept by His power and are following in His footsteps.
51. *Are such expected to be absolutely perfect?*
A. No; but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. 2:1).
52. *What is the difference between that kind of sins and sins committed by those outside the fold of Christ?*
A. Sinners outside the fold of Christ, live in open rebellion against Him in that they refuse to accept His proffered terms of mercy; hence are condemned not merely because of overt acts of sin (either of omission or commission) but because of their attitude toward their Creator and the Redeemer (Jno. 3:18:21). They who have given their hearts to the Lord, have had their sins washed by the blood of Jesus, are under the atoning merits of the blood, and though the imperfections of the flesh are made manifest in daily shortcomings, they are after all justified by the blood of Jesus. But this statement of facts must not be tortured into an apology for wilful sinning against better knowledge, for disobedience can not be classified as a shortcoming, but as flagrant sin (1 Sam. 15:23; Jas. 4:17; 1 Jno. 2:4).

(To be concluded.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

WHAT NOW?

I.

By J. A. Ressler.

For the Gospel Herald.

It was a time in the history of the mission when the workers had a great temptation to be discouraged. They were only three in number then and the work was a heavy work for ten. Once a woman had begged to be admitted to the hospital that her life might be saved. She said she was dying of starvation and she looked it. But she was too old for the orphanage and not sick enough for the hospital, we thought, and beggars were too numerous for us to admit all who asked for something. So her request was refused.

The next morning she was found dead outside the wall where she had been begging ten hours before. Her last request was for mercy and we had not granted it.

Others literally starved to death before our eyes, and we could do nothing.

In the midst of these trials on the field, with an orphanage of about six hundred children, a leper asylum, a hospital with about one hundred patients, and other work besides, there came a letter reflecting the sentiment of the people at home and urging more caution, less tenderheartedness, more care lest we be imposed upon by those who pretend to be in need, and the declaration that support would not be furnished if we continued to incur so much expense.

Here was ground for discouragement enough, we thought. But Bro. Burkhard got his Bible and read a verse or two from the forty-first Psalm and then the forty-sixth Psalm entire. Oh, what a message that was for us! It seemed to come direct to us from the throne and from Him who sat thereon.

Then we three knelt down and we told the Father all about it. We thanked Him for the message He had sent us. We told Him of the poor people among whom our lot was cast, that they did not know Him and that they were dying both spiritually and physically for want of bread. We reminded the Father that we were not in India by our own choice, but that we had been sent there by Himself through His servants. We spoke to Him of the blessings He had allowed us to see on the work, and that we had told the heathen, who were enemies of His, that it was the Lord's work we were in, and He was supporting it. And we pleaded with Him to remember His promises and to honor His claim and His great

name among the heathen, and not allow us to do anything that would cause Him to withdraw from us and thus dishonor His name in that place.

We rose from that prayer feeling that we had assurance that the Lord was with us and that He would not permit His work to come to naught.

Fellow Christian, have you been within the secret place of the Most High this morning? Have you spoken with Him? Has He spoken to you? Have you asked Him about the work He has for you in His vineyard today? Work there surely is and work for you. Have you found out what your work is and how to do it, and have you found out that the Husbandman is going to help you when your own strength and courage fail?

I have looked upon sights that impressed me so that the vision persists. Though years have passed since I saw the object, I can still recall at will every detail. Have you had such a vision of the harvest field of the Lord? Is the Lord's vineyard in your mind so you can recall it at your work or in the still, sleepless hours of the night?

Dhamtari is a corner of the vineyard which has come under the care of the people for whom these lines are being written. Has it appealed to you in that way? After more than ten years of work there the fruits are just beginning to show. But the beginning of fruitage is not the end of work. No, no. Fruit is brought forth on the tree in order that there may be more seed to sow. The harvest and the sowing are going on side by side. And both take labor and both require laborers.

What now? Shall we let the gathered grain rot and waste, or shall we scatter it with care where it will bring more fruit? It is God's work. Are you a laborer together with God? Then God will tell you what you ought to do with reference to that corner of His vineyard.

Will some one say, "If it is God's work let God support it? Why come so often with appeals to us for our means and for our children and our best workers to keep up the work there?"

God uses His people to do His work just as they see the need of work. He sent His prophets of old to call His people to His work, rising early and calling them. He sends His messengers today as He sent Ananias of Damascus to tell Saul what he should suffer for Christ, and as He sent Peter to tell Cornelius the better way.

What now? Is God sending some one to you as He sent Barnabas to call Saul? Will you go with Barnabas back to the work?

Smithville, Ohio.

ALTOONA MISSION NOTES

For the Gospel Herald.

Dear Herald Readers, Greeting in the Master's Name:—We rejoice to see that the Lord is richly blessing the feeble efforts that are being put forth at this

place in behalf of lost souls. In the past month we have had thirteen confessions. At present we are having a series of meetings conducted by Bro. Abram Metzler of Martinsburg, Pa. The meetings are being fairly well attended and great interest is shown. We kindly ask all who are interested in the salvation of lost souls to earnestly pray to God in our behalf, that many more might turn to Him and accept Him as their Father and that He might bless us continually and help us to be faithful, true and obedient to Him in order to be successful "fishers of men," also that God's name might be glorified.

R. W. Benner.

Altoona, Pa.

NOTES FROM BALODGAHAN

By Sarah Lapp.

For the Gospel Herald.

The weather is gradually getting warmer, and the hot winds are beginning to blow. The grass is drying, leaves are falling, garden vegetation is getting less, and all nature is getting the appearance that the hot season is approaching. We have had no rain since Christmas, and do not look for any until June; except there might be a little shower this or next month.

The water in the tanks is going down, and is getting cloudy and muddy, but yet the villagers use it for drinking and cooking purposes, and their cattle are driven in, and drink from it also. There are many villages that have no wells at all; so tank water is all they have to depend upon.

The Mission's village (Balodgahan) never had a well, until three years ago, efforts were made to have one. So a year later it was finished, walled up and ready for use, over which the missionaries rejoiced, that now they will not need to use the tank water in which the people bathed, washed their clothes, bathed their cattle, etc., when a short time after a heavy rain came, and the well caved in, so up to the present time the debris is not all taken out. But we are hoping that by June before the rains come, to have it walled up again.

All the crops are about harvested, so the farmers have more leisure time for a few months. They are repairing their houses, and some are building new ones.

The season for weddings is beginning again. That takes a good deal of the people's time to attend them. There was one in our village last week and there will be several more this, and next week. A wedding lasts from three to five days. There is much beating of drums and dancing during the time, and also eating and drinking.

Health in the village is good, with the exception of colds and fever.

Dear friends, we ask an interest in your prayers, and that you remember these "other sheep" that they may hear

Christ's voice and be gathered into His fold. John 10:16.

Dhamtari, C. P., India.

TWO LETTERS FROM INDIA

For the Gospel Herald.

The following letters were sent by missionaries on the field to Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities. Thinking that the public would be interested in the contents of the letters, Bro. Bender forwarded them to us for publication. The letters speak for themselves, and we trust that a hearty response in the way of prayers and means may be the answer of the brotherhood in America.—Ed.

Dhamtari, C. P., India, 9th March, 1910.

Dear Bro. Bender:

Greetings of love in Jesus' name. Enclosed are the monthly reports for the month of February. They will speak for themselves. To us they have spoken quite loudly, especially when we note that there is no *stock balance* to write in the column provided for it. There is a little money which we received for land sold at Igatpuri which will help out a little, but when that is gone, then what? The money sent, that is, one thousand dollars, is less than the actual amount we have to use at the different stations; so before long one of three things must be done. Either *receive more money, or borrow, or discontinue some important phase of our mission work*. Which will it be? It remains for our people in our beloved Church to answer.

We are all tremendously busy. I ought to be in bed now. Bro. Mahlon is at Igatpuri again looking after the building. I have just returned from there about a week ago, thus giving Mahlon a chance to see to some important work in the village.

If all is well Elsie and I expect to leave for the hills next Monday, thus following the advice of the missionaries. We are rather reluctant to go, yet when we think of the severe heat close upon us we become reconciled to it; for we know that it is the best for us.

Now I must close and mail some jackets to Scotland for patterns for the leper community. They will be sent to the sewing societies where a number of suitable garments will be made and sent to the lepers in time for a Christmas treat for next Christmas.

May the Lord bless and keep you in your work for the Master.

J. N. Kaufman.

Igatpuri, India, 11 March, 1910.

Dear Brother Bender:

I am here at Igatpuri spending the money that was given for the Rest House, and I hope that even before it is quite all, there may be a house completed. It is beginning to look like

a house. I came down here Jan. 18, and did not get anything done on the work till two weeks later. I was figuring with the contractors all that time, and so on Feb. 5 the men started sawing logs to make the door frames as we would need them first, when the foundation would be finished. We have now been at work for a little over a month and we have all the doors and most of the windows finished. The frames are in the walls, and the walls are higher than the doors. They are about eight feet high now. The outside walls will be 11 feet high. It will be a cottage. All walls will be made of stone. Dimensions will be 44 x 44 feet. The house will have accommodations for about three families and a single person, and we expect to have it completed by the first part of May. This building is going up quicker than most buildings go up in India. There are two reasons for it: (1) there is one of us who spends his whole time here and does nothing else but look after the work; (2) we had the money that we needed before we started the work. And these two reasons will save for the work a lot of money, too.

I am sure that if we could always have done this way we would be a lot of Rs. ahead.

I want to thank you for the \$1,000, that came again. We needed it, and that badly. We are very hard up for money, and I do not know what we will do if the tide does not soon change. You remember that when we were in America you people asked if we could get along on \$1,200, and I said that I thought we could at least for a while, and then later it was cut down to \$1,000, and then I said that perhaps we could get along with that amount for a while with what we would get out of the village. But for many months there has been only \$1,000 sent, and we have been cutting out here and there and not getting many things that should have been gotten, and now we are getting into a place where there will soon have to be a change. I do not say anything soon, but when I can plainly see what the near future will bring I am bound to speak; and unless there is a change soon and the full amount sent that we were to try to get along with, there will be the hardest times in the mission here that we have experienced for many years. We are getting less money now than we have ever gotten since the Mission was started, and yet there are more than four times the number of workers here. Can not the Church see that the missionaries are trying to keep the expenses down? We are willing to make all the sacrifices that man is able to make if this will help the situation. Oh, may God show the dear brethren that we are willing to suffer even death, and that by starvation, if that will help to save these people, and open the eyes of the brotherhood, so they will see that they also have a share in getting the Gospel to these people.

(Continued on next page)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

RELATION OF HOME AND PULPIT TO SUNDAY SCHOOL

Sel. by J. K. Bixler.

(Concluded)

The fact is patent to all. People do not attend church today as was their custom a few decades ago. Some lament the fact, and think it is a sign that we are going backwards; others lament the fact also, but maintain that in spite of it the people are all right, nevertheless. If they are not religious in the old way of going to church, they say, they are religious in other new ways. Indeed, I heard a minister of a large church in New York city say recently, that this is a profoundly religious age. I fail to see it. Every manifestation of Christianity, every revival of true religion expresses itself in and through the church; that is to say where the Spirit of God is stirring a community there the people gather together in great meetings; there they come together for praise and prayer and united work. Men in whom the Spirit of God is working do not stay at home and make a private affair of the Gospel.

The Gospel is a public commodity for free universal distribution; and, where it is not freely distributed by the people, it is because they do not possess it. To say that the masses can be religious although they stay away from the church on the Lord's day and keep their religion to themselves is a contradiction in terms, if by religion we mean Christianity, for it is the very nature of the Gospel to give itself, to diffuse itself, and bring people together and bind them in one as worshipers of God and co-workers together with Him, and although it begins in the heart and in the home, it does not end there; and a religion that never carries a man beyond the threshold of his own home to the sacred precincts of the house of God, is not the religion that comes from heaven. No, if men do not go to church it is because they have not Christ in their hearts impelling them to go.

I am not speaking of any particular church, but of "the assembling of ourselves together" in His name. And as long as the masses do not bend the knee in the home, and remain outside the Lord's gates on His day, whatever may be their given reason for doing so, it will not be, it cannot be a religious age in any true sense.

So largely has the attendance fallen off in some communities that there is talk of having only one service on Sunday. Better one service well attended than

two scraggly ones, doubtless; but it is an evidence of our defeat. Never mind the reasons assigned for it. They may be good or they may be bad, as that men are so hard pressed with their business during the week that they are too tired when Sunday comes to go out twice, or that farmers have so much to do about the farm that eleven o'clock is too early for them to get out, or that the minister does not preach the Gospel. Never mind the reasons; the fact is that they are not in the house of God as they used to be. And in view of this fact and of the other, so sadly indicative of parental indifference, is it at all remarkable, is it cause for wonder that the Sunday school is also diminishing in numbers? Could we expect anything else under the circumstances? When the adults despise the house of God by strenuously avoiding it, can any one show reason why the children should not follow their example?

What is the cause of this falling away from the church, and indirectly of the impoverished Sunday school life? There are many, many causes, but I believe that one of the most potent and one that goes to the root of the matter is *the lowered tone of the pulpit*. The pulpit today in many churches has been metamorphosed into a lecture platform. When election day comes we have a political sermon in which the preacher, if he does not take sides, deals out to his congregation colorless platitudes with which everybody agrees, and hence do no one any harm or any good. Before Decoration Day he preaches to some lodge a patriotic discourse that a Jew or a Catholic or a Mohammedan could listen to without taking offense. When he runs out of Bible themes he has recourse to the world of literature and gives a series on Tennyson or dilates on psychology under the name of Emanuelism. These are not isolated practices but are indulged in everywhere. Is it any wonder that the minister has lost much of his sacred character in the eye of the world, when his themes are so largely on the terrestrial and the secular? Alas, the pulpit is no longer the throne where the preacher is the prophet girt with power on high and proclaims a message which men disbelieve at their peril. He is a dilly-dallier, tickling men's ears, seeking to please and entertain them. A young lady said of a well-known minister in a large city, that she liked to hear him preach because "he did not say anything about your sins." Think of it! Sin passed over as though it were of no account! or did not matter much whether sinners repented of it or not!

The most terribly reality in the universe is sin, and being such a frightful power in men's lives, they will come in large numbers wherever salvation from its thralldom is proclaimed. Let the preacher be faithful to it in all its heinousness, its exceeding horror and damnable, and to Christ in His lustrous purity and

(Continued on next page)

Sunday School

Lesson for April 24, 1910—Matt. 11:20-30

For the Gospel Herald.

WARNING AND INVITATION

Golden Text.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Introductory.—Warning for the bigoted and impenitent, comfort for those who are of a contrite spirit, such is the substance of the lesson before us. We understand that the woes pronounced by our Savior are not simply intended for those who are recognized by themselves and others as the enemies of God, but especially for those who prided themselves upon their goodness and refused to look upon the light. It will be observed that our Savior's severest terms of condemnation were for just that kind of people. It is bad enough to be a sinner when we do not know any better. But to deliberately shut our eyes against the light and stumble on in darkness is in the eyes of God the rankest folly in which man can engage. Such were the Pharisees, a race which is not yet extinct.

Sinning Against Better Knowledge.—After Christ had finished His testimony concerning John the Baptist, He turns upon the Pharisees and turns the searchlight of heaven upon them. He compares the cities wherein most of His mighty works were done with heathen cities noted for their gross idolatry and sins. He gives the heathen cities the preference because they had not the privilege to know the truth as did the cities inhabited by God's chosen but unfaithful people. The cities that might have had an opportunity of knowing the Master's will but did it not because they deliberately refused to believe were in for "many stripes," while the people in heathen cities where they had no chance of knowing better were in for but a "few stripes."

As we listen to our Savior's severe rebukes to the people of Chorazin, Bethsaida and Capernaum, we are made to think of our excellent advantages here in America, and of the many who take the same attitude toward God and His Word that the people of those fallen cities did. Would to God that all America might read verse 23 and profit by the same before it is too late. May each of us examine ourselves in the light of God's Word and by His grace make sure that these severe indictments can not be brought against us.

Thanksgiving and Power of the Son.—"From the cold, proud, worldly-wise who would not be taught, Jesus turns in tender thought and thanksgiving to the penitent and teachable ones, because to such it seemed good in the sight of the heavenly Father to reveal Himself.

"This revelation of the Father came through the Son alone, who alone had

been known to the Father, and who alone knew the Father and had power to will to make Him known to men."—J. R. S.

The Blessed Invitation.—It is these "babes" who now hear the gracious invitation falling from the lips of their Savior. His tones are as loving for the penitent as they are severe for the self-righteous hypocrite. It reminds us that while at the last day the word "depart" will be severe enough to send all the ungodly into everlasting destruction, His loving word "come" will be gentle and loving enough to send a thrill of joy and comfort through the hearts of all the blood-washed throng whose lot it will be to share His glory in heaven.

Who are to come? (1) "All"—that is, if they will come right. Our Savior came not to save part but "all" people. But since the self-righteous in this case refused to even consider the salvation which He came to bring, this part of His message was addressed solely to all (2) "ye that labor and are heavy laden." Those who want to do right, and are trying to bear the burden themselves, let them come, take upon themselves the yoke of Christ and cast their burden on the Lord.

Our Savior's message to those who would know the way of salvation contains an invitation, an admonition, a declaration, a promise and an assurance. The invitation—"come;" the admonition—"take my yoke upon you and learn of me;" the declaration—"I am meek and lowly in heart;" the promise—"ye shall find rest unto your souls;" the assurance—"my yoke is easy, and my burden is light." All who have in faith taken our Savior at His word have found every one of these to be true.

A Humble Service.—"A traveler was admiring a fine cathedral. A humble laborer replied: 'Yes, it took us many a year to finish it.' The tourist exclaimed: 'Took you! What had you to do with it?' 'I mixed the mortar,' was the modest reply. The humblest service given in the erection of God's temple on earth will be recognized and will give us eternal happiness and satisfaction."—D. H. B.

There is not only humility, but also wisdom in this kind of service. —K.

(Continued from preceding page)

atonement work, and he will not lack for a congregation, but will be besieged by seeking souls asking what they must do to be saved.

So then, for the Sunday school and for the church, for their growth, prosperity and usefulness, I urge a revival of piety in the home, and a revival of the old Gospel in the pulpit.—Charles Hillman *Fountain in Daily Bible*.

We find in the above some sound doctrine with here and there some criticisms which can not be applied to all places. But let us ask, To what extent are they applicable to their homes? to our churches? to ourselves? May the Lord give us more zeal, more piety, more fervent devotion to God and the Bible.—Ed.

Our Young People

ASCENSION DAY.—Acts 1:1-11; Jno. 14:19

Topic for May 1

MOTTO

"Come up hither."

OUTLINE STUDY

I. What the Ascension Teaches:—

1. That Christ came from Heaven.—Phil. 2:6, 7.
2. That He has received the power of His former dwelling.—Phil. 2:9, 10.
3. That we have one to intercede who was both God and man.—Rom. 8:34; Heb. 2:17, 18.
4. That He who was once humbled for our redemption shall occupy the place of a Judge.—II Cor. 5:10.
5. That His promise of the abiding Comforter is a reality.—Jno. 16:7.
6. That the gifts He has left us are an assurance that He shall subdue all things and take us to Himself.—Eph. 4:8-16; 5:27; Phil. 3:20, 21; Eph. 1:18-23.
7. That He will come again.—Rev. 1:5-7.

PERSONAL THOUGHT

Have we found the joy of holy contemplation in the vision for all believers (Eph. 1:17), where we behold all the hope of our calling and know the possibilities guaranteed by the power of God that has been manifested in the Christ's ascension to the seat of heavenly power, to be manifest in due time in fullness of victory over all the powers of darkness.

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Find out all you can of Jesus' heavenly home.

II. For Young People:—

1. The Redeeming Power of Christ's Humiliation.
2. The Uplifting Power of the Ascended Lord.
3. Living in Expectation of an Ascension.

III. For Older People:—

1. The Gifts Left for Men (Eph. 4:8).
2. What is Our Mission while We Wait for our Lord?
3. "Caught Up."—Who?

(Continued from preceding page)

I often think of the comforts that surround the dear ones at home in America, but I can not say that I long for them, as I know God has called us here, and we are satisfied with the comforts that we have; but I fear that many would not call them comforts. I hope this will find you all well and happy, and may God bless you and your family. Write when you can.

Very sincerely yours,

M. C. Lapp.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

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Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 14, 1910

Field Notes

Several obituary notices which came too late for publication this week will appear in print next week, the Lord willing.

Announcement has been made for baptismal and communion services to be held at the Canton Mission on Sunday, April 17.

A number of excellent articles have reached our desk during the past few days. They will appear in print as soon as space permits.

Bro. George B. Landis of Canton, Kans., has moved with his family to Hesston, Kans. May the Lord bless him in his new field of labor.

There is at present (April 7) one applicant for admission into the Church in the Bethel congregation near Garden City, Mo.

Sister Clara Brubaker of Birch Tree, Mo., for years an active worker among the young people of that community, stopped at Hesston, Kans., on her way home from New Mexico, where she had spent the winter.

The following line comes from Canton (O.) Mission: "We are sorry to report that Sister A. R. Horst is at present with Bro. Horst's folks at Dalton, sick with pneumonia." The Lord grant her speedy recovery.

Do not fail to read the series of articles or "Practical Talks" of which the second number appears in this number of the Gospel Herald. Having read that article, it will pay you to take time to read the other excellent articles which appear elsewhere in this issue.

"Basic Facts of German Grammar," is the title of a new book by Bro. J. D. Charles of Hesston, Kans. The little volume is intended for class use, but would also be a valuable help to those outside of schools desiring to learn the language.

Bro. J. B. Smith of West Liberty, O., was called to St. Jacobs, Ont., last week because of the serious illness of his mother, who is down with a spell of pneumonia. We are glad that hopes of her recovery are expressed and pray that God may raise her up speedily.

The brethren of the Johnstown (Pa.) District have made arrangements to spend Ascension Day to a good purpose by holding a Sunday school conference. It is an appropriate time to enjoy a spiritual uplift. The Lord grant them a spiritually edifying meeting.

From reports from our congregations we notice a commendable activity in the work of Sunday school. We trust that this same activity will not only be kept up but increased as time runs on, bearing in mind the fact that not activity but spirituality is the greatest factor in the work of a Sunday school.

Word reaches us that Sister Sarah Hummel of Rockton, Pa., passed to her reward on Saturday morning, April 9. She was a daughter of the late Bro. John Brubaker, the first and only Mennonite

bishop in Clearfield Co., Pa., and mother of Sister J. A. Brillhart of Scottdale, Pa. Obituary notice later.

Bro. D. J. Johns of Goshen, Ind., sends us an announcement of a meeting of the Mission Committee of the Mennonite Board of Missions and Charities, to be held at Orrville, O., May 23. A full attendance of the committee is desired, as there is some important business to come before the meeting. We expect to print the official announcement next week.

Ministers Ordained.—Easter Monday marks an important event in the history of the congregation near Langham, Sask., under the oversight of Bro. Peter Schultz. On that day there were two brethren ordained to the ministry. The brethren, Jacob Doerksen and Heinrich Schultz were chosen to this responsible calling, and we pray God's blessings upon their labors.

On March 28, Bro. C. H. Wedel, president of Bethel College at Newton, Kans., and a bishop in the Alexanderwohl congregation near Goessel, Kans., passed to his eternal reward. He was a tireless worker of recognized ability and his place will be hard to fill. May God comfort the bereaved.

Communion Dates.—The following announcements are made for communion services in the various congregations in the bishop's district under the oversight of Bro. I. J. Buchwalter, Dalton, O.:

Midway (Mahoning Co.), April 24.

Bethel (Medina Co.), May 1.

Longenecker (Holmes Co.), May 15.

Union Hill (Tuscarawas Co.), May 22.

Martin's (Wayne Co.), May 29.

By the time that this reaches most of our readers our German linotype operator, Bro. Henry Engelhardt, will have gone back to his former home at Elkhart, Ind. He has given faithful service since he has been with us, and we wish him Godspeed wherever he may go. We are not sure who will take his place, but we have several applicants and trust that whoever will be chosen will be a means of strength to the institution.

Correspondence

Woodburn, Oreg.

Greeting in Jesus' Name:—Communion services were again held at the Zion A. M. Church on Easter Sunday. All the members that were present partook of the Lord's supper, for which we thank God, who so wonderfully blessed us in the past.

Eight souls were received into church fellowship lately by letter. Bro. John Schlegel, Daniel Roth and wife, Christian Nafziger and wife, all of Lynn Co., were here last week to view the last remains of Bro. Joseph Roth. Cor.

Manheim, Pa.

(Erisman's Congregation)

Dear Herald Readers, Greeting in the Master's name:—As nothing has yet appeared in the Herald from this place, I thought a few lines may be of some interest. On Saturday evening, April 2, we had our regular church services at this place. Bro. John Weaver from Weaverland was in our midst and preached to us an interesting sermon, using Luke 17:32 as a basis for remarks. We were strongly admonished of our duties toward our loving Savior. May we be doers of the Word, not hearers only. "Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9). We feel thankful to the brother for his visit. Let us pray for each other.

Yours for the Master's service,
Lizzie B. Brubaker.

Drumore, Pa.

(Mechanics Grove Congregation)

Greetings in Jesus' Name to all Gospel Herald Readers:—From March 7-20 we had continued meetings, conducted by Bro. D. H. Mosemann. On the 19th Bro. J. H. Mosemann preached for us as Bro. David could not be with us. As visible results, six precious souls accepted Christ as their Savior. Three are real young. Let us pray for them that they may all hold out faithful. I believe the brotherhood was greatly strengthened by having these meetings, as Bro. Mosemann explained the Word very clearly. During the meetings one of our number was called to her reward. Sister Swarr in her seventy-sixth year and Sister Bomberger shortly after the meetings closed, in her forty-sixth year. Oh! that we might all be prepared when the summons comes for us to leave our earthly home! We ask an interest in the prayers of God's people for the work at this place. May the Lord bless you all and grant you the peace that passeth all understanding. Cor.

Walnut Creek, Ohio

Greeting to all Herald Readers:—On Sunday, March 27, we reorganized our Sunday school with the following officers: Supt., Wm. A. Shutt; Assist., Milton Hostetler; Sec.-Treas., W. R. Mast; Assist., Irma Miller; Chor., Mary Hershberger; Assist., Mary A. Miller. Our attendance in Sunday school and church is good. On Sunday, April 3, our first instruction meeting was held for this spring. Twenty-nine precious souls were present and a few others that wanted to come were sick. We ask an interest in

your prayers for these young souls, and that the work at this place may go on.

D. M. H.

Roseland, Nebr.

To the Readers of the Herald, Greeting:—On March 6 Bro. J. M. Brunk of La Junta, Colo., came into our midst and preached each evening for two weeks. On March 20 Bro. J. S. Shoemaker stopped with us and preached two sermons, Sunday morning and evening. This closed our series of meetings. As a result, three souls confessed their Savior, and two were received into church fellowship by water baptism April 3. We are grateful to God for sending Bro. Brunk to labor with us. May God make him a blessing wherever he goes. Pray for us. Cor.

April 5, 1910.

Metamora, Ill.

Greeting to the Herald Readers:—Bro. J. F. Brunk of La Junta, Colo., preached several instructive sermons for us. May we in the future, by God's grace, do more for Him who did so much for us, than we have done in the past.

Sunday, April 3, the quarterly Sunday school meeting was held at the Roanoke Church. Bro. George Summers of Flanagan, Ill., and Bro. Benjamin Herner, of Cullom, Ill., were with us and took part in the services.

Sunday school is to be held again in the school house south of the Roanoke Church, commencing April 10. May the Lord bless.
In His name,
Agnes Albrecht.

April 6, 1910.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Since my last writing the following brethren preached to us: Noah H. Mack, Benj. Wenger, John W. Hess, Allen Rickert, and John Bucher. On Sunday evening Bro. Sanford Landis was with us, preaching from Matt 6:26. May we give heed to the admonitions of the brethren.

We have been holding the Sunday school in the afternoon, but have decided to hold it every time before church services. We have church services every four weeks in the afternoon, so our Sunday school shall meet in the afternoon every fourth Sunday. The other Sundays we open our Sunday school at 6:15 in the evening.

Bro. John W. Hess and family have left us again for their home in Missouri. We were glad to have them with us and were sorry to give the parting hand. But we do not want to hinder the Lord's work at other places. Sister Maggie Buckwalter left us also on March 29 and has gone to Fentress, Va., whither her parents moved from here last January. Though we miss her here, may she be a help in the good cause there.

We are having fine spring weather for

two weeks. As we see the return of spring, let us thank God for all.

Minnie E. Schload.

April 6, 1910.

Wolftrap, Va.

Dear Herald Readers, Greeting:—On March 20 a Sunday school was organized in a school house on the south side of the Dan River, about seven miles from Wolftrap. Bro. L. B. Good is the superintendent and Bro. W. C. Grove assistant. Interest seems good, and we trust that much good may be accomplished. On March 26 Bro. Henry Holsinger of Linville Depot, Va., and Sister Lydia Burkholder of Harrisonburg, Va., came here on a visit.

Martha F. Barbe.

April 7, 1910.

Schellburg, Pa.

Greetings of Love in Jesus' Name:—We feel thankful to God for His protecting care and many blessings which He bestows upon us from time to time. Bro. E. J. Blough of Holsopple, Pa., came into our midst, April 2, and preached three encouraging sermons. We have reorganized our Sunday school for the summer. We ask an interest in your prayers in behalf of the work at this place. We need more workers here. We trust that work done here may be to the upbuilding of His kingdom.

Effie Hoover.

April 7, 1910.

Holy Corners, Mich.

Dear Herald Readers, Greeting in Jesus' blessed Name:—Many of the brethren and sisters and friends asked me to write to them, so I will write through the columns of this paper. The Lord has been very good to me since I left home. He has blessed me with health and strength. We organized Sunday school April 3 with the following officers: Supts. Enos Martin, Aaron Good; Sec., John Overholt; Treas., Foster Good; Chor., Maurice Brackbill; Libr., Lamonie Good. We seek an interest in your prayers that the Lord might bless the work at this place.

Yours in the Master's service,
Enos Martin.

April 7, 1910.

Chambersburg, Pa.

(Strasburg Congregation)

Dear Herald Readers, Greeting in Jesus' name:—On March 27 we reorganized our Sunday school with our former superintendent, Samuel Horst, and David Lehman, Sec.; Samuel Burkholder, Treas.; Henry Burkholder and Joseph Lehman, Chors. On April 3 we opened our Sunday school with 64 scholars. On May 1 we intend holding our communion, the Lord willing. Pray for us that we may still continue in the good work.

Cor.

April 9, 1910.

Miscellaneous

GOD'S PROMISE

(Isaiah 43:2)

Sel. by Anna H. Martin.

Has a sorrow come upon you
That no other soul can bear?
Does the burden seem too heavy
For your aching heart to bear?
There is One whose love can comfort,
If you'll trust Him with your load;
There's a Burden-bearer ready
If you'll give Him an abode;
Lo! the precious promise reaches
To the depths of human woe—
That, however deep the waters,
They shall never overflow.

Does your flesh feel worn and weary
And your spirits grow depressed?
Does life's tempest sweep upon you
Like a storm on ocean's breast?
Let me whisper, there's a haven
Open for the weary bird,
And a refuge for the tempted
In the promise of God's Word;
Let the standard of His Spirit
E'er be raised against the foe—
Then, however deep the waters,
They shall never overflow!

Do you ever grow discouraged,
As you journey on your way?
Does there seem to be more darkness
Than there is of sunny day?
Ah! 'tis hard to learn the lesson,
As you pass beneath the rod,
That the shadow and the sunshine
Are alike the will of God;
Let me speak a word of promise,
Like the promise in the bow—
That, however deep the waters,
They shall never overflow!

When the sands of life are ebbing,
And you near the Jordan's shore,
When you see the billows rising
And you hear the waters roar;
Just reach out your hand to Jesus,
In His tender bosom hide!
Then 'twill only be a moment
'Till you reach the other side;
Then, indeed, the fullest meaning,
Of His promise you shall know,
"When thou passest thro' the waters,
They shall never overflow!"
Lancaster, Pa.

PRACTICAL TALKS

II. A Talk with Young Men

By D. D. Miller.

For the Gospel Herald.

I have written you, young men, because ye are strong.—I Jno. 2:14.

Young men, you have no doubt discovered not long since that instead of innocent childhood days consciousness of personality began to dawn, and you are now accountable units; able to think, compare, judge, and act for yourselves with a clear sense of responsibility.

Remember that you are *young men* at one stage of your life only, and that that period has its own peculiar conditions and wants.

In this period in which you are now living, there are things to be done, which you may never be able to do at any other

time; or at least you can never do them as well as you could just now. A certain poet has said, "Live as long as you may, the first twenty years are the longest half of your life."

This is the period in which the apostle said of you, "Ye are strong." Therefore, how very necessary it is that this strength be used for the very best advantage for self and others.

You may ask, "What are some of the things to be expected of a young man?" In reply we will briefly note the following:

1. **Self-control.**—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). It has been well said that if a man hath not fire in his youth, he will not have much warmth in old age. Strong passions are an evil only when they are a law unto themselves; but when they are kept under control they may be likened to rich, deep, loamy soil, which if properly cultivated can produce useful grain in abundance. The animal nature in man is lower than the moral. The place of the lower ought always to be in subjection to the higher. When temptations come, beware lest you allow the beastly nature to predominate, and you reap a harvest of obnoxious weeds rather than the rich, golden grain, so much desired by all civilized people. Resolve that by God's grace you will learn to control self.

2. **Diligence.**—The only royal road to success is conscientious work, faithful service.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Each one has to make his own character. If you would ever have a character that would be an advantage to you and to the world, you will never get it by idleness or self-indulgence, but by honest industry. Some one in addressing a party of young men once said, "Workmen may be divided in two classes: those who think first of wages, and those who think first of work. Think first of wages," said he, "and you will perhaps not get it; think first of duty, and the reward will come."

3. **Decision.**—By this we mean making up one's mind with regard to those things which we have to do. True, there are many questions with which we do not have specially to do and which do not lie closely to the immediate duties and interests of life, and we can afford to let them alone. But there are some questions which concern us and those around us very deeply, and we cannot afford to go on day by day undecided. For example, using strong drink, use of tobacco, Sunday desecration, pleasure seeking, self-indulgence, etc., etc.

Decision on the foregoing and many similar questions is to come to a definite conclusion in the matter, and then staying by that conclusion. There are questions and facts that beset your moral and

spiritual life, and you should early in life learn to say a definite YES to what is good and right, and a very definite NO to all that is wrong.

I believe I am making the estimate reasonably low when I say that nine out of ten young men's future might be quite accurately given by what they have been before they were twenty years old. Oh, how necessary, young man, that in this period of strength you might walk worthy of your vocation.

Young men are needed everywhere. The Church, the Sunday school, and the young people's Bible meetings need them. The business man needs them. But how long they will need *you* depends upon how well you have mastered *self-control*, *diligence* and *decision*. Young friends, may you profit by the experience of many others, and not jump into new and untried ideas too rashly, but ponder well the path you tread.

"Make your calling and election sure."

"Be sure you are right, then go ahead."

Middlebury, Ind.

REVERENCE FOR GOD'S HOUSE

By Amanda Kindig.

For the Gospel Herald.

When in the early ages the people of God were organized into a religious body and had a special place for worship, how carefully the place was guarded from things impure and unholy. But as time rolled on they forgot its sacredness, and when Jesus came into the world He found them trading in its holy courts and in His righteous indignation drove them from the temple. Surely Jesus would find a similar condition of affairs should He return today, and find much work in temple cleansing.

Recently we saw in a daily paper a notice like the following: "Basket ball at St. Paul's. A request has been made by several people for the K—to play another game with the L—. This has been arranged for, and the game will be played on Friday evening at eight o'clock on the Knights' floor at St. Paul's — Church. All lovers of the game invited. Admission only five cents."

Now if in this Christianized country the professors of Christian religion tolerate such civilized idolatry in God's house, why send teachers and missionaries to the benighted heathen to teach them to forsake their idols and worship the living God? "Take these things hence: make not my Father's house an house of merchandise," carries with it the same meaning and power it did when it fell from the lips of the blessed Son of God nineteen centuries ago. That was a true and wise saying of one that said, "The more worldliness and fun it takes to run a church, the faster it runs from God." And what of the unfaithful shepherds that allow such godlessness and irreverence in God's house without reproof. God

answers this question through Ezekiel: "His blood will I require at thine hand."

However, there are some forms of irreverence for which the minister is not accountable, and one of these is inattention—a very common and ugly habit. Realizing that much of it is through thoughtlessness, we wish to remind ourselves and try to improve along the line of good attention. If bad conduct and inattention is principally among the young people there is none that can relieve the situation as well as the parents. If instead of allowing their young children to sit in the rear of the church among the disorderly, where they grow right into the habit of it, they would keep them right with them and teach them the sin and shame of inattention in God's house, they could accomplish more than ministers or ushers. Besides, the children might also be of service often, in keeping the parents awake. There should be *no* unnecessary talking in God's house; and the necessary should cease just as soon as the minister arises to announce a hymn. But we regret that this is not the case. There are those who will continue their whispering until the leader has stated the song, and then they only inquire the number. What a bad example to the outsider, especially to the pupils if it happens to be a Sunday school teacher. What right have we as teachers to demand attention of our class while teaching, if we do not give attention to the reading of the Word (or hymn). Once during service I was prompted to reprove some children sitting close to me for their talking; but just then I noticed members with heads together in busy conversation, and I then felt that if I went to reprove the one I ought the other, and I sadly failed.

Another unbecoming habit is the leaving the church before the service is over. There may be just reasons for this, but to leave for some trivial cause is wrong. God's house and service is too sacred to esteem lightly. Every one with a heart full of the love of God, and interested in the service as he ought, does not wish to leave before the benediction.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil" (Eccl. 5:2).

We are surely not fulfilling this command if we allow our foot to carry us away before the proper time.

Another thing to avoid is the useless noise of rustling leaves in finding the hymn. Some will toss the pages with thumb or finger, making a noise similar to that of a wrapping department, and when the singing is through toss the book in the holder with a thud. Now all this noise is useless, and may be avoided if we are but thoughtful.

But that which impresses me most is the bad and unbecoming conduct during prayer. How awful to be in that sa-

cred attitude of kneeling in God's house and act like a simpleton! How terrible! should God at this present day visit His people with such direct judgment for their sins as in the case of Nadab and Abihu.

I was impressed with the thoughts given in Bro. Blauch's article, "Sitting—What Does it Mean?" Where he referred to the aged father coming to church regularly and early, quietly take his seat and with tears in his eyes commune with God until service began. How truly blessed and sublime is such holy quietness compared with the loud conversation and levity often heard in God's house.

Lord, help us to enter thy holy courts reverently.

"Holiness becometh thine house, O Lord, forever."

Lancaster, Pa.

IF I WERE IN THE PEW

There are a great many things which can be done by those in the pew, to assist the ministry, and to better the church and her services. Here are a few of them. If I were in the pew:

1. I would acquire the habit of getting to church on time, for then I would get the full benefit of the service, and would not disturb others by my late arrival.

2. I would walk in quietly, preferably not speaking to any one, for I am about to commune with my God, and any earthly conversation would detract from the solemnity of the worship I am come to engage in.

3. I would have my regular seat, and see that it is occupied every Sunday.

4. I would have my entire family with me on the same bench.

5. Upon reaching my seat, I would kneel, or bow the head in a few words of silent prayer, asking the Lord to prepare my heart for a season of spiritual worship, and the acceptance of the truths and instructions presented by His messengers.

6. In waiting for the services to begin, I would not whisper or visit with my neighbor, but read my Bible, or engage in silent meditation.

7. I would join in the singing with my whole soul, not making it a mere word or note service, as it often is.

8. I would not turn around to look at those who are coming in.

9. I would not chew gum, candy, or tobacco, nor spit around in the house of the Lord.

10. If obliged to cough, sneeze, or take out a crying baby, I would do it as quietly as possible, so as not to disturb the minister or my fellow-worshippers.

11. While public prayer is being offered, I would have a personal, silent prayer of my own to offer. This prayer would be short, so that, when through with it, I could follow the trend of the one who is praying aloud.

12. I would say "Amen" in my soul to the minister's prayer, and say it so earnestly that it would manifest itself in my face when I got up from my knees.

13. I would keep my eyes upon the minister during the entire sermon. This would keep me from going to sleep.

14. I would believe that I had a share of responsibility for the success of that service, and, to do my part, I would help the minister with the expression of my eyes, during the delivery of his sermon, approving him when he does well, and encouraging when he is weak.

15. If called upon to assist in the services in any way, I would not refuse, but do the best I could.

16. After dismissal I would not engage in loud talking and visiting, feeling that "the ground on which I stood was holy." I would prefer to do my greeting in the churchyard, if the weather permitted. I would not do general visiting nor transact business, knowing that this would drive away the sacred feelings and spiritual impressions made on my soul by the service.

17. I would greet every stranger and make him feel that I appreciated his coming to worship with us.

18. I would see that every visiting member or stranger is invited into some home for lodging and entertainment. I would not forget to be hospitable.

19. I would frequently invite the minister into my home, feeling that his presence would increase the spirituality of my family.

20. I would not criticise the minister, the sermon, or the church, before my children, or non-churchmembers. I would exercise the greatest charity towards them all.

21. I would frequently remember the minister with little gifts and tangible assistance, and thus help to share the sacrifices he makes for the Church—which means me and my family.

22. I would occasionally call on the minister in his home.

23. I would not be slow to praise him for his successes, and encourage him in his efforts. If I had any suggestions for his improvement, I would make them in a tactful, kindly way.

24. I would actively co-operate with the minister in every church work.

25. I would attend all council meetings, and endeavor to increase the spirituality, peace and prosperity of the Church.

Read these rules every Sunday morning until you have them thoroughly digested.—O. H. Yereman in Gospel Messenger.

Labels are sometimes deceiving. Boxes of labeled candy have been found to contain poison. The Masonic skull and bones as well as spade and coffin would seem appropriate. Where the label shows the true character of the goods, it is surely permissible, but good judgment often restrains.—W. B. Stoddard.

YOKES (Concluded)

By A. L. B.

For the Gospel Herald.

Unequal Yokes

One brother is strong and another is weak. The strong should help the weak as much as possible. I would not ask the brotherhood to have all in common and to sell all their lands. We need lands so as to live peaceably and undisturbed by worldly elements.

Insurance is one of the unequal yokes. I was informed that there was a time when the brotherhood did not insure against fire losses. Some of the buildings of the poorer brethren burned away, the conference ordered collections and the loss was paid. Richer brethren also had fire losses and the conference decided that their losses need not be paid. Then the richer brethren said, "We will insure our buildings." Since that time we find that some brethren insure their buildings and when collections are made for fire losses, some of the brethren say, "We insure our buildings; others can do so also."

One brother lends to another. The latter pays interest to the former. One is a creditor; the other is a debtor.

One brother prospers and another fails. However, I believe that the non-resistant denominations contain a far larger proportion of prosperous families than any of the other denominations, and that the proportion is greater among the strictest classes of non-resistant churches. The pious and godly life has its reward in this world and in the next one.

Losses Which the Cause has Sustained

Some time ago the attention of some of our ministering brethren in one of our conference districts was called to the following state of affairs:

At a certain place there was an old church in which our people once held regular services. The last member finally gave her last mite to be used for the care of the burying ground and either died or moved away, as the other members had done before. Years passed, and the building was used as a place for storing farm machinery. For certain reasons a neighbor desired to buy the church property and consulted an attorney, who advised him that if he could find Mennonites anywhere he could get a good deed from the bishops of the Mennonite Conference. He came in touch with the bishops and negotiations were under way for the sale of the property, when an unsuspected motive on the part of the intending buyer was discovered and the negotiations ended.

The light had once shone in that locality but had gone out. We should all be thankful if the light were never permitted to die out where once it shone. Dear brother, the light possibly shines very brightly in your locality. Will it

shine there in fifty years from now should the world stand that long? If you can and will follow the course intended to be taught by this article, you may with God's help cause the light to shine in your locality until the day when earthly labors end.

Another great loss to the Church is the money which rich brethren leave to their unsaved children. The brother possessed and the possession was numbered along with the sacred possessions of the Church. Now the possession is owned by mammon and the cause has lost the souls and the possession.

The Remedy—The Results

The deed to the church property above referred to granted the land to "The Mennonite Church."

Dear brother, you probably own a farm with a mortgage on it, the mortgage being owned by another brother; or perhaps you own the mortgage on your brother's farm, or probably you own a farm without any mortgage on it. Would you lose anything if you deeded your farm to "The Mennonite Church" (mentioning the name of the conference district) and if you had the mortgage canceled on your brother's farm and he deeded the farm in the same way? You could live on the farm undisturbed to the end of your days. Life would be more sacred by living on God's acres. You would see fit to contribute more to the cause than you do now. There would not be any interest to pay or receive, no mortgage tax to pay, possibly no taxes at all because of the farm's being church property. You would not care to carry insurance on your Father's buildings, because He can care for them as no mortal can. Your farm and the farms of your brethren would be almost certain to be occupied by brethren (either your own children or others) after you had passed into eternity, and the light would probably ever shine in your locality. If your children belong to the fold and desire to remain on the homestead, lots can be drawn and the farm subdivided and given over to more "intensive" farming with good results. If your children are out of the fold, they will not wish to live on God's acres, so will likely go to more congenial surroundings.

To you, brother, who own a farm in the path of the growth of a city, the title of your farm is passed to "The Mennonite Church," and it is not desired to sell the lots to unbelievers. Houses may be built and such brethren as desire to live in a city may occupy them and instead of the speculator and promoter having an opportunity to buy your farm and sell it off in lots at large profits, for the "world is wiser in its generation than the children of light," the profits and advances in value go to the cause. And you have planted, not a thorn, but a rose which will ever bloom. You have set a light on a candlestick and all the world can never put it out.

Kinzers, Pa.

LOVE V.

By Jacob Eby.

For the Gospel Herald.

Now we find faithful Abraham, how he loved his God and walked with Him wherever he was sent, and did what he was bidden to do. Oh, how the love of God was shed abroad in his heart, and how God loved him for his obedience! Obedience is much better than sacrifice (I Sam. 15:22). If we would walk with God, we must obey His commandments.

Abraham planted a grove in Beersheba and called on the name of the Lord. When the time came that his first and only child of promise should be born he named him Isaac. We see there is nothing impossible with God, as Abraham was 100 years old and Sarah 90; this would have been impossible by nature.

As Isaac grew to be a man, the Word tells us that God did tempt Abraham and called for him. Now comes the trying time for old father Abraham; but his love to God was so great that he obeyed Him in all things and God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of." Abraham obeyed, rose early the next morning, got in readiness and took his son Isaac, and on the third day he lifted up his eyes and saw the place afar off. Now Abraham bid all that were with him to stay until he and the lad would go yonder and worship. Abraham laid the wood upon Isaac and took the fire and knife in his hand. Now this seemed strange to Isaac. They had the wood, fire, knife and all they needed to sacrifice, but where was the lamb for a burnt offering, but Abraham said, "God will provide."

They came to the place to which God had directed them, Abraham built an altar, laid the wood in order, bound Isaac, laid him upon the altar and took the knife to slay him. Oh, what unmistakable love to God! He would rather slay his only child of promise than to disobey the angel of the Lord. When he called unto him, "Abraham, Abraham," he replied, "Here am I"—always ready to answer to the call of the Lord. As Abraham's arm was stayed, and he was directed not to do his son any hurt, there was a sacrifice found in the thicket which answered the purpose. Oh, my dear people, did you ever think what a great sacrifice old father Abraham had made in his heart. He had sacrificed his only son, all for the love of God. Can we not make more sacrifices with the world and more for the cause of Christ? This takes love. Without the love of God we are poor mortals, and can accomplish very little in the name of the Lord.

(To be continued)

PREPARE TO MEET THY GOD

By Esther Weaver.

For the Gospel Herald.

You may wonder why the true Christian has such a happy life. Some say, "I cannot see what happiness there is in Christian living." The secret of their failure to see this is found in I Cor. 2: 14: "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:4). Worldlings think it strange that we Christians do not go with them to such places as theaters, dances, fairs, etc. They will continue to be blind to the secret of a Christian's happy life as long as they stay away from Christ. When a person gives his whole heart to the Lord he is then convinced that he has the happiest life there is.

When a person once gets it into his heart that he is lost, cannot repent, cannot gain heaven, then see how miserable he is. Yet they cannot feel as miserable here as they will after they get into that eternal place of awful torment. It is usually the case when people once see their lost and sinful condition and turn to the Lord that they say, "I wish I had started sooner." Dear lost friends, I assure you that you will say the same thing if you come to Christ. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). The longer that people put off coming to Christ the less they care to come, and only care for the things in this world.

"Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19). Their heart is so hard, they can do anything; but rest assured it will come back to them some time; if not in this world, then in the next. Remember the case of the rich man, who after he opened his eyes in hell, begged for a little comfort, but it was denied him.

Many think it looks great not to come to Christ, but if they felt the pangs of hell, they would not think it was so great after all. Oh, how unconcerned many are about being Christians! They do not care any more about it than a piece of wood lying near the fire. People run from fire in this life, but the fire of hell does not seem to alarm them. Some people think there is plenty of time to become Christians, but if we were always to live on this earth then we need not think of the place of eternal fire, but we know that we must all die. "That they all might be damned that believe not the truth, but have pleasure in unrighteousness" (II Thess. 2:12). Why did God send the Bible if we are not to read it and believe it and to profit by its message?

God is so merciful that He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3: 9). "Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Jesus is standing ready to welcome all people of every clime and age.

Read the Bible to find out how a Christian ought to live, then find the church which is nearest the faith and practice taught in the Bible. Keep as far away from sin and as near to God as possible. "Prepare to meet thy God."

Hubbard, Oreg.

LET NOT YOUR HEART BE TROUBLED

By A Brother.

For the Gospel Herald.

How many of us have troubled hearts when things do not go as smoothly as we think they should, and everything seems to go against us? We should then turn to John 14 and read a few verses, and I think we would feel much better.

Christ spoke these words to His disciples as comforting words, and they are comforting to us at the present day. He does not want us to have troubled hearts, but just believe on Him. "In my Father's house are many mansions; if it were not so I would have told you." Now, if we believe on Him as He wants us to, we may know that there are many mansions prepared for us, and the mansions that Christ speaks of are not made with hands that will only last a few years then decay, but will stand throughout the ceaseless ages of eternity.

Oh, what a blessed place that will be, after our troubles are over here below, to spend eternity. A place where there shall be no tears, no sorrow, no death. And we shall be joint heirs with Christ in that celestial kingdom. Is it not worth striving for?

If some one would offer us a piece of property for doing something for them, how hard we would try to do the work right, so as to get it! And if we would get it, how long could we keep it? Only for this short life-time, and then we could not take it with us. So after all, the property does not belong to us, but is just given to us to take care of. So with every one; all the property they have is not really theirs, but given to them to use for some purpose! How much more willing should we be to work for the Master who has promised us a home in heaven where we can live forever, a place where troubles will be no more, and all will be enjoyment!

Sometimes our hearts are troubled on account of something not going right in the home. At such times we should pray our heavenly Father for grace and strength to help us do our part to keep things right. At times we almost feel like giving up, but we should not. It

will only be a very short time, then He will come to receive us unto Himself that where He is there we may be also.
Lima, Ohio.

IS IT THE LORD'S WILL?

By P. Hostetler.

For the Gospel Herald.

A minister in his opening address at a funeral said that some people think that everything that transpires is what the Lord willed it to be; but he did not believe this, and the Bible did not teach such a thing; but he believed that all things that happen over which we have no control and could not change, we should be submissive to these.

There is a difference as to what is His pleasure or His law or will. It is His will or pleasure that all should be saved. Again we may say, it is His will or law that all who do not believe should be lost. He wills that we have peace and rest in our soul, yet He wills that we can get this only by coming to Jesus. He wills that those who sow to the flesh should reap of the flesh corruption, yet He wishes that none should sow to the flesh.

He has also laid down laws for our physical being, and He wills that when we learn and obey or regard these laws, we shall have the blessings or good that is to follow such obedience. There is no respect of person with Him. All are treated according to their works. Some time ago a friend said to me, "I enjoy three meals a day as much as any one does, then after each meal I enjoy a smoke as much as the meal, so I have six treats a day while you have only three." But all such should remember that a day of reckoning will come. We may live in pleasure for a season, but a judgment is coming. If this man dies 10 or more years before his time because of the nicotine he gets from the tobacco, it is not the Lord's pleasure, but it is according to His fixed law or will that they that sow to the flesh shall of the flesh reap what they have sown. We ought never to expect to take a poison regularly without it shortening our natural life.

Again, when we pay about ten times as much attention to the taste and pleasure of our eating and drinking as we do to the question of our health, we ought not to expect very good results. And those who pay ever so much more attention to what is style in their dress, than to what is for comfort and health, will have some bad results to harvest. If you will only observe you will find in general that those who learn and obey the laws of health are blessed with a reward, while those who live in a way to please their appetites, and not having any faith in learning and obeying these laws, will sooner or later have many bodily troubles.

East Lynne, Mo.

TRIP TO THE SOUTH AND EAST

By Allen Rickert.

For the Gospel Herald.

I left my home Feb. 3, and visited by the way. The first Sunday, Feb. 6, I was at Chambersburg, Pa., and visited the different churches near Hagerstown, Md. The 11th I left Hagerstown for Rockingham Co., Va. My first Sunday there I was at the regular service at Weaver's and in the evening at Banks. During the week I was at Broadway and at Lindale. Feb. 18 I went to Augusta Co., where there were two appointments besides the regular service at Springdale. Feb. 21 I left Waynesboro for Wolftrap, one of the new Mennonite colonies. They have a nice start. While they have no church house yet of their own, they have the use of a union house that no others are using at this time. A lot is bought for a house of worship and cemetery. Feb. 23 I started at Wolftrap for Fentress, but missed the train and did not get there that day, so I went to Warwick, another Mennonite colony, and was there one Sunday. I felt quite at home everywhere I have been, but especially so here. I had the privilege of visiting Bro. S. P. Yoder and family, formerly from this place. Here they have a nice church house, a well established Church, and a very interesting Sunday school. Feb. 28th I went to Fentress and the appointment was at Bro. A. D. Wenger's house. I was agreeably surprised to meet so many brothers and sisters there, and it was said there were quite a few that could not be present on account of scarlet fever scare and were quarantined. The frame for the new church was up, so they will soon have a church house in which to worship, and they expect quite a few other people will attend when they will have more room. They say they do not wish to crowd them in their homes. March 1 I intended to go to Washington, D. C. by boat, but the boat was disabled that morning. So I took a boat for Baltimore and did not get there until the next day at 3:00 P. M., instead of 7:00 A. M. The balance of the week I spent at Long Green, Md., and Washington, D. C. Saturday evening I got to Bucks Co., Pa., where I was born. The first Sunday I was at Deeprun. There they meet every Sunday. March 9 there was an appointment at Doylestown. The 13th I was at Bloomingglenn at the regular service, and the same evening at Perkaspie. Here I visited my aged aunts and cousins. The 14th I was at Souder-ton, at an evening appointment. They have a large house and very good attendance. Then I went to Pahil and Lancaster. The 16th Bro. John Mast met me at Honeybrook and there was an appointment at the A. M. Church near his place. The 17th there was an appointment at Bowmansville. The 18th I had the privilege of being present at the Lancaster Conference and I enjoyed it very much. The same evening I was at Good-

ville; Saturday at Ephrata, Sunday forenoon at Groffdale, afternoon at Lancaster, and evening at Millersville. On the 21st I went to Dillsbury, then to Altoona, then to Martinsburg, and from there home. I would have liked very much to stop at a few more places, but could not. I wanted to be home for the Sunday school meeting at North Lima on Good Friday. I was gone just seven weeks, and I wish to thank the many brothers and sisters and friends for the kindness shown toward me, and praise God for making the trip possible, for it was a great encouragement to me.

Columbiana, Ohio.

SITTING WITH JESUS

By Emma L. Neff.

For the Gospel Herald.

"Sitting at the feet of Jesus,
Oh, what words I hear Him say!
Happy place! so near, so precious!
May it find me there each day."

If we would feed our souls with the bread of life, we need to sit down with Jesus daily.

In the upper chamber at Jerusalem, the disciples sat with their Master at the table, as He blessed the bread, and brake it, and gave it unto them, not for bodily nourishment but for the feeding of the soul, and the spiritual strength and comfort derived from it.

Herein lies a precious token, of the sacramental supper. It is the nourishment of the Christian's faith and love, through a partaking of Christ's broken body, which becomes to him the very bread of life.

But not only on one day of especial service must the believer feed his soul. He must be continually coming away from the world's empty table, and sit down in quiet heart-communion with Jesus. Then only does he receive the grace and strength needed to meet the different conditions in life. We are apt sometimes to worry about the best means of feeding our souls; as did the disciples at the miraculous feeding of the five thousand when they asked the Master, "Whence have we bread for so many?" Jesus was equal to the occasion. He had only begun to give out of the few poor loaves, and fishes, until the provisions increased, that not only were the five thousand fed, but enough food was left to fill twelve baskets.

God's store-house is always full. There is no need to invent new methods, perhaps by getting up some attraction in the Church or Sunday school, to bring the Gospel bread to needy souls.

If we would only sit down with Jesus, and accept the Gospel of life, pray over it, and practice it. And if we all would make more of our seasons of devotion, more of meditation, and communion with Christ, we should be far more healthy and vigorous Christians.

Let us remember too that in hours of

sorrow, when friends fail to comfort and many dark clouds seem to hang over us, there is sweet comfort and consolation (where the afflicted sisters of Bethany sat) at the feet of Jesus. We may sit there too, and hear that heavenly voice say, "I am the resurrection and the life."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27).

May our constant invitation be: "Abide with us; for it is toward evening, and the day is far spent." And the promise is ours, "Lo, I am with you always,"

"Bless me, O my Savior, bless me,
As I sit low at Thy feet;
Oh, look down in love upon me,
Let me see Thy face so sweet.
"Give me, Lord, the mind of Jesus,
Make me holy as He is;
May I prove I've been with Jesus,
Who is all my righteousness."

Millersville, Pa.

THE CHRISTIAN SPIRIT

One is not anxious that there should be no more talk about religion, though there are times when we wish that there were a greater readiness to speak for Christ on fit occasions. But there is a greater thing than religious talk—a Christian spirit. And if we had this greater thing it would bring the lesser with it. If the Christian spirit rules us it will form our temper and taste, and decide our habit; and our speech and deportment among men will bring glory to the name of Christ instead of shame.

—Indian Methodist Times.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission,
for first quarter, 1910

For the Gospel Herald.

RECEIPTS

Contributions	
Kinzer Mission Meeting	\$ 35.10
S. K. Nissley	.90
A brother	.56
D. M. Wenger	1.00
Mennonite Board of Missions and Charities	1.00
Christian Neff	6.08
Jacob H. Mellinger	3.00
A brother	1.00
Contributed for Standing Debt	1137.97

Total	\$1186.61
Received for mdse.	1179.23
Labor	7.45
Telephone receipts	3.60
Total	\$2376.89
Balance on hand Jan. 1, 1910	16.84

Total for quarter \$2393.73

EXPENDITURES

Paid for mdse.	\$1099.25
Expense	219.78
Labor	25.27
Machinery and fixtures	6.38
Borrowed money returned	455.39

Total for quarter \$1806.07

Gratefully acknowledged.

Noah H. Mack, Treas.
Per L. S.

SUPERINTENDENT'S REPORT

A brother, woolen hose \$ 9.50
Paradise sewing circle, clothing 6.60

\$16.10

Gratefully acknowledged,

Noah H. Mack, Supt.
Per L. S.

Note.—The names of those who contributed for the standing debt of the mission will appear in a later edition of the Gospel Herald. N H. M.

Married

Gockley—Brubaker.—On Feb. 24, Bro. William Gockley of Ephrata, Pa., and Sister Lillian Brubaker of near Weidmansville, Pa., were married by Bro. Noah Landis. May God bless them in their journey through life.

Shank—Lapp.—On March 31, 1910, Bro. Eli Shank and Sister Esther Lapp were united in marriage by Bro. D. G. Lapp at the home of the bride's parents, Bro. and Sister E. M. Lapp of near Roseland, Nebr. May the Lord bless them and make them a blessing.

Fenton—Shank.—On March 26, at the home of the officiating minister and sister of the bride, Bro. and Sister D. L. Mohler of Leeton, Mo., Bro. Clyde Fenton of Palmyra, Mo., and Sister Emma Shank of Carver, Mo., were united in holy matrimony. Bro. and Sister Fenton expect to make their home with the brotherhood at Carver, Mo.

Obituary

Oesch.—Infant son of John and Mary Oesch was born near Emma, Ind., March 31, 1910; died April 3, 1910. Funeral services at the home by Oscar Hostetler, assisted by Amos Cripe.

Beidler.—Lloyd Malcolm, son of Charles and Clara Beidler, was born Nov. 22, 1909; died of pneumonia March 31, 1910; aged 4 m. 8 d. He was buried April 1 at the Mennonite Cemetery. Funeral services by J. S. Shoemaker, assisted by Wm. Sieber and S. E. Graybill. Text, II Kings 4:26.

Burkhart.—Elmer K., son of Andrew and Frances Burkhart of Washingtonville, O., died of whooping cough, March 31, 1910; aged 1 y. 18 d. The funeral was held at the Midway Church, April 2. Services were conducted by the brethren, E. M. Detweiler and David Lehman. May the Lord comfort Bro. and Sister Burkhart in their sad bereavement.

Foust.—Bro. Geo. M. Foust of near Scotland, Pa., died April 4 of the infirmities of old age. He was aged 75 y. 10 m. 15 d. He is survived by one son, Geo. A., and Mrs. Sarah Morrison, an only sister. Funeral April 6 at the Mennonite Church north of Chambersburg, Pa., where services were conducted by the brethren, Joseph H. Martin of Shippensburg, Pa., and Geo. S. Keener of Hagerstown, Md.

Martin.—Viola Blanche, daughter of Levi Martin of Princeton, N. J., was born May 12, 1898; died March 26, 1910; aged 11 y. 8 m. 14 d. She leaves a father, mother, 4 brothers and 2 sisters to mourn her departure. Funeral services were held in the Chambersburg Mennonite Church, Mar. 29, 1910, conducted by Bros. G. W. Ernst and W. W. Hege. Text, Jer. 15:9. "She hath

given up the ghost; her sun is gone down while it is yet day." Interment in the graveyard adjoining.

Livingston.—Annie, daughter of Bro. Jacob and Sister Ella Livingston of near Davidsville, Pa., was born Dec. 5, 1900; died March 29, 1910; aged 9 y. 3 m. 24 d. Annie was a bright child, but the disease of dropsy took hold of her and caused her to suffer a great deal of pain; but when she came to the dying hour she gave all her friends goodbye. She was buried March 30 at the Blough Church. Funeral services were conducted by S. D. Yoder, Simon Layman and L. A. Blough.

Fisher.—Ruby Viola, infant daughter of Joel and Ida Fisher, was born Jan. 7, 1910; died March 31, 1910; aged 2 m. 24 d. Interment at Zion Cemetery. Services in English by Bro. Geo. C. Carl; in German by Bro. Dan Roth. Text, Mark 10:13-16. He was buried April 1, 1910. Little Ruby Viola was one of three (triplets) girl babies that came to bless the home of Bro. and Sister Fisher. But God who gave them, saw fit to call one home in its infancy. He will bless the bereaved parents, and remaining little sisters to His name's honor and glory.

Lehman.—Sister Elizabeth (Hunsecker) Lehman of near Chambersburg, Pa., widow of Pre. Samuel D. Lehman, died April 1, 1910, of hemorrhage of the lungs. Death came to her very suddenly. She seemed to have some premonitions that her end was near. She was buried April 4, at the Chambersburg Mennonite Church. Services were conducted by Bros. D. E. Kuhns and Jos. H. Martin. Texts, Psa. 90 and Mark 13:35-37.

Her age was 72 y. 8 m. 7 d. She is survived by one son, 2 daughters, 4 brothers and 4 sisters. May Psa. 55:22 be the portion of the bereft ones.

Shenk.—Sister Anna H. Shenk was born in Manor Twp., July 24, 1885; died March 31, 1910. She united with the Mennonite Church and has left us a hope that she is going home to glory where the dear ones have gone and said we shall meet her there. She leaves a sorrowing mother, five brothers and four sisters to mourn their loss, but not without hope. We long to meet her.

Dearest Anna, how we miss thee;

Thou hast gone from earth away

To rejoice with the dear Savior

In the realms of endless day.

A Sister.

Roth.—Joseph R. Roth was born Jan. 8, 1838, near Logelbach, Alsace, Germany; immigrated to Canada in 1852. From there he went to Iowa, where he was married to Mary Egli, Nov. 29, 1866, near Trenton, Henry Co. To this union were born ten children. Two daughters died in their infancy. His wife, 4 sons and 4 daughters survive him near Woodburn, Oreg., where he died March 28, 1910; aged 72 y. 2 m. 20 d. The deceased was a brother in the Amish Mennonite Church. Funeral services were conducted in both languages, by Bro. A. P. Troyer in English, and D. J. Kropf in German. Text, Rev. 21.

Zook.—Andrew Zook was born in Howard Co., Ind., July 30, 1871; died in Miami Co., Ind., March 27, 1910; aged 38 y. 7 m. 27 d. He was united in marriage to Jemima Schrock, Nov. 3, 1896. To this union were born four sons. He united with the Amish Mennonite Church in 1893, and remained a faithful member until death. He leaves to mourn his departure a wife, 4 sons, and 3 sisters. His father, mother, and 2 brothers preceded him to the spirit world. Funeral services March 30 at the A. M. Church, conducted by N. M. Slabaugh from I Thess.

4:13, 14, and E. A. Mast from I Cor. 15: 51-58. Peace to his ashes.

Williams.—Levi Williams was born in 1830 near Lexington, Ky.; died near White Cloud, Mich., March 17, 1910. Funeral services were held at the house by Jacob P. Miller. He leaves a beloved companion, two sons and one daughter, and a number of grandchildren, but they mourn not as though they had no hope. Although Bro. Williams was a colored man, he was a bright example to the world. He united with the Christian Church 50 years ago and was faithful to the end. He suffered great pain the last two weeks, but bore it patiently, fully trusting in a risen Redeemer. May the Lord comfort the widow and children is our prayer.

Headings.—Leah Smoker Heninger was born in Mifflin Co., Pa., April 16, 1822; died at the home of her son, Ezra Headings in Union township, Logan Co., Ohio, April 1, 1910; aged 87 y. 11 m. 15 d. She united with the Amish Mennonite Church at the age of 19 years and was ever faithful. She was married to Philip Headings in the year 1852. To this union were born three children, all of whom are living. She also leaves 15 grandchildren to mourn their loss. But they do not mourn as those who have no hope.

Our dear mother has gone to the land of love, light, gladness and blessings above, where her head is pillowed on Jesus' breast and she is now sweetly at rest. Funeral services were held April 9 at the Walnut Grove Church, conducted by S. E. Allgyer and Bro. C. K. Yoder. Interment in Alexander Cemetery.

Weaver.—John W. Weaver was born in Cambria Co., Pa., Aug. 24, 1854, and when yet young he came with his parents to Elkhart Co., Ind., where on Oct. 6, 1881, he was united in marriage to Susan Maurer. To this union were born 4 children, all of which survive him. He was a member of the A. M. Church and desirous to have his house set in order that he would be ready at any moment the call might come to make the great change. He was suffering from consumption a little more than a year, but was able to be about till only a few days before death relieved him. He fell quietly asleep in Jesus on March 14 at the age of 55 y. 6 m. 20 d. He is survived by his wife, 3 daughters, 1 son, 1 sister (and 3 grandchildren, who have the blessed assurance that their loss is his eternal gain. Funeral services at Forks Meeting House by D. J. Johns and Silas Yoder.

Werner.—Elven Werner was born in Haldiman Co., Ont., April 14, 1870, and died at Vineland, Ont., March 26, at the age of 49 y. 11 m. 12 d. Bro. Werner was not well for several weeks, but was able to be around and to look after his affairs. Later, typhoid fever developed and after a severe illness of about nine days the spirit took its flight. It seems that the brother realized that his sickness was unto death, and he made every preparation to leave affairs of life in order, and his spiritual affairs in such a way that nothing might interrupt his peace with his God, whose will he was perfectly resigned to. He leaves a beloved companion, one daughter, parents, 3 brothers and 3 sisters. That one should be called from life whose help was so much needed is mysterious to us, but we say "God's will be done." There remains the blessed hope of resurrection and reuniting with dear ones again. Funeral services were held March 29, and were largely attended by a wide circle of friends and acquaintances. Sermon by S. F. Coffman, assisted by Gilbert Bearss and Pre. Hehn. Text, Kings 20:1.

Items and Comments

A few days after you receive this the census enumerator may be at your door.

An unknown contributor has offered the New York Bible Society, dollar for dollar, any sum contributed by other persons, up to \$100,000.

The probe into the bribery cases at Pittsburgh, Pa., is still going on, millionaires not being exempt. Several of them have already been indicted, and there are indications that others will be among the number before the grand jury finishes its work. Whether these men will be finally convicted is another question; but some of the rich men are beginning to hear that somewhere it is written, "Thou shalt not steal."

Ex-President Roosevelt's visit to Rome has been the means of reviving the controversy between Catholics and Methodists which was occasioned by the visit of ex-vice president Fairbanks several months ago. Rather than promise not to visit the Methodist mission, Roosevelt refused to see the Pope, and newspapers of two continents are discussing the issues involved. "Behold how great a matter a little fire kindleth!"

Following is a report of the collections made by the Roosevelt party while on their African hunt: "The total is 11,397 vertebrates, consisting of 4,897 mammals, 4,000 birds, 2,000 reptiles and batrachians and 500 fishes. In addition to these, there was a considerable number of invertebrates. The collection includes also several thousand plants and a large number of marine and fresh-water shells, crabs, beetles and millipedes."

In the elections held in cities and towns, April 5, the liquor question figures largely in the result. Among the results recorded may be mentioned that in Illinois thirty-two towns which had voted out the saloons the liquor forces won the day, while in Michigan there were 300 saloons voted out. It is evident that there must be much work and praying done before the public mind and conscience will have been educated to a sufficient extent to banish the liquor evil from America.

The thirteenth annual session of the Conference for Education in the South met at Little Rock, Ark., April 6. President Ogden of the Association, in his opening address said in part:

"The outlook for social and political affairs in this country at present is ominous. It would be easy to make statements of conditions morbid enough to suit the vision of the deepest-dyed pessimist. Prominent among these issues are questions of employer and employe, the rights of property, the rights of labor, the duties of intelligence to ignorance, of race to race, responsibilities to the unfortunate, the blind, the deaf, the insane, the criminal.

"Surely the black catalog sometimes almost drives earnest souls to the brink of despair—especially so when it is remembered that the major part of all the trouble is chargeable to low ethical standards. There is a remedy that is quite within our grasp and it is to be found in an enlightened, wise consciousness and honest citizenship—in standards of civic duty and responsibility—that will lead each man and each woman to seek the line of duty. Such seeking will find the line of duty and it will lead straight into the public school."

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 8, 1910.

A full attendance is always desired.

The nearest railroad station is Oriana, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Shenk, Denbigh, Va.

An effort is being made to secure from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark Co., Ohio, May 19, 20, 1910. Members of Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

SUNDAY SCHOOL CONFERENCE

The Mennonite Church of the Johnstown district will hold their annual Sunday school conference at the Blough Church on Ascension Day, May 5. All who are interested in Sunday school work are invited to be with us and take part in the work.

L. A. Blough.

"Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it be,
Think He has chosen you for it,
Work loyally."

MENNONITE BOARD OF MISSIONS AND CHARITIES

M. S. Steiner, Pres., Columbus Grove, Ohio.
C. Z. Yoder, Vice Pres., Wooster, Ohio.
J. S. Shoemaker, Sec., Freeport, Ill.
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S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dharmatari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., B. F. Herr, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Argentine, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont. J. I. Byler, Supt.
Youngstown.—(1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa. E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home (*1903) Lancaster, Pa., J. W. *Date of organization.
Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., B. F. Thut, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, APRIL 21, 1910

No. 3

EDITORIAL

"Little children, keep yourselves from idols."

Our greatest fortunes often lie in what we look upon as misfortunes.

For a beautiful word picture of the Church and its mission, read the first article on doctrinal page.

Whatever you do in the way of making others truly happy adds to their foretaste of the happy world beyond.

There is not one single precept found in the teachings of Christ and His apostles, however insignificant it may seem in the eyes of the world, which does not merit our prayerful consideration and obedience.

Those interested in the trip to India soon to be undertaken by the brethren, J. S. Shoemaker and J. S. Hartzler, will find a statement in which they are interested among the field notes on another page.

"It should be our aim, as laborers in God's vineyard, to build up believers in the most holy faith."

This sentence we copied from a recent letter which we received from one of our active laborers. It is worthy of our consideration. The building up of believers in the true faith means the strengthening of Zion's walls, a stronger body to go forth in the work of rescuing the world from sin.

The noise and whoop and hurrah of the coming Fourth of July celebration is already heard in the distance. Some cities are laying their plans whereby the heathenism of Americanism may be checked and a "safe and sane" celebration be held. As it is, it costs the nation an annual sacrifice of hundreds of lives and millions of dollars to remember its birthday. Until the American people learn to remember great events by de-

vout thanksgiving rather than by display, braggadocio and noise, we can not look for marked or permanent improvement. It is in the spirit that pervades these festivities that we find the cause for results.

Radicalism and sensationalism in the pulpit may have some effect in awakening some people, but outside of that all its influence is destructive. When some "wild west" circus strikes a town it means that all is furore and excitement; but outside of the fact that the town has been relieved of some of its "unrighteous mammon" the town is worse because of its having passed through the excitement. A radical and sensational preacher always awakens interest and excitement, and usually has a few followers; but for lasting results you want the plain old Gospel presented in the plain old Gospel way. Lightning bolts may purify the atmosphere, but it takes the gentle showers and golden sunshine to make things grow.

Again.—When sending in orders for books or periodicals, it will pay you to read your letter carefully to see that you have everything as you desire it, and that you have your name and address *plainly written*. We still receive letters unsigned and are often at a loss to know what to do with them. In ordering a change of address of any paper, be sure that you mention four things: (1) Your name, just as it appears on the label of your paper, (2) the name of the paper or papers, (3) your old address, (4) your new address. By so doing you will confer a favor upon us, and insure a correct and prompt response to your orders. When sending in renewals, send in the subscriptions of several of your neighbors who ought to be taking the paper.

We sometimes hear people express themselves like this: "I do not wish to unite with any church; I just want to be a Christian."

If they would but meditate a little,

they would see the folly of their position. "Why call ye me Lord, Lord, and do not the things which I say?" is our Savior's searching question which confronts all such people the moment they begin to inquire into His blessed will. Church organization, Christian fellowship and the keeping of the ordinances of the Lord's house are a part of the divine plan, and no one can be disobedient to God's Word and will and at the same time enjoy favor and friendship with God. As well talk of a man being a soldier and refusing to join the army as for any one being a Christian and at the same time refusing to unite with the Church.

The following item, taken from the Reformed Church Messenger, sets us to thinking upon an important phase of church work:

"Here is another 'job' for the layman seeking church work. Dr. Jowett, of England, the man who received and declined a call to the Fifth Avenue Presbyterian Church, New York, has a committee of fifty men in his church who visit people in their homes. They have made as high as a thousand calls a week. They get people to church; and the people who come to the church of their own accord they follow to their homes. Why should the minister do all the calling anyway? What are laymen for, and especially elders and deacons?"

Visitation work, not the stiff, professional kind, but the hearty, we-are-on-a-level, spiritually encouraging kind, in which members of a common faith spend a little while together, building one another up in the common faith, is always edifying, and more of it should be done. Both ministry and laity should feel themselves called upon to do more of this kind of work than the average one among them does. "Then they that loved the Lord spake oft one to another." Then we do not wish to confine this sociability to the membership alone, but wherever there is a shadow of a reason to believe that a visit would be acceptable or edifying let the children of God allow themselves to be used in communicating their Gospel sunlight to others. Consecrated sociability is a great power.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

PRIDE

A beggar knelt, with lowly head,
And asked that he be given bread;
A noble peer of chance passed by,
But viewed the man with scornful eye.

"And thou art proud," the beggar cried;
"Ah, foolish man! Ah, foolish pride!"
The lordling glanced with haughty eye,
As if he would not deign reply;

But mindful of the beggar's mood,
Said, "Why should I supply thee food?
Have I despoiled thee of thy wealth,
Or seized thy lands, or wrecked thy health?"

At thought of these the beggar sighed—
"Nay, on a time I cherished pride,
But for my love of earthly things
I left the life that virtue brings.

Renounced my God, defled my fame;
"For wealth I sold my soul and name,
I worshipped at the shrine of pride.
My better nature in me died,

"But things reversed, Fate changed her plan,
And I was left a ruined man;
Unhealthy, friendless, shunned by all;
In fell despair I wait the pall.

"I warn you now, though Fate may seem
To cast on you a hopeful gleam,
That if you leave the Savior's side
Your fate shall read, 'Undone by pride.'"

—John L. Simpson.

THE CHURCH

By P. J. Blosser.

For the Gospel Herald.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem . . . I will write upon him my new name.—Rev. 5:12.

Equi-distant between the equator and the polar circle, near the summit of a broad, hilly ridge, near the line of the watershed between streams running east and west, about two thousand, six hundred feet above the Mediterranean Sea and nearly four thousand feet above the Dead Sea, lies Jerusalem, skirted by precipices and valleys and hills whose depths and sloping sides are full of historic legends; full of meaning to the world. Especially is the old city of great interest to us with its splendid temple, which was the glory of all Israel, the medium of their hopes.

We hear David saying in a Psalm, "I will look unto the hills from whence cometh my help." How real and how true; for here in the temple God covenanted with His people in the glorious shekinah, which was so suggestive of His divine nature. Here according to divine order of temple service, from altar to

lavar, from sacrifice and cleansing, they were permitted to enter into the more sacred precincts of the temple and enjoy the more sacred and hallowed services and communion with their God. Here they could behold the candlestick with its perpetual light suggestive of God's ever-abiding presence. Here they were in view of all that pertained to the temple service, full of symbolic meaning.

The divine instincts in them could be kindled to the highest pitch of worshipful devotion. And we do not wonder at David saying, "I will look unto the hills from whence cometh my help." Here is where Israel received divine instruction, so helpful to piety and righteousness. Here is where David and Solomon and many prophets taught. Jesus began His teachings here. To the apostles the commission was, "beginning at Jerusalem." Therefore old Jerusalem has become the center from which diverges religious truth and helpfulness to the souls of the children of men.

But old typical Jerusalem has been destroyed with its glorious and typical temple and symbolic services, the blessed anti-type, the New Jerusalem. The Church has taken the place of the literal and has become the center of divine truth and helpfulness, a city which the Savior built upon the hearts of men, based upon a foundation sure and steadfast, a city which no earthly monarch can lay low by devastation. Worship is no more restricted to one place. Neither has God covenanted to manifest Himself at any specific place. But in each heart there is a temple in which God has covenanted to dwell and manifest Himself just as vividly as He did in the temple of old. This covenant is not to Israel only, but to all men. In the new temple service there is an order of sacrifice and cleansing, the only way leading up to the glorious experience of God's presence in the soul and preparation for the ministration of His service.

In the text above we have both the idea of the Church militant set forth. It is our purpose to dwell upon the helpfulness of the Church militant.

We said that worship was not restricted to one place; yet there are certain duties and certain services which are restricted in a particular sense to the Church, such as discipline and ordinances, which mark the circumscribed limits of the city of associated believers, within which God dwells in wonderful manifestation.

We look at the old Jewish economy, with Jerusalem and the temple as the centralizing and unifying figure of a destined nation. Again we look at the economy of grace, its Church and its Christ as the centralizing and unifying figure of all the earth. In viewing the contrast and seeing how God is leading us to see our privileges and possible attainments through His grace, our hearts deepen in gratitude and devotion to Him and we are inspired with a peculiar zeal for the Church which is the center from

which diverges the truth of God in living realities in view of centralizing the hearts of men in Christ. Today it is "whosoever will" may come and drink of the waters of life and enjoy the riches of God's grace to His Church. There is no other place on earth, no other medium or organization to which a soul can look for help. It is only through the Church that God has covenanted to meet the penitent soul. People may renounce and denounce the Church of the living God, yet she is the only medium of hope and salvation. What a blessed comfort it is to a lost soul that he can look to the hills of God and find His merciful hand of grace extended through the Church proffering help to an overcoming life fitted for a pillar in the temple above.

There are a number of organizations which claim helpfulness to godly lives and denounce the Church of God. How pale they look beside the glorious Church with her proffered grace and means of helpfulness. But they only extend a fraternal hand to men of financial and moral repute. To the low, wretched, debased fellows it is, roll the black ball. He is rejected. To the outcast prostitute there comes no loving hand of help and grace to help except from the Church of the living God. There may be a son or a daughter of a father and mother an outcast from society. By a certain law of nature the Christian may feel a distinction in the presence of such, yet he holds out a hand in the name of the Church and its Christ and says there is welcome and help. What a comfort to parents when they know that the Church has reached out and thrown a mantle of grace around a wayward child and is helped to a pious and a righteous life and there is written upon him the name of God and the name of the city of God.

Let us not overlook the idea that God never fails to stamp upon His true children the mark of His divine recognition. We view the Church of God as His great means of help to the helpless men and women to an overcoming life in righteousness, and development in the virtues of eternal truth. We think of a soul that is passion-swept, who has no power to resist temptation, who is drifting upon the sea of life with all the moorings of manhood swept from him, helpless, helpless. His only recourse is to God's helpful grace through the Church.

God can cleanse the soul and pardon in a sense without the agency of the Church. But there cannot be the perfecting of life, or development of heavenly graces in the soul, without co-operating with divine agencies through the medium of the Church. God has ordained the Church for a high and holy purpose. She is not esteemed as she should be. She is robbed of her true mission in a great measure. We hear of great campaigns for righteousness in the world. Thousands are said to be converted. Perhaps a work is begun, but what are the various denominations do-

ing towards helpful disciplining into a more perfect way of virtue and piety and true relation to God? Is the truth diverging from the center as it should? There appears to be a deviation in many parts of the Church from the real purpose of God. There does not seem to be the comparative jealousy from the sanctities of the Church as those of the temple.

May we ever strive to maintain the true purpose of God's Church. There is very little done except through the concurrence of human and divine effort. If there is any deviation from the true mission of the Church, it is on the human part. The Church is short of her power through human inventions and liberalities.

Brethren and sisters, let us strive to maintain the true mission of the Church in the world, that a more perfect work may be accomplished for the Lord.

South English, Ia.

GLIMPSES OF THE FUTURE OF THE UNREGENERATED

By P. R. Lantz.

For the Gospel Herald.

"There shall be weeping and wailing and gnashing of teeth" (Matt. 13:42). Notice there are no consoling songs to be sung, no sweet music to be heard, but the pitiful wailing of those in deep sorrow and distress; no quiet peaceful rest, but constant grinding of teeth, of those in great agony.

Much time and money is being spent to see the things of this world, but some shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power (II Thess. 1:9). If you are in this class, my friend, you will be denied the grandest privilege you ever had, that of seeing God and the glory of His power.

You may be careful in selecting your company here on earth, but notice the company with which you must spend all eternity. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). The thought of spending eternity with such company should in itself be sufficient to move us to give up our way, to take God's way.

And the subjects of this place are not unconscious of their past, present, or their future hopes. The rich man recognized Abraham and Lazarus, and remembered his home and friends, and while bewailing misspent hours, he cried out, "I am tormented in this flame"—a very strange expression for one resting at ease in purgatory, or dead to his surroundings—but his unbearable associ-

ates, his misspent life, his influence misleading others who were still on this side of the grave, his lost opportunities, together with his present torment, increased his misery, so that even though he was a respectable citizen here on earth living in ease, he was then wailing and gnashing his teeth with the rest of his associates.

"The stings of conscience, the crackling of flames,
The rumbling of thunders, clanking of chains,
The hissing of serpents, the moaning of winds,
The howling of demons, the cursing of fiends,
The shrieks of the lost, and wails of despair,
All groan the dread sentence, a hellish nightmare"—

to all eternity. But for who is this?

"For if ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). If you have not accepted Christ as the Son of God, it is for you, who "know not God, and obey not the gospel of Jesus Christ" (II Thess. 1:8). Do you know God by actual, personal acquaintance? Are you obeying the Gospel of Jesus Christ, which is the Bible? If not, it is for you. "And whosoever was not found written in the book of life was cast into the lake of fire." Have you registered? My friend, is your name recorded? If not, it is for you.

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Friend, have you forgotten God? *Test questions:* How much time do you spend in reading the Bible? Not books on the Bible, but the Bible? On what are your meditations? Your conversation will help to answer. "In his law doth he meditate day and night." If you have forgotten Him, that misery is for you. Friend, acquaint now thyself with Him, and be at peace: thereby good shall come unto thee.

How escape? "Neither is there salvation in any other name: save the name of Jesus, He that believeth (unto obedience) on the Son hath everlasting life: Therefore believe with thy heart, and confess with thy mouth, the Lord Jesus, turn from idols to serving the true and living God, and thou shalt be saved.

Canton, Ohio.

This article will also appear in tract form.—Ed.

LOYALTY

By F. W. Schisler.

For the Gospel Herald.

As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you into his kingdom and glory.—I Thes. 2:11, 12.

We who are natural born citizens of this our country and nation, if loyal subjects, try in every respect to be true to our nation's emblem, and to walk as worthy citizens and show every respect to

the same. We as loyal Britons, are loyal to our king, loyal to our country, and as such we walk, or live, and show thereby our love for the same and would feel considerably hurt were some one to hoist another emblem on our beloved soil, which no doubt would be the means of disturbance, and possible bloodshed. This holds equally good in other countries; all are loyal to their ruling powers. Should any subject prove disloyal to king and country, they would be counted a traitor, and imprisonment would likely be their doom. He who is a true, loyal citizen will do all in his power to walk worthy of his citizenship.

But there are differences; those living near the borders are not as careful as those farther away, and more to the interior, and are apt to a greater or less degree to intermingle with those across the line; and if censured for their disloyalty, will just step over to the other side. Because of their nearness to the border, they gain a love for the other side and are therefore lured away from their own country into which they once were free born subjects.

We, the creation of an all-wise God, are all called to become citizens of a kingdom which is an heavenly, and whose King is God the Father. We become citizens, not as free born, but by adoption; and by our adoption we are under just as great an obligation to be loyal, and walk worthy as are the free born, be it of this earthly kingdom or of an heavenly. Disloyalty to either is disloyalty to God (Rom. 13:1, 2). All powers are under God's rule, but all do not recognize themselves as such and are therefore unworthy. Paul admonishes us to be subject to the higher powers; this puts us under obligations to God and His kingdom, and also to our national rule. We who do not walk worthy and do not respect His laws, have no part with Him; but are made to suffer with those who have their portion in the lake of torment which is the second death. Paul in Col. 1:10 admonishes them in these words: "That ye walk worthy of the Lord unto all pleasing, being fruitful in every good work;" and in Eph. 4:1, "That ye walk worthy of the vocation wherewith ye are called." All are called to become heirs of the kingdom of God; not as free born, as already stated, but by adoption; and once being thus adopted we become full heirs as sons and daughters, even with Christ the only begotten (Rom. 8:15-17). We are full heirs and joint heirs with Christ, and all share the same riches in glory.

Should not this thought inspire each one to live as becometh heirs of the kingdom of God, and no more of this world; and urge us on to greater loyalty to our country, loyalty to the Church, the Lamb's bride of which we form a part, loyalty to God in keeping His commandments, and to walk worthy of God who hath called us unto His kingdom of glory.

Vineland, Ont.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

II. The Heavenly Way

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; and it shall be for those: the wayfaring men, though fools, shall not err therein.—Isa. 62:10.

53. *Are shortcomings a blessing or a curse?*
A. We are persuaded that under existing circumstances they are a blessing. See II Cor. 12:1-10.

54. *Is it possible for anyone to enter into life and reach ultimate glory without trials, hardships and persecutions?*

A. No one need ever expect to ascend the heavenly pathway without trials. The first condition is to deny self and to take up the cross "daily" (Luke 9:23). It was the testimony of the apostles that "we must through much tribulation enter the kingdom of God" (Acts 14:22). Paul declares that "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). In Heb. 12:8 we are told that "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

55. *What are we to learn from these Scriptures?*

A. That as soldiers of the cross we may expect battles, carry burdens, suffer wounds, endure afflictions, bear the cross. The idea that we must expect all our Christian experiences to be of a pleasant nature and that hardship and persecutions are an evidence that we are not right with God is an invention of the evil one. Under such a standard of judgment, Christ would have been the most erratic child that God ever had.

56. *Is this cause for discouragement?*

A. On the other hand, it is a direct cause for encouragement. The loudest shouts of victory come after the hardest battles. Look at Stephen in the hour of triumphant death (Acts 6:15; 7:60); or Paul after a long drawn out conquest, standing upon the brink of eternity (II Tim. 4:6-8).

57. *Is victory a sure thing?*

A. It cannot be otherwise, if we are faithful to our King. The promises are all on our side. Read I Cor. 10:13 and Heb. 13:5. God being perfect in faithfulness, truth and power, there can be but one result of faithful service in His kingdom.

58. *What encouragement does our Savior give to the faithful?*

A. Besides His example and His other promises, this one is precious to all who have enlisted in His service: "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

59. *Are trials and hardships all there is to a Christian service?*

A. No; a thousand times no.

60. *What is the first thing that can be said of the surrendered life?*

A. It means a freedom from condemnation. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

61. *What next?*

A. Peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

62. *What next?*

A. Freedom from sin. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

63. *What next?*

A. Joy in the Christian service. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). "In whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

64. *What next?*

A. Hope of immortal glory. "He that overcometh shall inherit all things" (Rev. 21:7). "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

65. *How did Paul compare present trials with ultimate glory?*

A. He declared them to be without comparison. This is what he said: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Rom. 8:18).

66. *How is Christ's victorious life described?*

A. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

67. *What encouragement do we get from all these facts?*

A. From these and many other advantages of the Christian life, we feel impelled to press on with renewed vigor, knowing that it is worth while so far as this world is concerned, to say nothing of the immensity of our joy and glory in the world to come.

68. *Should we be satisfied with only ourselves on the way?*

A. Not unless we do all we can to get others on the way.

69. *Whom are we commissioned to help on to the way?*

A. The whole world (Matt. 28:18-20).

70. *What is our equipment?*

A. The full armor of God (Eph. 6:10-18).

71. *What rules are helpful to us?*

A. "Every man that striveth for the mastery is temperate in all things" (I Cor. 9:25). "No man that warreth entangleth himself with the affairs of this life" (II Tim. 2:4). "If a man strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5). "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

72. *What cheering message will greet all the faithful at the end of the way?*

A. "Come ye blessed of my Father, inherit the kingdom prepared for you" (Matt. 25:34).

Jesus goes wherever he is invited.—B.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

A CRY FROM AFRICA

Sel. by Elsie Reinhart.

"Preach the Gospel in the regions beyond you" (II Cor. 10:16).

"Why didn't you tell us sooner?"

The words came sad and low;
"O, ye who knew the Gospel truths,
Why didn't you let us know?
The Savior died for all the world,
He died to save from woe;
But we never heard the story,
Why didn't you let us know?"

"You have had the Gospel message,
You have known a Savior's love,
Your dear ones passed from Christian homes

To the blessed land above.
Why did you let our fathers die,
And into the silence go,
With no thought of Christ to comfort?
Why didn't you let us know,
As on your way you go?
But you kept the message from us.
Why didn't you let us know?"

"Hear this pathetic cry of ours,
O dwellers in Christian lands,
For Africa stands before you
With pleading outstretched hands.
You may not be able to come yourself
But some in your stead can go.
Will you not send us teachers,
Will you not let us know?
Lancaster, Pa.

WHAT NOW?

II.

By J. A. Ressler.

For the Gospel Herald.

The still quiet of an August evening, a lull of the rains, the thin clouds obscuring the starlight, making the tropical night one of murky darkness.

The dull, lifeless song in the temples, "putting the gods to sleep," has ceased. All is quiet save for the hum of insects and the croaking of the frogs. A little after midnight a shrill cry bursts upon the stillness. Shriek after shriek pierces the dull night air. Awakened from his slumber the missionary rushes out to ascertain the cause of the trouble and to aid the suffering one. Outside the door of the room where the orphanage sick girls slept he stopped to ask the attendant what was the matter when all at once, without a sound of warning a mad jackal came up from behind and bit him in the thigh.

A mad jackal! More deadly and dangerous than a mad dog. What thoughts must have flashed through Bro. Lapp's mind in those few moments! There was an hour or two of tense anxiety while the orphan girls were warned to get to shel-

ter, help was called by telephone, the rabid beast was hunted and killed, and the wounds of the missionary and the two girls who had been bitten were being cauterized. No more sleep that night. The girls spent the remainder of the night in singing songs and the missionaries in getting ready to take the bitten ones to the Pasteur Institute at Kasauli in the Himalayas.

That was in 1916. The treatment was successful, and none of the patients have ever developed any symptoms of the dread disease with which they were infected. It is easy to write that now; but when the matter was being enacted and moment by moment we wondered, What next? it was different.

Paul tells one in whom he was specially interested to be a good soldier of Jesus Christ. A soldier needs several qualifications in order to be classed as "good." He needs loyalty, faith in his leader, endurance, patience, perseverance, and an unquestioning obedience. But the soldier's main work is to fight. For that he needs courage. Lacking courage he can never be a good soldier. The poltroon who runs at the first sight of danger, the coward who will not own he is a Christian in the company of scoffers, the weakling who yields to the first impulse of temptation, the turn-coat who will not stand for the right when others oppose—these are not good soldiers of Jesus Christ.

Yes, there are dangers on the mission field. Not only dangers from wild animals, as jackals, tigers, leopards, poisonous snakes, scorpions and a score of other similar matters, but dangers to spiritual life as well. You may think you know yourself and can trust yourself to act out your Christian principles under all circumstances. But you have only known yourself as one of many in a congregation of Christians in a Christian land. On the mission field you are one alone in the midst of a blackness and darkness you may never have imagined. Will you stand the test under such conditions?

Will your windows be "open towards Jerusalem" three times a day when the lions' den or the scoffs of the heathen await you?

"Being a missionary" is no child's play. A voyage across salt water never made a missionary. To be a missionary you need the strength, the courage, the skill, that come from having fought and won battles for the Lord. And with it you need tenderness like that of the stern old Italian soldier and general who spent a night on the mountain seeking a lamb that belonged to a distressed peasant. The morning found the lamb sleeping under the general's cloak. There are lambs to save and train for the Master.

Obedience, faithfulness, patience: are these, too, included in your qualifications as a soldier? If so, the Lord needs you NOW.

Smithville, Ohio.

THANWAR

By Geo. J. Lapp.

For the Gospel Herald.

Poor Thanwar is a blind young man who was brought to our Mission orphanage during the late famine. He was not blind at that time, but soon contracted the disease known as "Anki" (sore eyes) and on account of too strong medicine administered by a native medical assistant he went blind and will never see the light of the natural sun.

But by his diligence he has to a great extent made up for the lost sense. He has studied faithfully and can now read and write according to the Braille system. By means of a slate especially prepared for the blind he is able to study mathematics and has become quite proficient in arithmetic. He also studies the simple geography which is taught in the schools of this land by means of maps which have been prepared for the blind boys at this place. The rivers of these maps are marked with sand-paper, the cities are marked with tacks, the mountains are outlined with raised lines and the margins of the country are outlined with very small tacks placed very closely together.

The head-master of the boys' Hindi school, noticing the aptness of Thanwar, asked that he might be allowed to join the fourth class in school and prepare for the government examination this spring. He was allowed to do so, and when the time for examinations arrived we were surprised and delighted to know that he was able to pass with credit every study of the class. In conversation with the government inspector of schools in this district the writer was told that Thanwar is the first blind boy in the Central Provinces, if not in all India, to get a certificate.

Those who have had the privilege of providing for the teaching of the few blind boys who are with us may feel well repaid for the untiring efforts which they have put forth in their behalf. Nor is Thanwar the only one whom we hope will receive such good recognition for there are two other blind boys who have been put into the boys' school. One, Sambhoo, has joined the fourth class and will perhaps be ready for the examinations next year and the other, Ranjit, is in the third class. What they cannot learn in the seeing boys' classes they are taught by another (blind) teacher, Nandlal, who was also taught here and is almost as far along as Thanwar.

It has taken many years of persistent teaching to bring these blind boys to where they are. Material for them was hard to get. The system had to be adapted to the Hindi language, and teachers for them had to be trained; but we are very thankful to God that when the opportunity, time and means are at hand we can find from among these blind boys and also from among the seeing young

men, those who could carry on the work successfully.

Government officials have asked us to take up the work on a larger scale since there are quite a number of blind people who are begging for their living. But as yet they have not furnished any material aid for the work and it has been thought unwise to enlarge until sufficient means would be forthcoming for that special purpose.

The other work cannot be enlarged as it should because of the shortage of funds. Dear brethren and sisters at home, please do not hinder the work of the Lord in India by withholding the means which you may and certainly have consecrated to Him. Souls are dying without Christ. Help us to reach more.

Dhamtari, C. P., India.

COLUMBIA MISSION NOTES

For the Gospel Herald.

Dear Herald Readers, Greeting:—We have great reason to rejoice and praise the Lord for the many blessings that we enjoy. The appointment for services at this place last Sunday afternoon was filled by Bro. J. Habecker, using part of the third chapter of Luke. The number present in Sunday school last Sunday was 70.

As previously stated, we gratefully acknowledge what we received. Since our last report appeared in the Gospel Herald, we received from the E. Petersburg sewing circle, and also from the Florin sewing circle a good lot of clothing for the needy. Received from a sister a chart for primary class. From a brother \$3.00 for Sunday school supplies and other expenses. From another brother \$1.00 for expenses. From another 50 cents.

We highly appreciate your visits; they are encouraging to us. There has also been quite a number of church papers sent to us for which we are glad. We ask an interest in your prayers.

C. B. Byer.

Columbia, Pa.

MESSAGE FROM FT. WAYNE MISSION

For the Gospel Herald.

The work here is in a prosperous condition. Last Sunday Bro. S. E. Allgyer and his daughter Maud were with us, at which time one young brother was baptized and received into church fellowship. Bro. Allgyer's three sermons while with us were very uplifting and upbuilding to all.

There have a few strayed away within the last few months, but we praise God that two of these were again made willing to return to God and the Church.

Bro. King and I were kept very busy as we are alone now for a few

(Continued on next page)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

FOR AN AGED MOTHER

By Wm. Gross.

For the Gospel Herald.

Mother, thou art old and feeble,
And the close of life is nigh.
Should we not be making ready
To meet our blessed Lord on high?
Working out our soul's salvation,
Seeking grace and peace with God
And a hope and consolation
Which in death will perish not?

"Watch and Pray," thus taught the Savior
His disciples in that day.
Should we not in like behavior
Also try to watch and pray?
If we have Christ's Holy Spirit
He will teach us how to pray;
How to watch and pray He'll teach us
He will give us light to see.

He will teach us Heavenly wisdom;
He will give us inward light;
He will lead our souls to freedom,
And to realms of pure delight.
In this world we're oft in sorrow,
Oft we've trouble, trials and pain;
Though 'tis bright today, tomorrow
Clouds of sorrow will rise again.

Storms of grief and tribulation
Often darken our rugged way,
But the time of our probation
Soon in peaceful death will be.
Then if we have been God's children,
We will join the Heavenly throng.
With the saints and Holy angels
We'll sing praise around God's throne.

There we'll reign with Christ forever,
While eternity rolls around,
Nothing there our joys can sever,
For no longer death is found.
But in realms of light most glorious
In the New Jerusalem
With the saints who've gone before us
We'll sing praises with the lamb.

Mother, now its towards evening
And the day is almost spent,
Ask the Lord to abide with thee,
"Enter, Lord; Oh stay, my friend.
Leave not now my habitation
As the night of death is nigh;
Stay and be my consolation,
Stay to cheer me when I die.

"Take my spirit home to glory
To the mansions there on high
There with saints to be enjoying
Endless joys that never die.
On the shores of that bright Canaan
In the Holy, promised land,
There where Christ is ever reigning
With His saints at God's right hand."

Farewell then, my dearest children,
Farewell, Christian comrades too,
Farewell sisters, farewell brethren,
Farewell now, I bid adieu.
Farewell friends and fellow comrades,
Seek to walk the narrow road;
Then I hope we'll meet up yonder
Safe at last in Heaven's abode.
Doylestown, Pa.

Faith and love are powerful agencies
in overcoming difficulties.—D. H. B.

PARENTS' DUTY TO CHILDREN

By Emma M. Enck.

For the Gospel Herald.

Solomon was inspired to write these words: "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). Why do we belong to a denomination that practices nonconformity to the world? Is it not because we believe that it is the teaching of the Word? Then why bring up the children (who are the hope of the future) in the fashions of the world? A little prince in his innocency would play with a little beggar if allowed without thinking of a difference. So children can also be brought up in a way that they will become proud by the training they receive. But if we teach them to be meek and lowly, they may receive an humble spirit, not longing after the things of the world. So many unnecessary ribbons and ruffles tend toward pride. If all who are members of plain denominations would unite in training the children the way our Savior would be pleased, many parents could see more results of their efforts. Children often say, "Others let their children do this or that, and dress them up so and so." Brethren and sisters, this should not be so. It is not consistent for a child of God to be so. Some children are influenced by other children, but if we teach them the right way, Solomon says when they are old they will not depart from the true way.

Ephrata, Pa.

A GREAT DIFFERENCE

By Levi Blauch.

For the Gospel Herald.

As we go through life, we get into many different homes. In these homes we see a great difference.

First, the children come home from school, clean their shoes, take off their wraps, hang them up at the proper place, then go about their evening work as they are supposed to do. The parents meet the children with a smile. They need not tell them every little thing they are to do. This is a home in which there is very little, if any, scolding done.

Second, the children come home from school, stamp and yell, run into the house without having their shoes cleaned, take off their wraps and throw them anywhere, are not concerned about the evening work. The parents look cross at the children. This home indicates that there is much threatening done by the parents and a whole lot of scolding.

Then we find a difference at meal time. A's children came around the table in a quiet way, fold their hands, bow their heads, and thus wait till the blessing is asked, this indicates that father is in the habit of asking a blessing at the table. B's children can hardly be made to keep quiet long enough so that the stranger can be called upon to ask a blessing at

the table to which they have gone in a disorderly manner. This indicates that father is not subject to asking a blessing at the table.

Another difference is when bed time comes. A's children come with the Bible in their hand. They say, "Papa, it is time to get ready for bed." This indicates family worship. B's children know nothing about family worship.

Another difference is in Sunday school and church going. A's children are taken there, but B's can go if they want to. Another difference is: A's children get a knowledge of the Bible; B's children remain ignorant so far as the Bible is concerned.

Another difference is this: The father would like to do the right and teach the children so, but the mother is contrary and opposes him. Or the mother would like to do the right and teach the children so, but the father opposes her. What will the difference be in eternity? The Bible reveals it. Read Rev. 21.

Johnstown, Pa.

PROBLEMS TO BE WORKED OUT IN THE HOME

By Levi Blauch.

For the Gospel Herald.

One of the greatest problems to be worked out in the home in my opinion is the bringing up of our children, so that they may learn to love, read and obey the teachings of the Bible, unite with the Church, and prove faithful unto the end. Another problem is how to keep our homes free from unbecoming pictures, curtains and furniture. Another problem is how to keep our homes free from foolish talking and the using of profane language. Another problem is to what might be best for our children along educational lines. Now the question may arise as to who is to work out these problems. My advice would be that we older people do not refrain from work and that we advise our young people to begin to work on these problems as soon as they begin housekeeping.

Johnstown, Pa.

(Continued from preceding page)

weeks again, as Sister Mary E. Shank (our worker) was called to her home on account of the sickness of her mother, but hear that her loved ones are improving, and hope she will return to the field again before long, as the work is large, and she is greatly missed.

About two thirds of our Sunday school pupils have been having the measles; so our Sunday school has been small for a few Sundays.

We surely have many things to praise God for, and we mean to be faithful.

Remember the work in prayer that many be won from the darkness to the true light.

Yours in Christ,
Melinda King.

Sunday School

Lesson for May 1, 1910—Matt. 12:1-14

For the Gospel Herald.

TWO SABBATH INCIDENTS

Golden Text.—I will have mercy, and not sacrifice.—Matt. 12:7.

Introductory.—We have before us the sabbath or Sunday question. The Lord's object in instituting the sabbath and our limitations in work, etc., are at least partly stated in the lesson. A thorough study of the lesson before us will give us a clearer view of the object, limitations and proper use of the sabbath than we have ever had before. These questions are brought to light as we study the two incidents recorded.

Necessary Work.—It is right to do necessary work on Sunday. This is brought to light in the experience of the disciples as they went through the field of grain on the sabbath. They plucked the grain and began to eat. The Pharisees found fault with them, not on the ground that they had no right to the grain, but because they threshed it (rubbed out the grain with their hands) on the sabbath day. Our Savior defended His disciples, and referred to the example of David and of the chief priests, who when necessity called for it, did those things which the letter of the law forbade on ordinary occasions. By the arguments produced by our Savior, it is clearly to be seen that it was a generally recognized fact, even among the strictest among the Jews, that it was lawful to do works of necessity on the sabbath day.

Deeds of Mercy.—It is right to do deeds of mercy on the sabbath day. We are vividly reminded of that in the case of Christ healing the man with the withered hand. Again the Pharisees found fault with our Savior because He proposed to give the man relief on the sabbath. This time the critics themselves were referred to as an authority. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will not lay hold on it, and lift it out? How much then is a man better than a sheep?" It requires no bright man to see the merits of this point; or to grasp the justice of the conclusion, "It is lawful to do well on the sabbath day."

The Conclusion.—We conclude therefore that we do well when we do two kinds of work on the day set apart for rest and worship: (1) works of necessity, (2) deeds of mercy. Circumstances sometimes arise when it is necessary to do things that would be wrong to do under ordinary circumstances. In that case we do well to do these works of necessity. Then there are many opportunities of doing deeds of kindness on Sunday. That is what we do when we attend to the wants of our stock, when we relieve the needy of hunger or of pain, when we

give consolation to those who are in trouble. As our Savior says, man was not made for the sabbath, but the sabbath for man. Look upon the sabbath as a day of opportunities for doing good, and you have it right.

Things not Right.—Having decided that it is right to do things of necessity on Sunday, what of work that is not necessary? What of unnecessary choring, transacting Sunday business, big dinners, pleasure trips, etc., etc.? It is as wrong to do things that are unnecessary as it is right to do the necessary things. They who profane the Lord's day by doing things that may be done either on Saturday or Manday have something to account for. We have six days in the week for secular work. Let us show our gratitude to God by spending the seventh to His glory.

So it is in doing deeds of mercy. It is right to relieve a man of hunger; it is wrong to keep a grocery running on Sunday with the idea that a hungry man might come along there most any time. It is right to furnish helpless babies with the proper nourishment; it is wrong to supply a whole town with a regular Sunday milk trade for the sake of a few hungry babies that might be there. It is right for a physician to relieve the sufferings of his patients on Sunday; it is wrong for him to sit in his office all day for fear that these patients would go to some rival physician to get their relief. These illustrations could be multiplied to any length.

The real test is this: Am I doing what I am to the glory of God? Is the work I am doing such that it can not possibly be done on Saturday or Monday? Is it accidental, or did I or someone else plan it so? Am I doing what I am because I am relieving the sufferings of someone, or am I doing it because of the money there is in it? Is it a financial sacrifice, or a financial gain? Is it to the spiritual growth or detriment to myself or to others? Upon the answers to these questions depends the questions of the lawfulness or unlawfulness of the things we do on Sunday.

A Day of Opportunities.—As we said, Sunday is a day of opportunities. Let us look upon it and improve it as such. We have six days in which to look after our temporal wants. Let this day be spent with the sole purpose in view of helping "the inner man." Worship, praise, spiritual singing, edifying conversation, visiting the sick, helping the needy, encouraging the downhearted, reading the Bible and other religious literature, prayer, meditation, personal work among the saved and unsaved—these are some of the opportunities which the Lord's day brings to us.

—K.

The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control.—Wm. H. Seward.

Our Young People

LIFE LESSONS FOR ME FROM PHIL.

2:1-11

Topic for May 8

MOTTO

"Let this mind be in you which was also in Christ Jesus."

STUDY OF THE TEXT

I. An Outline Study:—

1. Emptying self for others:—
 - a. Its source is in Christ.—V. 1.
 - b. It produces unity.—V. 2.
 - c. It produces humility.—V. 3.
 - d. It produces an interest in others.—V. 4.
 - e. Christ is the great pattern of self-sacrifice:—
 - (1) His first glory.—V. 6.
 - (2) Emptied Himself to become a servant and a man.—V. 7.
 - (3) Emptied Himself of man pride to suffer death.—V. 8.
 - (4) Even a shameful death.—V. 8.
2. Results of abasement of self is true exaltation:—
 - a. Christ the example.—Vs. 9-11.

II. Word Studies:—

"Consolation."—Entreaty or supplication. Is there anything in Christ that does draw us out and move us?

"Comfort of Love."—A power of persuasion by love.

"Fellowship."—Brotherly relation that begets interest and sympathy in the same thing.

"Bowels and Mercies."—Tenderness and compassion.

"Mind."—The thoughts and motives, the purposes.

"Made himself of no reputation."—Literally, He emptied Himself of His glory to become a man in form and limitation.

"Name."—That which stands for what He actually accomplished, what He actually become through the emptying of Himself. Not what He sought for Himself, but what He accomplished for the universe.

PERSONAL THOUGHT

What I am is of more consequence than what I profess to be or what men think me to be. No sacrifice can possibly be made by anyone from an unselfish motive without getting returns in the development of a character that brings glory to God, blessing to men, and satisfaction and peace to the individual.

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Learn the different names given to Jesus in the Scriptures.

II. For Others:—

1. Let someone give the circumstances surrounding the writing of Philippians.
2. Give a History of the Founding of the Church at Philippi.
3. Apply the Spirit of this passage to the Christian service:—
 - a. In the Home.
 - b. In Business.
 - c. In Church.
 - d. In Missionary Activities.
 - e. In Society.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, APRIL 21, 1910

Field Notes

Several articles from Dhamtari, India, which came just as we were going to press will appear in print next week, the Lord willing.

The meetings at the Altoona Mission closed recently with sixteen confessions in all. Baptismal services were announced for Sunday, April 17.

The Hesston school has just started in on the last term of the first year with an enrollment of nine more than they had at the beginning of the first term.

Bro. D. L. Durr of Masontown, Pa., has recently gladdened his home by taking to himself a new housekeeper, who will divide his sorrows and multiply his joys.

Communion services are announced for the Mennonite Church in Middlebury, Ind., for Sunday, April 24, at which time a number are to be received into that congregation by letter.

A Sunday school meeting is announced for Ascension Day at the Middlebury, (Ind.) Church. It is a good way to spend the day. The Lord bless the work and make it a day of inspiration.

We are in possession of a program of a proposed Sunday school meeting to be held at Cherry Box, Mo., May 15. The program is laden with live topics, and we pray for a spiritually edifying meeting.

Change of Address.—Bro. J. J. Warye of Urbana, O., has moved to West Liberty, O., which will be his address from now on. It is another case of a change in post offices without a change in congregations.

Revised Mission Manual.—Bro. J. S. Hartzler of Goshen, Ind., Secretary of the Mission Committee, sends us the manuscripts for the revised Mission Manual of the Mennonite Board of Missions and Charities. We expect to have it ready for distribution within a few weeks, the Lord willing.

Bro. J. M. Nunemaker of La Junta writes us, enclosing an inspiring article for the Gospel Herald and adds: "Everything going nicely at the Sanitarium. Some workers going home, but others taking their places. Weather fine and prospects good for a good crop." The Lord bless the work of the brotherhood in and about La Junta.

We are in receipt of an article on "Which Shall it Be?" from the pen of Bro. M. S. Steiner of Columbus Grove, O., which we expect to publish next week, as it came too late for publication in this number. It is written in response to several letters from India which we published lately advocating a general response to the appeals which come from that needy fields.

"Paths to Perdition" is the name of a proposed new book written by Bro. J. E. Hartzler, well known to many of our readers. The Publishing Committee has passed favorably on the manuscripts, and work has commenced in preparing it for the press. The book is a forceful exposition of a number of evils which are declared to be the "paths to perdition," and we believe it will be read with interest and profit by many. A more complete writeup will be given later.

The brethren who have charge of the work of erecting a children's home at Millersville, Pa., are going about their task with a zeal worthy of their cause. In a recent circular calling for the help of all who are interested in the cause we notice this sentence: "There is nothing which should move the God-fearing heart nor fill it with compassion so much as the sufferings and tears of a little child." When we remember that friendless children are as innocent as are those who are tenderly cared for in the most comfortable homes, it makes the cause of caring for them seem all the more precious.

At our last General Conference the action of our Mission Board in sending the brethren, J. S. Shoemaker and J. S. Hartzler, to India was unanimously approved. The Mission Board is to bear half their expenses, they to bear the other half. This arrangement was made in accordance with a desire of Bro. Shoemaker, who stated that he would rather go with another brother and bear half his expenses than go alone and let the Board bear all his expenses. The opinion was quite generally expressed that it would be a good thing if the public would know of the arrangements and those who have a desire to share the burden with the brethren be given an opportunity to do so. Accordingly Bro. Jonathan Kurtz of Ligonier, Ind., was appointed to receive any contributions which might be made for this purpose. We received a letter from him recently suggesting the idea of making this known through the columns of the Gospel Herald, which we gladly do. Those interested in this matter will please correspond with Bro. Kurtz, sending contributions or asking him questions.

Correspondence

Strasburg, Pa.

Dear Readers:—A class of thirty-three were received into church fellowship by water baptism on Saturday afternoon, April 9. Communion services were held the following day. Bish. Isaac Eby of Kinzers conducted both services. May we ever keep close to Christ and follow where He leads.

Yours in the Master's service,

Edith L. Herr.

Edgemont, Md.

Dear Herald Readers, Greeting in the Savior's Name:—On Sunday, April 3, we reorganized our Sunday school with the following officers: Supts., Isaac Stauffer, Frank Eshleman; Secs., Aaron Hoover, Ira Martin; Treas., Daniel Eshleman; Chors., Frank Eshleman, Ruth Justice.

Sunday, April 10, council meeting was held at Stauffer's Church, all expressed peace and desired communion. Bro. Denton Martin preached an interesting sermon from Matt. 18.

We are again made to rejoice, seeing that spring has arrived with all its beauty and cheer. Birds are singing, flowers blooming, and everywhere we see nature's loving hand. We ask an interest in the prayers of God's people in behalf of God's people at this place.

In His name,

Ruth A. Justice.

Dinuba, Calif.

Dear Herald Readers, Greeting in Jesus' precious Name:—On Thursday, March 24, Bro. J. P. Bontrager of Albany, Oreg., came to this place and com-

menced a series of meetings. He preached two weeks with all love and the power of Christ. There was great interest manifested, and two souls were added to the Church. Many were under deep conviction. It truly was a time of rejoicing for the people of God to hear the Word preached in its purity. How encouraging to press on in the way of Jesus, and to become more and more like Him. God is wonderfully blessing the Church, and we have certainly found the promise sure that He will be with us in all things, His grace faileth not. We ask an interest in the prayers of God's people everywhere in behalf of this place, and also in behalf of the dear brother as he goes about from place to place, preaching the Gospel of Christ.

Yours in Christian love,
Elmer D. Isgrigg.

Beemer, Nebr.

Dear Herald Readers, Greeting:—Communion services were announced for Easter Sunday, but on account of our bishop, J. D. Birky, becoming sick with rheumatism, which made it impossible for him to be present, services were postponed until last Sunday, April 10, when Bish. Jos. Schlegel of Milford, Nebr., was with us holding communion, when we had the privilege to partake of the sacred emblems of Christ's broken body and shed blood and observe the ordinance of feetwashing. The brother also preached to us in the evening of the same day.

We were glad to have the brother in our midst and feel encouraged to press onward by the many precious truths which were forcibly brought to our minds. May we all be faithful and try to make practical in our lives the teachings of Christ.

We are always glad and thankful to have ministers come and visit us.

Yours in Christian love,
Dan Birky.

April 14, 1910.

Rockwell City, Ia.

To all Herald Readers, Greeting:—"O give thanks unto the Lord, for he is good: for his mercy endureth forever."

I will endeavor to write a few lines, trusting they may be of interest to some. On Easter Sunday our communion services were observed, followed by an Easter program in the evening.

Many partook of this feast, and observed the ordinance of our Savior recorded in Jno. 13. Our bishop, Bro. D. D. Zehr, officiating. Bro. John Keiser's met with a serious loss on April 3, when they discovered fire had broken out and burned the house and most of its contents. The weather has been warm and dry for the past six weeks, so the fire made very rapid headway, and only a few things were saved.

Sister Eigsti is still suffering from her old trouble, and is unable to be with her family. Pray for her.

We have had an unusually fine spring. May God add His blessing.

Lydia Zook.

Balodgahan, C. P., India

A few weeks ago our examination meeting was held, when all expressed peace and a desire to commune. Communion meeting was held March 13. When the time came several members stayed back from communion, as some little difficulties had arisen between them and they felt that they were not in a proper condition to partake of the sacred emblems. We much regret that such was the case, but are also glad that people realize the importance of these ordinances.

The brethren, G. J. Lapp and P. A. Friesen, were present and conducted the services.

Yesterday Bro. M. C. Lapp returned from Igatpuri, where he has been for some time looking after the building of our rest home. Bro. Friesen is there now and looking after the work.

The heathen weddings in our village are over with, and we are glad the music (?) has stopped.

Work began on our well last week and it is open as far now as it had been dug two years ago. It furnishes clean water for drinking, but should be made deeper yet, which requires blasting, as the bottom is solid rock.

Yours in His service,
Anna Stalter.

March 24, 1910.

Scottdale, Pa.

Dear Readers of the Herald:—We feel to say a few words about our people in Russia. A number of brethren and sisters have liberally responded to what we wrote a few weeks ago about the suffering brethren in Siberia. One of our ministers over there visited the different villages and distributed the gifts from America. In some families the children were almost without clothing. Widows and orphans always have the preference. In a few houses he found sick persons and no bread. In one house the mother had been sick for several weeks and they did not have any bread for two days. They had only a little barley coffee for their nourishment. Many tears have been wiped away with the gifts which came from our beloved Herald and Rundschau readers, and many fervent prayers have been offered for us. May God grant them a fair crop this year.

Work here is moving along at its usual rate. Yesterday (April 17) Bro. Aaron Loucks favored us with a helpful sermon on Luke 10:2, and last night we had an inspiring young people's meeting.

Bro. John J. Friesen of Hillsboro, Kans., is at Elk Park, N. C., in the interest of the mission there, and we expect him here in a few weeks on his way home.

Yours for the Master,
M. B. Fast.

Wakarusa, Ind.

Dear Herald Readers, Greeting:—On Easter Sunday baptismal services were held at the Holdeman Church. There were nineteen baptized and one reclaimed. Twelve of these were from Union Chapel. Bro. J. K. Bixler officiated at the meeting. Bro. J. S. Hartzler preached the sermon. There are a few others yet whom we expect will unite with the Church in the near future.

Pray for us that we may continue in His grace.
S. C. Hartzler.

New Holland, Pa.

Beloved Readers of the Gospel Herald:—May God's choicest blessings rest upon you all.

This beautiful sabbath morning finds us among them that do not have the privilege to assemble at the house of worship on account of the children having the measles.

I will by kind Providence pen you a few lines. I trust you all have read in the Herald that my brother David's wife has now gone to her reward. It plainly shows that we are all going one by one. The other sister-in-law who was mentioned in a former letter, I am sorry to say, is sinking. "With God all things are possible." The third sister-in-law who was anointed with oil since my last report, seems to be slowly improving. We submit to God's will, knowing that "all things work together for good to them that love God, to them that are called according to the purpose."

The house to house Bible class, the Lord willing, will meet at this place on the evening of April 16.

Providing the way opens, it is my desire to help my other two brothers with their sick companions, or in other places as the Lord may direct.

Yours for the feeble ones,
Lizzie M. Wenger.

Minot, N. Dak.

J. R. Landis of Portal, N. Dak., was received into the kingdom by water baptism at the Surrey congregation, April 3. Bro. I. S. Mast officiated. May he be a light to the world.

In His name,
April 11, 1910. L. S. G.

Springs, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning the inquiry meeting was held at this place and nearly all the members expressed peace and a desire for communion. Bro. G. D. Miller preached an interesting and spiritual sermon from James 3:17, 18.

The Bible meeting was reorganized for the next three months with the following officers: Leaders, E. S. Miller, N. S. Maust; Sec., Ella E. Miller; Treas. Mary J. Cutrell. It was decided that the money contributed at these meetings be used in the support of Altoona Mission.

April 12, 1910, Cor,

Washington, D. C.

Editor Gospel Herald, Greeting in His name:—I am just home from a trip to Chicago, Ill. While there I received much kindly expression from members of the Mennonite churches; and though not a member of your Church, but as one holding much of the same faith, it occurred to me that a few lines relative to your Chicago work would be welcome. I was favored by your people because of my message in opposition to the secret lodge. It was my privilege to give information on the lodge question, which they welcomed.

Allow me to say I believe the Mennonite Church has made no mistake in pushing work in a needy field like that found in Chicago. Your work is well manned, and if sustained, as I believe you will sustain it, will be no small power for good in that great metropolis. I may not here go into detail regarding the work, or the *great* needs of the field, when I say that while a meeting in the mission on 18th St., was in progress on Easter Sunday, in a saloon two doors away men were overturning the stove, knocking out the windows and shooting each other, the surrounding situation can be imagined and there is plenty of what miners would call "pay dirt." The choicest spiritual gems are being brought out of moral corruption. God bless the self-sacrificing workers whose labors will only receive their just reward in the eternal rejoicing of the redeemed.

W. B. Stoddard.

April 11, 1910.

Fentress, Va.

Dear Herald Readers, Greeting in His Name:—We are glad to say that we have eleven applicants for water baptism and church fellowship; also that our new meeting house is nearly finished, and on Sunday, May 1, we expect to hold our first services in the new house.

We welcome all the dear brethren and sisters from other districts to be with us on that occasion.

Yours in Christian love,

I. W. Eby.

April 13, 1910.

Rheems, Pa.

Dear Herald Readers:—The program for our next Sunday school Workers' Meeting to be held Thursday evening, April 28, is as follows:

Lesson for May 1, Two Sabbath Incidents. By Henry F. Garber.

Lesson for May 8, Temperance Lesson. By Martin Z. Miller.

Lesson for May 15, Growing Hatred to Jesus. By Tillman S. Kraybill.

Lesson for May 22, The Death of John the Baptist. By John Erb.

The place of meeting is changed from

the Rheems school house to Mennonite Church at Elizabethtown.

Yours for the cause,

April 14, 1910.

Cor.

Waynesboro, Va.

Dear Herald Readers, Greeting:—The meetings held at the Hildebrand Church by Bro. Shetler closed on the evening of April 7. It was then just one week, but duties were calling him home, and it would have been unwise to insist on him staying longer. The meetings were well attended and interest good. There were three confessions, for which we are thankful. And it is there as at all other places, many who are in need of a Savior will not yield. Sunday school was organized April 10, at the above named place with Bro. J. R. Driver and J. H. Weaver, Supts.; Guy Hildebrand and Bro. Walter Craig, Sec. and Treas.; and Bro. J. H. Weaver, Chor. We pray that this school may be both interesting and profitable, that the seed sown in the young hearts may spring up and bear fruit to the honor and glory of God. The converts will seal their vows with water baptism April 24, the Lord willing. May they live noble lives in the service of the Master.

Maggie M. Driver.

April 14, 1910.

Denbigh, Va.

Dear Herald Readers:—We greet you again in His name.

As we reflect upon the blessings which come to us daily from the hand of the great Giver, we are led to say, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Bro. Geo. R. Brunk, who with his family and household goods came to this place a few weeks ago has, we are glad to report, purchased a small farm in the heart of the colony only a few hundred yards from the Warwick River Church, which he expects to make his home.

On this "garden spot," as Bro. B. calls it, a portion of which is quite well set with brush and timber, he is setting to work with a degree of enthusiasm that gives us the impression that this Kansas prairie farmer is determined to adapt himself to the new conditions even at the cost of some patience and wrestling with the brush. We hope he will not grow weary in the work.

Above all, we thank God for the inspiration that our brother's spiritual labors are effecting both in the ministry and laity.

As announced in these columns, the spring session of the Virginia Conference meets at this place May 13, 14. We wish to extend a cordial invitation to all who may wish to attend to the glory of God.

Johanan.

April 14, 1910.

Miscellaneous

THE CAPTIVE'S WAY

(Lines written in memory of Joseph Buzzard, who died April 7, 1910).

By Rufus Buzzard.

For the Gospel Herald.

Think not life's struggles ended
Till thou obtain thy crown.
Thy harp hung on the willows
With a cheerless, rueful frown,
Will not send forth its music—
(A sweet, sonorous strain)
Till thou in truth art willing
To harp its strings again.

Thou mayest as a captive—
Beside life's waters fair,
Be called to lands of strangers,
Thy mystic fate to share,
To sing obedience' carols
In tones of pain—yet sweet.
Ah! Perfect made through suffering
Is this not more than meat?

How oft' the hopes most cherished,
Take wings and take their flight;
And life weighed in God's balance
Is found wanting in His sight.
And oft' some sore affliction
Is but a passive means
To bring the soul through suffering
To purer, deeper streams.

Not only through the sunshine,
Along life's rugged way,
Should Jesus be our Guardian,
Our buckler and our stay;
In hours when sorest trials
And cherished hopes have flown—
Then should He be the dearest
Friend earth has ever known.

Ah! glorious is the sunset,
Of man's allotted days,
When wings of love o'ershadow
Life's tranquil vespers rays;
Of men who set their anchor
In Jesus Christ alone,
And who in their possession
Hold more than lands or throne.
Goshen, Ind.

PRACTICAL TALKS

III. A Talk With Young Women

By N. E. Byers.

For the Gospel Herald.

I write to you, young women, not because I have thought that you, of all people, ought to be talked to, nor because I think I am especially qualified to instruct you; but simply because the editor made the request and I had no reason that he would have accepted for refusing. And yet I am glad for this opportunity if out of my experience with young people I can glean a little practical wisdom for your benefit.

If I could say but one thing to you it would be—he true to your home training. I say this because I feel that I know quite well the kind of homes that most of you have had. I am afraid you do of you have had. I am afraid you do ideals and habits of life that you acquired there. So much of what we are depends

upon our early training that the task of right living is very much simplified if we find that we quite naturally live according to true standards.

But there comes a time in your natural development, as you learn more of the world about you, when you find that other good people differ, in many respects, from your parents and you feel that you as an individual should choose for yourself your own views of life. And so you should; but I simply wish to say again, be slow to reject the teachings received at home. It is very probable that neither you nor I should agree with your parents in every detail, but I am very sure that in the fundamental and vital principles of life they are essentially sound and you ought to prize highly this great heritage.

So much in general, and now a little more specific advice with reference to some special and personal problems that each one of you is sure to meet. While you will have many interests and duties in life, I wish first of all to urge—

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Until you have made this great decision, I have very little else to say to you. You can not make a permanent plan for your life until this question is rightly settled. If Christ is an abiding presence in your life then only can He aid you in adding all these things unto you. As to your strictly religious life and duties I need but to refer you to the preceding articles in this series. Read them again.

Normal young womanhood desires and needs society, and the selection of your social circle is a serious problem. You ought to learn how to mingle easily, freely and happily with all classes of people. You ought to be kind, gracious and agreeable, even to those whose influence is not good. Your influence will be enlarged by fully cultivating your social qualities. But there will be a smaller circle of friends whose lives you wish to share in a more intimate way, for your mutual benefit. These should be of both sexes. It is very important that they be pure-minded, Christian young people who can enjoy a pure, intelligent, happy fellowship that will strengthen every phase of Christian character. Include in your circle the non-Christians if they will come in on your plane. But do not compromise. It will not win them and may ruin you.

In your association with young men be pure in every thought and act. Allow no unmanly familiarity. Never for a moment be the plaything of an impure man. They may tempt you but even *they* despise you if you yield. Virtue is the charm of maidenhood. Keep it, and you will save yourself from bitter agony of soul and will then be worthy the love of a pure man. Be not over anxious to select a husband. There is much to live for outside of matrimony. If you have the opportunity, accept a true man whose love and regard you can reciprocate.

I can wish you nothing better than to be a true and beloved wife and mother in a true Christian home. Only be wise in your choice and worthy of the best.

Perhaps I should not mention dress, because it already receives too much attention from most of you. But for this very reason, perhaps, you need advice. I will try to suggest a few governing principles. Follow scriptural teaching. Satisfy the requirements of comfort and health. Use normal, simple good taste, in color, design, workmanship and fit. Let there be no occasion for immodest suggestions. By following these principles. Use normal, simple good taste, culty in adopting a mode of satisfactory dress in any of our communities. After having fully satisfied yourself that you have honestly used your best judgment and followed Scripture in the matter, adopt your mode of dressing and then drop the question and give only such thought to dress as is necessary to carry out your plan. While it is important that we do the right thing in this matter, it need not take much of our time. Take the lily for your example; it is properly and beautifully dressed and yet it does it unconsciously.

A more important question for you to consider is that of your education. Every one is agreed that you should have the best possible preparation for usefulness and happiness, but it is more difficult to know where and how long you should go to school. In fact, I can not tell you in general. Patent education is as unsatisfactory as patent medicine. When you are sick, get a physician in whom you have confidence and have him study your special case and then follow his directions. In regard to your education call on an educator and spiritual adviser whose judgment you respect and do likewise. Only remember that God holds you responsible for making the most of your possibilities with the opportunities He has given you. With our good free public schools and our two church schools and the greater demands of modern conditions we can not excuse ourselves for not having more education than our parents have. Are you living up to your privileges and duties? Our Church is wisely conservative, but in education she is offering more than most of you are taking advantage of. Do not say that you expect to be only a housekeeper and therefore you need no schooling. I sincerely hope that most of you will be true home-makers and mothers, but for that highest of all callings you need the use of all your God-given powers fully developed. If a school is available that can help you, use it. If you can grow best at home, by work, study and experience, then choose that. Only shirk not the duty and lose not the joy of being and doing your best.

Last of all I will speak of that which will rightly take the most of your time—work. I would deny you no worthy attainment or legitimate accomplishment or wholesome pleasure; but let none of

these turn you from any honorable, honest, useful work that you may be called to do. A few of you ought to be ready to serve as teachers, nurses and missionaries. Aside from these I would prefer to have you consider no other work than housekeeping, where most of you should be employed. But you say, “I am educated.” So much the better, for lack of education is not an essential for housekeeping. And if it came to the worst, I would rather have you lose your education, if that would be possible, than to have you be a useless parasite, as too many young women are. Be ready to take up any kind of work and never be content to be useless.

But I have talked too long. I wish I might hear your responses.

Goshen, Ind.

REASON AND SELF-CONTROL

A child of six will give way to the most passionate grief because he has lost a marble. He may have others, but in his desire for the one that is lost, he feels as if all he had left were of no value. The boy of twelve will have learned that the loss even of a cherished plaything is, after all, a little matter, and that he is likely to cease caring about it after a few days. In other words he is developing in self-control and in a just appreciation of the real value of things. He looks beyond the mere feelings of the moment, the present sense of loss, and sees what it will mean to him tomorrow or next week. We might say he is becoming philosophical.

This faculty of estimating things at their true worth and of enduring disappointment or loss with fortitude and serenity is, however, one that develops slowly with most of us, and in some people never seems to develop at all. You have known both boys and girls, no doubt, who if they were beaten at a game were ready to give up in despair, or who, if they felt neglected in any way, fell at once into the blues and the pouts.

Happiness comes not from having nothing to contend with or endure, but from facing things bravely and serenely. To sit and brood over any loss, forgetting all that we have left and all that we may yet win, is the part of weakness and folly. For any young person especially to conclude that because things seem to go wrong he can therefore not accomplish anything in the world is not only dense stupidity but blind ingratitude.

To all of us so much is given and so many opportunities are offered, always our blessings far outnumber our troubles, that we should be ashamed to complain or despond even when our hindrances and perplexities are really serious. How much more should we be ashamed to give way with pitiable weakness before some merely trivial sorrow or obstacle!

I have once or twice heard young folks

say, "I can't do or be anything, I had no chance; this or that was against me; or, this or that was denied me." Such talk is disgusting. And such an outlook on life is deplorably shortsighted. Life and opportunity are ever synonymous terms. The limit to what even the weakest may accomplish lies far beyond the range of vision of most of us.

—E. H. Miller in *Young People's Weekly*.

LOVE VI.

By Jacob Eby.

For the Gospel Herald.

As Abraham grew old he was still concerned about his son Isaac. He bade his servant that he should not take him a wife from among the Canaanites, but that he should go into his own country and among his own kindred and take a wife unto his son. It is very needful that we be concerned about our children.

The Word tells us that the Lord prospered Isaac. Isaac had taken Rebekah for a wife and had two sons born unto them. The Lord said unto Rebekah that the elder should serve the younger.

Esau the elder was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents. Esau was the favorite of Isaac, but Jacob was the favorite of his mother. I think we would be safe in adding that God loved Jacob. The Word tells us that Esau sold his birthright to Jacob for bread and pottage. What a mere trifling sum!

Now when Isaac grew old and was about to bless Esau, the mother interfered and had Jacob blessed first, just as the Lord had said to her that the elder should serve the younger. So I think the mother did her duty, as it was the will of God that Jacob should receive the blessings. God always loves those who love Him. God loves all people, but does not love their evil ways.

Now when Esau came in to be blessed, his father told him that he had blessed one and that he could not bless him. This enraged Esau against Jacob and he had it in his heart to slay him, but since God always takes care of His people, Esau was hindered in his design and could do Jacob no harm.

Jacob's name was afterwards changed to Israel. This Jacob or Israel, was the father of twelve sons or patriarchs as they are often called. We find a great contrast between these twelve boys, but God's love is so great to fallen humanity and He is so merciful that He always has a way of leading His people and His ways are beyond our comprehension.

(To be continued.)

We have no hesitation in writing secret societies among the quackeries of this earth.—Howard Crosby.

SPIRITUAL SEED TIME AND HARVEST

By Sallie C. Wenger.

For the Gospel Herald.

We are sowing seed every day, either good or evil. Are we sowing to the Spirit with the blessed assurance that we shall reap life everlasting, or to the flesh with the sure promise that we shall reap corruption? "For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the spirit reap life everlasting" (Gal. 6:8). Or are we sowing to the wind and reaping the whirlwind? We can rest assured that our fruits will be of the same nature as the seed we have sown. They that plow iniquity and sow wickedness, reap the same (Job. 4:8). "Whosoever a man soweth, that shall he also reap" (Gal. 6:7). If we could realize the harvest at seed time there would be more carefulness in the sowing. Some seed is slow to germinate, and because it does not spring forth at once, we forget that we have sown. Whether it be good or evil, it will grow and a harvest is sure to follow. Were we as careful as the wise husbandman in the selection of our seed, it would be much better. The sowing may sometimes be tedious, but the promise is good. "They that sow in tears shall reap in joy" (Psa. 126:5). The consequences of sowing iniquity are just as sure. "He that soweth iniquity shall reap vanity" (Prov. 22:8). If strife and discord yield an hundred fold, what an awful harvest that will be! "Be sure your sins will find you out," was the warning given to Israel if they did not heed the commands of the Lord, and just so with the sowing of discord, strife and contention. The sowing may be done in secret, but it will grow and bring forth openly.

Better sow love, peace and good will and enjoy the sowing and reaping. If we give kind words and deeds to those about us, we will be blessed with friends. If we lead pure and righteous lives, we will have peace of conscience and receive an eternal home.

God will never suffer wrong to go unpunished or right to go unrewarded. However, it may sometimes take a long time to mature and ripen, but the harvest time is sure to come. It often comes after the sower has gone to his reward. One soweth and another reapeth. "I send you to reap that whereon ye bestow no labor. Other men labored and ye are entered into their labor" (Jno. 4:37, 38). It is ours to scatter the seed wisely, lovingly and bountifully, and leave the rest with God.

In order to enjoy the promises of God's Word, we must obey its teachings and do the things that God asks of us, though it may mean hard work and self-denial; for the things most worth while are the things which require the hardest work, and the more labor spent in sowing

the more bountiful the harvest will be. "He that soweth sparingly, shall reap sparingly, and he that soweth bountifully shall also reap bountifully" (II Cor. 9:6). Our sowing will last forever. While we reap to a certain extent in this life, yet we reap only in fullness in the life beyond. When we think of the great difference between reaping good and evil in eternity, we wonder that the people are so careless about the seed they are sowing. Words cannot picture the joy and glory that awaits God's children. Nor can we imagine the torment that the wicked must reap forever. Christ uses parables referring to the reaping, and also some of the Old Testament writers use them. Solomon says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Cullom, Ill.

EARLY SERVICE AND ITS BLESSINGS

By Lottie B. Fellenbaum.

For the Gospel Herald.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

Many are the blessings we obtain when we come early into the service of the Lord. Our lives are not so marred by sin as when we stay out in the world until we become aged men and women. Sin does not leave so deep an impression. Those who stay outside of Christ until the evening of their lives lose many of the blessings that they otherwise would have enjoyed had they come in their youth.

Though they do enjoy many of the blessings that the Christian enjoys, yet their greatest and least appreciated blessing is that they are permitted to live until the evening of their lives before they accept Him. Some, we are sorry to say, are not granted that privilege. Often we hear it said, if not in words then by their lives, that they wish to enjoy the pleasures of this world a little while longer and then they will come. Some have not had the opportunity of enjoying such a blessing. They have been cut off without accepting Christ. Dear reader, if you have not yet started in the service, start today. Greater blessings will you receive. What promises has the sinner of gaining a home in heaven when he is outside of Christ?

If we come early, we are stronger in mind and body to do something for the Lord. We can learn more of Him. But Christ not only accepts those that come early, but also those that come at the eleventh hour. What a grand thought and a blessing that we have such an opportunity.

Who of us that have accepted Christ and come into the service early would

exchange the few years or days for the life the sinner lives? Those of us who have tasted of His love and of His blessings can truthfully say that we would have come sooner had Satan not held us back. We may all put our trust in the Lord and ask Him to give us strength to live nearer to Him the remainder of our days. May we all that have started in His service early or in whatever station of life we may have started, press onward and have a hunger and thirst for more of His blessings.

Strasburg, Pa.

DUTY

By Minnie Bear.

For the Gospel Herald.

Duty is self-devoted, it is not merely fearlessness. Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher the structure is to be, the deeper must be the foundations. Modest humility is beauty's crown. "The fear of the Lord is the instruction of wisdom; and before honor is humility" (Prov. 15:33). "By humility and the fear of the Lord are riches, and honor, and life" (Prov. 22:4). But how to learn to do one's duty, can there be any difficulty here? First there is the pervading, abiding sense of duty to God. Then follow others; duty to one's family, duty to our neighbors, duty of masters to servants, duty of servants to masters, duty to our fellow creatures, duty to state. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). Let the Lord at His coming find each of us at our post doing our duty. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

Harper, Kans.

LIFE

By Amelia Conrad.

For the Gospel Herald.

Life is the state in which body and soul are united—a quickening and strengthening principle.

This is the time of the year when the warm rays of sunshine beam upon nature, and every living thing shows forth the life that exists. Yet we can see that it takes more than nature and care to maintain its life; it also needs God's showers of blessing. Even the very breath of our lives is a gift from our Lord God. And yet so many people seem to live as though they would remain here eternally, making no preparation for the life to come. Christ says that we should take no thought for our lives, what to eat or drink. Our life

should be more than meat and our body more than raiment. Our lives here are only a vapor which lasts only a little while then vanishes away. It does not matter how great an abundance of things we possess, for riches and honor will not bring us eternal life. We can see by striving only for earthly gain and setting our trust on that which is but perishable we will face a sorrowful end here. But Christ has abolished death and brought life and immortality to light through the Gospel, in which He says, "Search the scriptures; for they are they which testify of me, and in them ye think ye have eternal life." Our lives are going to be judged without respect of persons, and according to how they were spent. If wickedly, it will be shortened, and the wages of sin is death; but if holy, righteous, peaceful, keeping His commandments and honoring our parents, He promises to prolong our days, and have the gift of God, eternal life.

Paul exhorts holiness. This every Christian professor will seek for when he considers the worth of everlasting life. Christ says, "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Here we have another precious promise: "All may come and partake of the water of life, for he has laid down his life to redeem us from sin." May we overcome the lust of the flesh and the pride of life which cometh not of the Father, but of the world. The world will be destroyed with all vain pleasures and lusts. May the Christ-life shine in us, that when He appears in this life, we shall also appear with Him in glory. May all who know the value of eternal life and happiness help to bring others out of darkness into light and life.

Woodriver, Nebr.

MISAPPLICATION

By S. E. Roth.

For the Gospel Herald.

What would you say to a person who is sick with some serious disease and who would go to the expense of calling a physician, but who after the medicine is prescribed would ask his neighbors to take it in his place? Well, that is just what many sin-sick souls are doing right along. They even go to the extent of trying to *compel* others to take their medicine. What good have all such of attending Church services, Sunday schools, etc.? It is too sad that many people apply that which is meant for their good to somebody else.

Chastisement may seem grievous, but it is necessary. Restrictions may seem as hindrances (they never are so, but only seem to be), but God loves us too much to let us go from bad to worse.

Oh, what a loving Father we have, if we only applied His means of grace to ourselves more!

Woodburn, Oreg.

TRUE GREATNESS

Dr. Moule tells a good story of a Cambridge clergyman who was nothing of a preacher, and usually addressed himself to well-nigh empty seats, says Robert F. Horton. But once in college rooms an odd discussion arose among a dozen undergraduates; they considered whom they would send for if they were dying. It was proposed that each should write, under cover, the name that would be on his lips in such circumstances. The paper was produced, the names written, folded, collected and read. Strange to say, the name was the same on every paper. Each of these young men had agreed that, in the hour of death, he would have by his side the clergyman whom he never went to hear. Probably that humble and apparently unsuccessful minister never knew of the incident; the most interesting incidents are always hidden from the workers here, and reserved for the delectation of heaven. But, assuredly, this was a testimonial of greater value than a crowded church.

REASONS WHY CHRISTIANS SHOULD NOT BE MASONS

I. Because it strips man of his manhood. It is degrading for a Christian man to be led into a lodge-room, half naked, blindfolded, and with a halter around his neck.

II. Because it enslaves men. A Mason is sworn to obey the commands of the lodge.

III. Because Freemasonry profanes the ordinance of the oath. It is a breach of the third commandment. It is taking the name of God in vain.

IV. Because it is dangerous to society. They are sworn to help each other, right or wrong.

V. Because it recognizes no religion but the universal religion of nature. Masonic authority says: As Masons we only pursue the religion of nature. It is unmasonic to pray in the name of Jesus Christ, and no Christian should go where Christ is left out.—Robert Armstrong, Presbyterian minister of Hoboken, N. J.

SATAN'S PROPOSITIONS

By Susan Stauffer.

For the Gospel Herald.

Oh, how busy he is. It seems he needs no rest, but is continually on the go, proposing his works. Whatever he proposes is accepted by someone, and it seems to me that some of the fashions he is proposing at the present time are very uncomfortable and inconvenient. If God's book were studied by the American people in general with half the zeal that Satan's books are, we would realize a wonderful change.

Dear brethren and sisters, we need not be alarmed that Satan will propose these latest fashions to the Christian to begin with. No; to the Christian he will propose something a little more modest. For instance he will tell us that we need not be quite so plain in our dress and in our homes, and that we will still be in line with Bible teachings. To those who are inclined to accept such propositions I would say, turn and make a full surrender. Let the world plainly see that you mean to stand as a true soldier of Jesus Christ. It is hard to tell what the end may be if we accept Satan's first propositions, though they may seem small in themselves. Solomon teaches us that "the little foxes spoil the vines."

Why are people so contrary to God's teaching? Why do so many Christian professors fail to fully accept the teachings of God's Word? In I Peter 3:3, 4 we read: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." In Rev. 17:4, 5 we have the result of obeying Satan's propositions: "And the woman was arrayed in purple and scarlet colors, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications: and upon her forehead was a name written, *mystery, Babylon the great, the mother of harlots, and abominations of the earth.*" In Rev. 19: 8 we have the result of obeying God's proposition: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Let us be on our guard, and watch and pray, lest we fall into temptation.

Maugansville, Md.

FOOLISHNESS

By S. E. Roth.

For the Gospel Herald.

How many of us would like to be called "a fool?" Not many. And I think there are very few also who really want to be fools, but if we do not want to be *fools, why so much foolishness?* Yes, why? Does not the presence of foolishness prove that not all is wisdom within us? By foolishness, I mean jesting, foolish talking, silly behavior in company, etc. Surely nobody will try to defend such things with the Word of God and try to make them appear as anything else but foolishness. Can good come from evil, or wisdom from foolishness?

Can we help a soul upward by telling funny tales that perhaps are lies? But foolishness consists of other things also; unnecessary in clothing, etc.; games, such as dominoes, checkers or cards; loafing around in saloons, parks and

fairs; the use of tobacco, perfumes, chewing gum, etc. Also buying funny postcards, reading novels, etc. All these things are foolish because they waste time, money and energy. They pull down instead of building up. Oh, for a more consecrated Christianity. "If our heart condemn us not then have we confidence" (I Jno. 3:20). Read Heb. 11: 24-26.

Woodburn, Oreg.

THE GOLDEN RULE

By Mary M. Redcay.

For the Gospel Herald.

Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

In order to fully obey this command of Jesus, we must take different things into consideration. We must stop talking mean of others. This is a great evil, but one which we are all so liable to do. We are Christians and having one faith should and must show peace and love for one another. Those who are of the world watch their conduct and talk if Christians (?) do not show love toward all the brethren and sisters. Jesus says, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16). Let us try to see our duty and show our love for God by loving the work of the Church.

Ephrata, Pa.

A DREAM

By A Sister.

For the Gospel Herald.

I dreamed there were six of us at a well; another one was working in it; two were at the top handing down the things needed at his work. All at once a lump of ground broke loose, and in a moment the well was brimful of water, and the man in danger. What could we do? We lowered a rope, and noticed his first grasp, but we were not strong enough to lift him to the top. So we called to the other four to help us, but they sat unconcerned. They did not care to help, and the man sank back.

I awoke, and was deeply impressed with the sight of those unconcerned, sitting there having their own pleasure and not caring for the one in danger.

My thoughts were led to the Church of Christ, those that claim to serve the Lord. Might it be possible that there are just two out of six who care to throw out the life-line to help a soul from going the downward road to destruction? Oh, dear readers, let us examine ourselves. To which do we belong, to the willing workers, or to the unconcerned. Oh, that we might be more willing and obedient servants. Mark 13:34.

Waterloo, Ont.

DAILY RECORD OF EVENTS

O. H. Zook.

For the Gospel Herald.

March

3. Meetings close at Chambersburg, Pa., with 9 confessions.
4. Meetings close at the Kulp Church, Holmes Co., O.
6. Meetings begin at Roseland, Nebr.—Ten precious souls received by baptism and two reclaimed at the Pleasant View Church near Dalton, O.
7. Meetings begin at McVeytown, Pa.—One added to the fold at Chambersburg, Pa.
11. Location decided for the proposed new church at Schellsburg, Pa.
13. Quarterly S. S. Conference at Peabody, Kans.—Inquiry meeting at Mummasburg, Pa.—Twenty-five received into church fellowship at the Olive Church, near Elkhart, Ind., one at Scottdale, Pa., 13 at Kokomo, Ind., and 6 at Washington, Ill.—S. S. re-organized at Manheim, Pa.
14. Two precious souls received by baptism at Dale Enterprise, Va.
15. Arrival at her home in Elkhart, Ind., of Sister Rose Lambert, missionary to Hadjin, Turkey.
17. Meetings begin at the Springdale Church near Waynesboro, Va.
18. The Lancaster Conference holds an interesting session.
19. Three souls received into the Church at Pea Ridge, Mo., and 27 baptized and one reclaimed at the Mellinger Church near Lancaster, Pa.
20. S. S. re-organized at Metamora, Ill., and Wolftrap, Va.
21. Two more added to the flock at the Bank Church near Dale Enterprise, Va.—Meetings closed at McVeytown, Pa., with 2 confessions.
25. Good Friday. Meetings held in many of our congregations.—Nine baptized and one reclaimed at Hagerstown, Md.
26. Quarterly meeting at Masontown, Pa.
27. Easter. Fourteen received by baptism and one by letter at Kalona, Ia., 5 at Morrison, Ill., 6 at the Martin Church near Orrville, O., and one at Mason-town, Pa.—S. S. re-organized at Newville, Pa., Strasburg, Pa., Continental, O., Walnut Creek, O., Port Trevorton, Pa., Middlebury, Ind., and Broadway, Va.—Communion services at Metamora, Ill., and Tiskilwa, Ill.—Six precious souls at Fentress, Va., make the good confession.—Bro. Testen Benner, one of our oldest members in Juniata Co., Pa., passed to his eternal reward; aged 86 years.
28. Easter Monday. Jacob Doerksen and Heinrich Schlutz ordained to the ministry near Langham, Sask.
30. Meetings close at the Springdale M. H. near Waynesboro, Va., with 13 confessions.
31. Workers' Meeting held at Rheems, Pa.—Meetings begin at the Hildebrand Church near Waynesboro, Va.

There is too much of the sisterly weakness of men in dealing with vital interests. No matter how they may differ from us, give us men that know and feel and are loyal to their convictions.—W. H. Jordan.

"Learn to make the best of life
Lose no happy day;
Time will never bring thee back
Chances swept away."

WHEN THE GOLDEN SUN IS SETTING

By Mrs. P. Parker.

For the Gospel Herald.

When the golden sun is setting
Over yonder mountain top,
Shedding forth a glowing radiance,
Over hill and lake and bay
Then it seems to bring us nearer
To our loved ones o'er the way.

Then in fancy we can picture
Scenes we never here shall know,
For the gates of heaven seem open
And the golden sunset's glow
Seems a shining path from heaven,
Reaching to this earth below.

Then our thoughts grow soft and tender,
And our memory takes us back,
To the cherished loves of long ago—
Ere these hearts with sorrow bow'd
Or our lips had tasted woe—
Back to happy days of childhood
When no sorrows we did know.

Father, Mother, Sister, Brother,
Are beckoning from on high,
And when the sands of life are run,
And our time to go has come,
May the rays of setting sun
Light our path from here below,
To the land of victory won.

REPORT

Of the Tenth Quarterly Sunday School
Meeting held at the Mennonite Rescue
Mission, 2259 35th St., Chicago,
Ill., April 5, 1910

For the Gospel Herald.

Organization: Moderator, I. W. Royer;
Sec., Ruth Buckwalter; Chor., I. Barkman.
Devotional exercises were conducted by
Bro Stark, reading from I Tim. 4

The following topics were discussed:

The Sunday School a Sowing Field,
Amanda Leaman.

The Sunday School a Harvest Field, J.
M. Wall.

Quiet Moments a Part of the Teacher's
Life, C. D. Esch.

Following are a few of the many thoughts
presented:

The Sunday school is defined as the
Church studying the Word of God. It is
the place for sowing seed for both young
and old.

All Sunday school teachers and officers
are sowers.

We should be careful that we sow good
seed.

Not all teaching is real teaching. Jesus
taught by precept and by example, and
often resorted to the mountains above to
pray. We as Sunday school teachers need
these quiet moments before God.

In the Sunday school are opportunities of
implanting Missionary ideas.

Much seed is sown in song.

Seed and soil both must be good if we
expect a good harvest. In the heart of the
child we find good soil. Children's hearts
are tender and receptive to the Word. We
can expect the harvest to be good.

The Sunday school is a protection for the
children from the tempter's snares.

There are many places to be harvested.
"The harvest truly is great." The grain is
ripe.

Jesus, when He saw the multitude, was
moved with compassion. Are we ever moved
with compassion for lost souls?

The devil is harvesting many souls be-
cause of neglected opportunities.

After these discussions W. B. Stoddard

of Washington, D. C., gave an address on
"Secret Orders."

Meeting closed with singing and prayer
by Bro. Gerig.

Secretaries.

Obituary

Lehman.—Elizabeth (Hunsecker), wife of
the late Pre. Samuel D. Lehman, died ery
suddenly at her home near Chambersburg,
Pa., Apr. 1, 1910; aged 72 y. 8 m. 7 d. She
was a member of the Mennonite Church for
ducted by D. E. Kuhns and J. H. Martin.
many years. Funeral was held Apr. 4, con-
Services and interment at the Mennonite
Church.

Snyder.—Sister Delilah Snyder was born
May 31, 1839; died at the home of her daugh-
ter in West Salisbury, Pa., April 2, 1910;
aged 70 y. 10 m. 2 d. She was first married
to Samuel Ringler, to which union were
born 5 children, 3 of whom are living. Her
first husband died April 11, 29 years ago;
her second husband, Levi Snyder, died April
7, 18 years ago. She was a member of the
Mennonite congregation at Springs, Pa., and
had expressed herself as ready to go. Fun-
eral services were held at the house and in-
terment made at Grantsville, Md.

Hummel.—Sarah (Brubaker) Hummel
died at the home of her son at Rockton, Pa.,
April 9, 1910; aged 73 y. 3 m. 23 d. She was
an invalid for many years. She is sur-
vived by 3 sons, 6 daughters, 47 grandchil-
dren and 17 great-grandchildren. Her hus-
band died about 6 years ago. She was
also preceded into the glory world by 1 son,
1 daughter and 5 grandchildren.

Funeral services were conducted in the
Rockton Mennonite Church, April 11, by
Elmer J. Blough. She was a faithful mem-
ber of the Mennonite Church for many
years. She had selected the text from
Psa. 103:14-16. May the influence of her
Christian virtues continue to live. Peace to
her ashes. E. J. B.

Martin.—Delilah, daughter of Bro. Frank
J. and Sister Pearl Martin, was born in
Ft. Wayne, Ind., Jan. 17, 1906; died April
3, 1910; aged 14 y. 2 m. 16 d. She leaves fa-
ther, mother, two sisters, and one brother.
Little Delilah was a very loving child and
loved by all who knew her. Her thoughts
were much on heaven and would often
speak, at home and Sunday school, of her
desire to go and live with Jesus. When she
was taken down with the measles, she said
she was glad for then she could go to Jesus.
Funeral services were held April 6, at the
Mission by Bro. Ben B. King and buried in
the Lindenwood Cemetery.

"I take these little lambs," said He
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

Bally.—Catharine (Hemberger) Bally was
born in Adamstown, Pa., Oct. 27, 1821; died
at Paramount, Md., Mar. 23, 1910; aged 88
y. 4 m. 26 d. On Jan. 20, 1840, she was mar-
ried to Frank Bally, formerly of Frankfort-
on-Main, Germany, who preceded her to
the glory world at the ripe age of 86 y. To
this union were born six children. Of
these, three survive her. Her death was
due to infirmities of old age, which she
bore with much patience. She was a faith-
ful member of the Mennonite Church for
over 50 years. During the last years of
her life she often longed to depart and be
at rest. God answered her request, and we
have the blessed hope that she has gone to
the home of the blest. Services at the
house by Henry Baer and at the Meeting

House by C. R. Strite and Geo. S. Keener
from Psa. 132:14. Services and burial at
the Reiff Meeting House.

Buzzard.—Joseph Buzzard was born in
Elkhart Co., Ind., Oct. 21, 1876; died April
5, 1910; aged 33 y. 5 m. 14 d. He was
converted and united with the Mennonite
Church in 1898, at Elkhart, Ind. After
spending a number of years in college and
just before completing his school work, he
realized that he was a victim of the dreaded
disease, consumption, and immediately went
to La Junta, Colo., hoping to regain his
health, but after a struggle of nearly three
years he finally saw that the battle was in
vain.

Through all these years he ever sought
to live up to his convictions, and especially
in his last hours he realized Christ a very
near and precious friend and died rejoicing
in the hope of eternal life.

He leaves behind to mourn his early de-
parture, one sister, four brothers and many
sympathizing friends. The funeral was con-
ducted at the Yellow Creek Church, April
7, by Bro. J. S. Hartzler and Jacob Chris-
tophel from Eccl. 9:10 and Num. 23:10.

R. B.

Eldridge.—Horace Eldridge of Aurora, O.,
departed this life Mar. 31, 1910, at the age
of 64 y. 8 m. Nearly a year ago he left his
many friends at this place for Corpus
Christi, Tex., because of ill health, and for
awhile seemed to be gaining strength, but
the relentless hand of the wiled messenger
from the spirit world was laid upon him
and he passed away tranquilly at the latter
place, being cared for by one of his three
sons. He also leaves a daughter, a brother,
one sister and a host of sorrowing friends,
his wife having preceded him to the spirit
world three years ago. The remains of
Bro. Eldridge were brought back from
Texas for burial in the Aurora Cemetery,
where he was laid to rest on Monday,
April 4. The services were held at his
brother's home in Aurora, where a large
concourse of neighbors and friends met to
pay the last tributes of respect. He con-
fessed his Savior and united with the Men-
nonite Church two years ago. Services were
conducted by Frank Eggleston of Oberlin
and E. B. Stoltzfus of this place. Peace to
his ashes.

Guengerich.—Sister Lydia, wife of Bro.
J. D. Guengerich, died of lung trouble, after
a lingering illness of several years. She
was born in Fairfield Co., O., Oct. 4, 1847,
and died in Andrain Co., Mo., March 29,
1910; aged 62 y. 5 m. 25 d. She moved with
her parents, Daniel Gingerich, to Johnson
Co., Ia., in 1851, and in 1867 she united with
the Amish Mennonite Church in Johnson
Co., Ia., of which she remained a faithful
member to the time of her death. She was
married to Jacob D. Guengerich Jan. 2,
1868. She was the mother of 13 children,
of whom 12 are living, who were all pres-
ent at the funeral, which took place April
1, at 2:00 P. M. at the home of the de-
ceased. She was a beloved Christian moth-
er, always admonishing not only her own
children, but also her grandchildren (of
whom there are 23 living) to live a pure,
Christian, honest and upright life. She was
held in high esteem, not only by her many
relatives and friends, but also by the en-
tire community.

Funeral services were conducted by two
ministers from Johnson Co., Ia., F. J. Swart-
zendruber in German, and G. A. Yoder in
German and English, and Pre. Zehr of Cen-
tralia, Mo., in English. Text, II Tim. 4:
7, 8. The funeral was attended by a large
concourse of sorrowing relatives, friends
and neighbors, to pay the last tribute of re-
spect to the deceased. She was laid to rest
in the Amish Cemetery located on the David
Yoder farm.

Items and Comments

Europe reports an increased acreage and more than average prospects for a good crop this year.

The little book, "Mystiche und Sehr Geheyme Sprueche," printed in 1730 by Benjamin Franklin, was recently sold for \$500.

According to the last annual report of the Department of Agriculture at Washington, D. C., the value of the last year's crop of the United States was \$8,760,000,000, an increase of about 75% during the last twenty years.

According to a recent action by the authorities of the Chicago and Northwestern R. R., about 12,000 men who have hitherto been compelled to work on Sunday will have the privilege of attending worship on the Lord's day.

In a lecture at the Cornell University recently, Dr. Harvey W. Wiley made the statement that "over half the people of the world are suicides" and that "the majority of the remainder are murdered by society and by the environment in which they live." Is this sensationalism, or is it a serious fact?

It has been announced that the Fairbanks expedition in search of the summit of Mt. McKinley, the highest peak in North America, reached its goal on April 3, after a climb of one month from the base of the mountain. A diligent search was made to find some evidence that Dr. Cook had been to the summit of this mountain, but none was found.

On Friday, April 15, 70,000 census enumerators started out to count the people of the United States, said to be about 90,000,000. There are 32 questions to be asked some member of each family, which means that if the enumerators are to finish their work in the prescribed fifteen days they must fool away no time and the people must not hesitate in their answers nor make their answers too long.

Halley's Comet, of which we have heard so much during the past few months, has swung around to the eastern horizon, where it is scheduled to remain until after the middle of May, after which it will be visible in the western horizon for a season. This comet travels its rounds once in 76 years, and its nearest approach to the earth on this round is estimated at about 15,000,000 miles—a safe distance.

After a long and bitter contest, the difficulty between the strikers and the Rapid Transit Company has been settled. The principal part of the agreement is that all questions which were disputed at the beginning of the trouble should be submitted to arbitration. This kind of an agreement at the beginning would have averted all the losses in life and property which both sides have lost, but it was necessary to demonstrate the folly of war before peaceable measures could be used.

The westward tide of emigration has taken a turn northward, and thousands of American citizens are crossing the boundary line and settling on Canadian soil. The following news item throws some light on the subject:

"More than 12,000 American citizens with from \$1000 to \$5000 each, virtually all farmers and heads of families, expatriated themselves between March 31, 1909, and March 1, 1910. They went from all portions of the United States, but particularly from the Middle West, to take up government homesteads in Canada.

"The total number of persons who went from the United States to Canada in that period was 97,370, and the amount of money they took across the border was \$95,371,000.

"From March 31, 1897, to March 1, 1909, there were 42,460 emigrants to Canada. The total amount of money taken from the United States in thirteen years was \$520,832,000."

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 8, 1910.

A full attendance is always desired.

The nearest railroad station is Oriana, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Shenk, Denbigh, Va.

An effort is being made to secure from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark Co., Ohio, May 19, 20, 1910. Members of Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

Indiana-Michigan, A. M.

The Indiana-Michigan A. M. Conference will meet with the Middlebury Congregation, June 2 and 3, 1910. You are invited to be present. If coming from a distance, you will find it convenient to come by way of Goshen, Ind. Trains leave Goshen for Middlebury at 8 A. M. and 4 P. M. For further information address D. J. Johns, Mod., Goshen, Ind., or S. E. Weaver, Sec., Goshen, Ind.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Orrville, O., on Tuesday and Wednesday, May 24 and 25, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will also be given to the discussion of live mission subjects. The Mission sermon will be preached on Monday evening. All members of the Board of Trustees are expected to be present at the meeting, and all who are interested in the mission and charitable work of the Church are cordially invited to meet with us.

M. S. Steiner, Pres.

J. S. Shoemaker, Sec.

There will be a meeting of the Mission Committee of the Mennonite Church in Orrville, Ohio, on Monday, May 23, at 9:30 A. M. Let every member of the Committee be there on time as there are some important matters to be discussed before the meeting of the Board. Volunteers for mission work desiring to meet the committee should call at the same place at 1:00 P. M.

D. J. Johns, Chairman.

MEETING OF CHILDREN'S HOME ASSOCIATION

The Annual Meeting of the Mennonite Children's Home Association to be located at Millersville, Pa., will be held on Monday, May 2, or first Monday of May, in the Mennonite Church on East Chestnut St., Lancaster, Pa., at one-thirty P. M. It is the desire of the Trustees that everybody interested attend this meeting.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, APRIL 28, 1910

No. 4

EDITORIAL

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps."

On another page will be found the first of a series of articles on revealed religion from the pen of Bro. C. F. Glick. We trust that these articles may be read with profit by many. The relation between the Law and the Gospel is misunderstood by many, and many who look at the subject in about the same way misunderstand each other. A careful reading of these articles will do you good.

There are all kinds of peace societies, from the nonresistant church which opposes war on the ground that it is unscriptural to the "Peace and Arbitration League," which has for its object the securing of a bigger navy. Peace resting on battleships and bayonets is like the rest of the opium fiend—rest for the present and death in the end. Peace founded on the Word of God is like the untroubled waters—restful, refreshing and invigorating.

"Think on these things," is what Paul said after enumerating a number of things calculated to build up character. We do not want to close our eyes to sin or danger; but we want to think of them just enough to avoid them and to warn others to do the same. It is to the things that are noble, elevating, pure and good that we want to give the most attention, for the things that weigh on our minds most are the ones to give shape to our characters. Let the Bible be the judge as to what is good and what is not good.

Teach your children the Bible. As a study, it is not known in the public schools. In Sunday schools and other religious meetings, it is studied mainly by topics. If therefore you would have your children learn the Bible as a whole,

and the thirst for a knowledge of it is to be formed by a habit of reading it, such a habit must be formed at home. The home is the best place, and almost the only place, for giving children a good religious training before the world gets hold of them to form their characters along non-religious lines. Be diligent, therefore, in teaching your children the Bible.

Next Sunday is the time when most Sunday schools throughout the civilized world are to consider the Sunday question. Let teachers make special preparation on this question. While the question as to what to call the day, or whether it should be Saturday or Sunday, should not be ignored, yet we believe the most practical results will follow the spending of the entire time of the recitation in a practical discussion as to what the day is for, how it should be kept and what things may profitably be avoided on that day. The recitation being over, the practical thing to do is to put into practice the good things we heard.

Our readers will notice that the articles written in the cause of missions occupy an unusual amount of space in this number, and that most of the articles are in the form of appeals in behalf of the work in India. We are glad that the needs of this worthy field are being presented, and especially glad that since our people are beginning to know the need of immediate help that the contributions in a financial way are flowing into the treasury more freely. Our prayer is that the work of sending liberal contributions may continue, so that by the time of the next Board meeting (a few weeks hence) it can be stated that the deficit has been wiped out and there is enough money in the treasury to support the work.

Formalism.—This word is held in contempt, and justly so. Christ condemned the formalism of the Pharisees, who had "a form of godliness, but

denying the power thereof." If Satan can deceive us into going through the motion of being Christians without having the real experience of salvation he has won his point.

Wherein does the formalism or spirituality of a meeting consist? It is not in the way it is conducted, for two meetings may be conducted exactly alike, and yet one be marked for its fine spiritual tone while the other is dead with formalism. Wherein does the formalism of an individual consist? It is not in his appearance or rules of conduct, for two men may belong to the same church and obey the same rules and regulations, and yet one be highly spiritual and the other one very formal. The cure for formalism therefore consists not in doctoring outward forms. We must look deeper than that.

The whole secret lies in whether we do what we do "in the newness of the Spirit," or "in the oldness of the letter." If the latter, then our lives will be formal, even though spirituality may be our hobby. If the former, then our lives will abound in spirituality, regardless of how the world looks upon us. When we render our services to the Lord "in the newness of the Spirit," our meetings will be inspiring and edifying and our method of conducting them will appear all right; the commandments of the Lord will be kept, the performance of them looking formal to those only who know not the spirit of obedience.

We behold a beautiful horse, admiring his stately form and movements. Take away his life, and you have only an unsightly carcass. So it is in our religious service. It is the life which gives it reality and attractiveness to those who have an experimental knowledge of spiritual life. Take out the life, and there is nothing left but a carcass of dead forms. But when the Spirit of God takes possession of our hearts and in loving obedience we do with our might what our hands find to do our lives and worship and work will be marked for spirituality.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

"THROUGH DEATH TO LIFE"

The corn of wheat, while it remains unsown,
Lies dead and silent in its dusky shell;
The prisoned life its secrets cannot tell,
Helpless and useless it abides alone.

In vain the sunshine calls; morn after morn
The light comes softly as on angel wing,
Filling the earth with the fair bloom of
Spring—
But dead and lone abides the grain of corn.

The passing cloud calls to it from the sky,
Telling of growths and harvests yet to be;
If from its own hard self it might be free,
How it could live in truth and multiply.

But all in vain; the clouds might give their
tears,
The sun his light, it answered not a word;
Wrapped in its puny self, its heart un-
stirred,
It lay all voiceless, fruitless, through the
years.

But when in better mind it sought the clod,
Falling to earth, so giving self away,
Within its grave it found an Easter day,
Rising with higher life toward heaven and
God.

First came the blade and then the blos-
somed ear,
Then the full corn within, the hundred-
fold—
A wealth of life its lone shell could not
hold—
And then the reaping and the harvest cheer.

Losing its life, its dying was its birth;
For now it claimed millenniums yet un-
born,
As down the years the risen grain of corn
Went forth, like Christ, to bless the sons
of earth.

—Henry Burton.

REVEALED RELIGION THE SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—Jno. 5:45-47.

The law of Moses and the Gospel of God are essentially the same. In their object and design, they perfectly coincide. Each of them answers the same end. Both of them exhibit Christ as the only Savior, both require of man the same qualifications in order to have salvation; the promises and threatening of both are the same. Therefore the religion of the Bible has been essentially the same in all ages of the world.

The Bible contains a divine revelation. It brings into view God's eternal pur-

pose concerning the work of redemption. It contains since the apostasy of our first parents, a sweet, harmonious, and complete history of redeeming love. It early proclaimed redemption from the effects of the first offence by the prediction that the seed of woman should bruise the serpent's head.

After the fall of man, that the divine Savior might be exhibited, God required the sacrificing of beasts. Abel therefore performed an acceptable service, when "he brought of the firstlings of his flock and the fat thereof." This divine institution brought clearly into view "the Lamb slain from the foundations of the world."

In consequence of the wickedness of the children of men, all the inhabitants of the earth, except Noah and his family, were destroyed from the face of the earth. "I, even I," says Jehovah, "Do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything which is in the earth shall die." Notwithstanding this great calamity and general devastation, there was one who "found grace in the eyes and sight of the Lord." Noah was steadfast in God's covenant. He had not forgotten the law of sacrifices by which the Lamb of God was prefigured; and therefore the first thing when he came forth from the ark, was to build an altar. "And Noah builded an altar unto the Lord and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar; and the Lord smelled a sweet savour."

This burnt offering was a sweet savour to the Lord because Noah was a righteous man and brought his offerings to the Lord by faith in the promised Messiah. The blood of Christ was as precious and efficacious then, as when it was shed upon the cross on Mount Calvary.

Noah was saved from the waters of the great flood, yet he sharply realized that unless Jesus the predicted seed of the woman should come into the world and make an atonement for sin, he would be a lost Noah. "Noah was a just man and perfect in his generations, and Noah walked with God" and was made righteous, and obtained the salvation of the Lord, by the obedience of him through whom the Lord smelled a sweet savour, "that was Jesus."

It was suitable that the law, requiring sacrifice and burnt offerings in the days of Adam, Abel, Noah, Abraham, Isaac, and Jacob, should be incorporated into the law given to Moses on the mount; because the design of this law as well as that of sacrifices, in the most ancient times, was to point out Him, who "Now, once in the end of the world, has appeared put away sin by the sacrifice of himself."

It was not, however, the only object of the Sinai law to point out the promised Savior. One great design of the law of Moses was to teach men their duty, how they ought to treat God, and one another, that they might obtain the favor and sal-

vation of God. The Bible is a consistent Book; it is full of life and truth; and we cannot love a part of this sacred volume and not love the whole.

Truth is consistent with itself; and it is the beauty and glory of the Bible. If we have a heart to obey one divine command, we shall be disposed to obey them all. Hence the man after God's own heart said, "Then shall I not be ashamed when I have respect to all thy commandments!"

He who loves Christ and His Gospel loves the law of Moses. He sincerely respects all the commandments, precepts and statutes of that law which have not been superceded by the coming and death of Jesus Christ.

Reason teaches us that all types and "shadows of good things to come" should be laid aside, when the good things themselves appear. We have no need of the shadow when we have obtained the substance.

All the law therefore given to Moses on Mount Sinai (except those things which pointed to the Savior to come; together with certain ceremonies and prohibitions which were peculiar to the Jews and Jewish nation) are embodied in substance in the Gospel of Christ and therefore remain in full force and virtue both with Jews and Gentiles. If the Jews, therefore, had had a proper regard for the law of Moses they never would have rejected and crucified the Lord of glory. Had they kept this divine law they would not have stoned Stephen. Then their minds would not have been stunned with the cutting address: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them who have shown before the coming of just one of whom ye have been the betrayers and murderers. Who have received the law by the disposition of holy angels and have not kept it." Christ said, "Ye generations of vipers, how shall ye escape the damnation of hell?" Had the Jews kept the law of Moses, they would have obeyed the Gospel of God. Hence, Christ, conversing with the Jews addressed them in these words: "Had ye believed Moses, ye would have believed me, for he wrote of me" (Jno. 5:46).

(To be continued.)

SELF-EXAMINATION

By Flam Horst.

For the Gospel Herald.

Enjoined.— "Examine yourselves, whether ye be in the faith" (II Cor. 13:5).

Necessary before the Communion.— "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28). Sad to say, sometimes after communion fruits prove that self-examination was neglected.

Cause of Difficulty in Self Examination.—"The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9)? Does God know it? Yes, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Self-examination should be engaged in—

(1) **With holy awe** (profound fear). "Stand in awe, and sin not; commune with your own heart upon your bed, and be still" (Psa. 4:4).

(2) **With diligent search.** "I communed with my own heart; and my spirit made diligent search" (Psa. 77:6). "Let us search and try our ways" (Lam. 3:40).

(3) **With prayer for divine searching.** "Examine me, O Lord, and prove me; try my reins and my heart" (Psa. 26:2). "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

(4) **With purpose of amendment.** "I thought on my ways, and turned my feet unto thy testimonies" (Psa. 119:59). "And turn again to the Lord" (Lam. 3:40).

Advantages of Self Examination.—"For if we would judge ourselves, we should not be judged" (I Cor. 11:31). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I Jno. 3:20-22).

Wolftrap, Va.

THE CHURCH TRIUMPHANT

By Laura F. Snyder.

For the Gospel Herald.

We wish to bring before our minds a most beautiful picture—that of God's invisible Church in the glorious realms beyond.

Those who rejoice at the coming of our Lord shall rejoice exceedingly to be called worthy of being the Lamb's bride. Herein lies the beauty of the Church, to be prepared as a bride adorned for her husband. "Come hither and I will shew thee the bride, the Lamb's wife." Oh, glorious thought, that we shall be accounted worthy to reign with Christ through an endless eternity in the heavenly New Jerusalem! "Having the glory of God, and her light shall be like unto

a stone most precious—even like a jasper stone clear as crystal."

Did you ever think how the Holy City would look, could we see it with our natural eyes? Wonderful! beautiful! far superior to anything we have ever seen! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

"The twelve gates were twelve pearls, every several gate was one pearl, and the street of the city was pure gold, as it were, transparent glass." Thus John beheld our blessed homeland in his vision. Think for a moment what the appearance of a street so paved would be! There the dear Savior has gone to prepare the mansions bright for the redeemed ones, the beloved bride of the Lamb.

We read of the River of Life and the Tree of Life in this holy city. Blessed abode for the righteous! "Blessed are they that do his commandments, that they may have right to the tree of Life, and enter in through the gates into the city. Beloved, do you want a part in the unspeakable and eternal glories of this heavenly city? See to it, then, that your name is written in the Lamb's Book of Life, for only those whose names are on the heavenly roll of honor, can enter there.

All are invited to come. "The Spirit and the bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the water of life, freely."

Though we cannot now look upon that city, the unfailing Word of God has promised it and that is sufficient to inspire us with implicit and living faith and through the channel of that faith it says to us, "Come."

Come, if you would inherit mansions where sickness, sorrow, pains and death can never enter—if you would have right to the Tree of Life and pluck its immortal fruit and eat and live—if you would drink of the water of the River of Life that flows from the throne of God, clear as crystal.

Come, if you would obtain an abundant entrance into the eternal City through those glistening gates of pearl—if you would walk its streets of transparent gold—if you would behold its glowing foundation stones—if you would see the King in His beauty on His majestic throne. Come, if you would sing the jubilee songs of the millions and share their joy. Come, if you would join the anthems of the redeemed ones, and know that your exile is forever over and this is your eternal home. The bride says, "Come."

* Who of us can resist the invitation? Who of us can turn away and say, "I have no desire for an inheritance there?" Could we for a moment think of missing our loved ones gone before, and be banished from the presence of God forever, or will we turn our footsteps the way that goes to the City of Light?

Those who obey not God's message of

love will hear the awful sentence, "Depart from me, ye that work iniquity, I never knew you."

On the other hand, the Word of Truth is pledged to us that if we keep the commandments of God and the faith of Jesus we shall have right to the Tree of Life and shall enter in through the gates into the City.

And we shall feel that we are at home in our Father's house, the very mansions prepared for us, and realize the full truth of the cheering words, "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). Then shall the elect be gathered and bid a long farewell to all the ills of this mortal life, and a song before unheard of—unknown in the universe, *the song of the redeemed*, shall add its rapturous notes to the melody of the saints, the glorious Church to be gathered, to be joyful in each others' presence forever and ever. Oh! day of rest and triumph and every good, delay not thy dawning.

"Even so come, Lord Jesus."

On the jasper threshold standing
Like a pilgrim safely landing
See the strange bright scenes expanding
Ah! 'tis Heaven, our home at last.

Broken death's dread bands that bound us,
Life and victory around us;
Christ, the King Himself hath crowned us,
Ah! 'tis Heaven, our home at last.

Christ Himself, the living splendor,
Christ, the sunlight mild and tender,
Praises to the Lamb we render;
This is Heaven, our home at last.

La Junta, Colo.

INCONSISTENCY OF WAR

Selected by Elias H. Hershey.

To us it seems a marvelous thing that in our advanced stage of civilization and of extensive Biblical research, there should be an occasion to write and teach against the inconsistency of Christians having part in war, since Christ died to redeem us from that power and principle that begets war. The inconsistency and inhumanity of it among civilized people has no doubt been well established; but our purpose is to consider it only so far as it concerns the Church; and to direct attention to the unchristian views and practices of popular Christianity concerning it. All lovers of "peace and good will" would welcome the day when peace and righteousness shall prevail over strife and war; but we may be assured that so long as it is an accepted tenet of popular Christianity that a man may be a politician, a ruler, a soldier or even a conqueror, and yet be a Christian, and so long as their ministers teach from their pulpits that men ought to fight for their country and their homes, and even administer the sacrament to them before the battle, war will not cease to be an art, nor national quarrels be settled by arbitration.

Isaiah in speaking of the peaceable kingdom of Christ says, "They shall beat

(Continued on page 58.)

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

III. IN THE HOME

As for me and my house, we will serve the Lord.—Josh. 24:15.

73. *Who instituted the home?*

A. The Lord.

74. *By what decree?*

A. "It is not good that the man should be alone; I will make an help meet for him. . . Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 1:18, 24).

75. *What is the nature of the union between husband and wife?*

A. It is an indissoluble union until death separates them (I Cor. 7:39). "Wherefore they are no more twain but one flesh. What therefore God has joined together, let not man put asunder" (Matt. 19:6).

76. *What gives importance to the home?*

A. It is the sheltering place of helpless infants, a retreat from the storms and conflicts of life, the place where children are when they are in their most impressionable age, where the first and most lasting impressions are stamped upon their lives and characters.

77. *Who should be at the head of the home?*

A. Christ.

78. *How should this headship be made manifest?*

A. By the erection of a family altar; by all things being conducted "decently and in order;" by the presence of the Bible and other religious literature; by the absence of ungodly conversation, obscene pictures and impure literature; by the inculcation of practical piety and reverence for God and His word.

79. *When should the family altar be erected?*

A. With the beginning of the family.

80. *State why.*

A. It belongs to every Christian home. It stamps upon the child mind the right kind of impressions. It can be erected with less opposition than at any other time in the history of the family. Time lost by a neglect of true spiritual devotion is the worst kind of wasted time.

81. *What constitutes a Christian home?*

A. A home where Christ is welcomed, where husband and wife are one in the Lord, where things are done to the glory of God.

82. *What if the husband and wife belong to different churches?*

A. It is unfortunate, but they should live in peace and make the most of circumstances.

83. *What if one of them is no Christian?*

A. It is still more unfortunate; but the one who is converted should pray to God in faith for a double portion of that grace which enables him or her to bear the double portion

of responsibility and also to say with Joshua, "As for me and my house, we will serve the Lord."

84. *Should a believer yield to discouragements because of the opposition of an unbelieving companion?*

A. Rather, let such an one cling closer to Jesus, knowing that all power comes from above, and that there is no power in earth or hell that is able to separate us from the power of God. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife" (I Cor. 7:16).

85. *What directions does Peter give to wives desiring to win their husbands?*

A. "Wives, be in subjection to your own husbands; that, if any obey not the word, they may also without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (I Pet. 3:1, 2).

86. *If wives are to be in subjection to their husbands in all things, should therefore a Christian wife obey the instructions of a godless husband that she forsake her faith?*

A. The husband is not the lord of her faith. While a woman should be subject to her husband in all things that pertain to the affairs of husband and wife, she, like all other people, should recognize that she owes her first allegiance to God, and that in all things where earthly authorities call upon us to do something which is contrary to the commands of the Lord, "We ought to obey God rather than men" (Acts 5:29).

87. *What should be the attitude of husbands toward wives?*

A. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

88. *What should be the attitude of fathers to children?*

A. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

89. *Should not mothers see to the bringing up of their children?*

A. Mothers should take the place of helper to the father in this as well as in every other responsible duty in the home, but the father being the head of the household has the larger share of the responsibility in training children.

90. *What conclusion may we form from this?*

A. That many fathers who spend their evenings in clubrooms, lodges, etc., ought to be at home with their families.

91. *What should the father and mother respectively contribute in the training of their children?*

A. The father is by nature endowed as the executive, furnishing those sterner qualities which must be used in the discipline of every well regulated family. The mother contributes those finer qualities with which womanhood is endowed to a much larger extent than manhood. Both father and mother are needed in the training of children.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

WHAT NOW?

III.

By J. A. Ressler.

For the Gospel Herald.

The minister today closed his sermon with an illustration from his experience years ago as a carpenter and builder. A heavy timber is to be put into place at the top of the building. There are scarcely enough men to lift the weight. They are tired by the exertion of the previous work. But by the combined and united strength of all available hands the log is lifted and is nearly in place. Now comes the time for faithful standing and lifting together. If the timber should be dropped now, the results would be most disastrous.

Suppose one of the men would say, "I'm tired: I guess they can finish this work without me," and dropping his handspike, walk off to the shade tree. Then another would say, "This log is too heavy for so few men to lift: I'm going to quit." Then another, "So many are leaving the work; I'm afraid the log will drop and kill some one: I'm going to run." Do you suppose that log would get into place under such conditions?

Paul in several places speaks of the building he and others are engaged in erecting. He speaks of the need of a correct foundation and of building correctly on the foundation. He speaks of the unity of the builders. The illustration of the timber is most striking.

A little over ten years ago a building for the Master was begun in Dhamtari, India. A good many timbers have been put into place so that the structure is beginning to take shape. Not only one but a number of timbers are nearly in place—but not quite. The workmen to put them up are too few. Shall we stand back and cheer them on? That would be better than standing back and discouraging them, but it would be better still to give them the benefit of a generous boost.

The school work is a timber. The English department in sadly crowded quarters needs a good lift to put it into place where it can stand alone. The Girls' Training School needs at least one person to give all her time—a person who has had pedagogical training and experience. The village schools so sadly need one man to give all his time to looking after them, a man of experience in school work as well as in India. That is a timber that will mean so much to the future of the work in India. To drop the school timber now would be to crush out the life of many a loyal heart.

Then there is the timber of the deaf and blind work. A recent letter spoke of the willingness of the Government of India to stand by and aid the work and hinted that instead of enlarging the work it might have to be dropped if the support from the homeland were not more generous. And a great lump rises in one's throat as we think of dropping a work that would count so much for the Master among so many classes—a work that our Savior recognized while on earth and which calls for the deepest sympathy of all who profess to be His followers. That work has already given some of the most promising evangelistic material in the mission. Shall the timber drop or go into place?

Then there is the evangelistic timber. Twice has death sadly hindered its going into place. Once the death of a missionary and once the death of a native king. The building could not be complete without it. The timber dare not drop.

Men of God who read these lines, stand together! Stand to the stockades! All together, LIFT! Any one can find fault. But it is worse than cowardly to desert the faithful few who have carried the load, braved the dangers, and are now in danger of being crushed by the falling timbers.

What now? Will you lend a hand and lift?

Smithville, Ohio.

"WHICH SHALL IT BE?"

By M. S. Steiner.

For the Gospel Herald.

In a recent number of the Gospel Herald, Bro. J. N. Kauffman of the India Mission, in speaking of their needs says, "Either we must receive more money, or borrow, or discontinue some important phases of the work. Which shall it be? It remains for our people in our beloved Church to answer."

These conditions have appealed to the members of the Mission Board for some time, but what could be done? To borrow money is contrary to our rulings, neither have we the right nor desire to levy a tax on the membership of the Church, so we have hoped against hope. Bro. Detweiler not long since has called attention to the fact that some congregations have grown slack in their contributions for India, and if these were revived, the needs could be supplied.

We wish also to say that we shall be very thankful, indeed, to have the churches and mission friends write us and let us know what they believe would be the wise course to take in planning for the future. The General Mission Board meets at Orrville, Ohio, May 23-25, and it will be necessary for that meeting to decide on some plan by which our foreign work may be supplied and more heartily encouraged than it has been in the past.

As a word of encouragement we would

say that the General Board has been richly replenished by legacies and annuities within the last thirty days—\$11,000.00, or better—but these funds are not to be used so long as the parties who gave them are living, and we would say that it should never be expected that the Board should apply them in keeping up the running expenses of the mission stations. These larger funds should be used only in the enlarging of stations or in establishing new stations, whether or not this fact is so stated by the donor. In many cases the donor says how the funds are to be applied, and in such cases the Board is obliged to execute the wishes as requested. Let us rise up and help.

Columbus Grove, Ohio.

(Thank God for the encouragement contained in the latter part of the article. A letter just received from Bro. G. L. Bender, treasurer of the Board, brings the cheering news that our people are contributing liberally this month, and nobly answering the question at the head of this article. Read the last question in the preceding article. Let the good work go on.—Ed.)

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

A number of children have been admitted and also placed out since we last wrote, the number in the Home at present being fifty-three. Health has been good excepting the chicken pox and whooping cough, which the children contracted at school and quite a few were affected. A little five-year-old boy fell yesterday from a seat and broke his arm, but is getting along well. We are thankful that this is but the second serious accident that ever occurred at the Home since it is established.

In their school work the children are getting along quite well with but one or two exceptions. Several of the workers have taken a short vacation by visiting at their homes, but all have settled down to solid work again, and the work is moving on in a very satisfactory manner.

West Liberty, O.

MESSAGE FROM OLD PEOPLE'S HOME

Marshallville, Ohio

For the Gospel Herald.

Greeting in Jesus' Name:—No doubt many of our friends are wondering how we are getting along in the Old People's Home. We have been here a little over a month, and the Lord has blessed us in the work. He has said that if any lack wisdom we should ask Him (Jas. 1), and that He will supply all our needs according to His riches in glory. We have reasons to believe that this part of the inspired message is yea and amen.

Our family numbers 25 in all. There

are at present 13 female and 6 male inmates in the Home, beside Sister Kile of Lancaster, Pa., and our family of five. Health is good in the Home.

Last Sunday afternoon Bro. J. A. Leichty of Louisville, O., filled the regular appointment, using as a text, II Tim. 4:5.

Our house is not quite full at present, but we have many applicants and expect to take in all we can find room for as fast as arrangements can be made. We are well provided with workers in the Home, but could use outside help, as we have no one at present who is able to help much at farming.

Asking an interest in the prayers of all God's people, we remain,

Yours for the aged and infirm,

J. K. Hooley.

A LITTLE HINDU GIRL

By Anna Stalter.

For the Gospel Herald.

She is a beautiful little girl about three years of age, a mere babe, but will be married within a few weeks.

Her father-in-law is an old man and a great drunkard. They fear he will not live long, then there would be no one to arrange for the marriage of his son.

Some one may ask, Why would any one give their child into such a family? Nine Rupees and four Sarries, an equivalent of about four and one-half dollars, was the sum for which she was secured as daughter-in-law. After she is married she will live with her parents for perhaps ten years, then she will go to her husband's home, which is in another village, and live in the same house with his parents if they will still be living then.

She has a sister about twelve years old who will also be married soon. The same amount was given for her as for her little sister, but she will be perhaps a little more fortunate than the younger one as she will live next door to her parents, where she will help carry on their trade, "Basket Making."

The Bible women and I visit this place regularly. It seems to be a well regulated heathen home according to their customs. They seem much interested in the hymns we sing and Gospel stories we tell them. Will you pray that they may be brought to a saving knowledge of the truth as it is in Christ Jesus?

Dhamtari, C. P., India.

FAMISHING SOULS

By George J. Lapp.

For the Gospel Herald.

This morning while reading with the teacher whom we have employed for teaching us language permission was given to note with pencil a few customs which prevail among the Hindus and are considered very important. They are as follows:

1. For Treating Sore Eyes.—A bell-

metal vessel filled with water. A grass rope about one and one-half feet long is taken and one end is rolled in the hand with cotton and dipped in tilli oil. It is then passed around the head of the patient seven times and lighted with fire. The patient is ordered to look toward the burning rope which is held over the vessel of water. The surface of the water becomes red with the burning oil which drops from the rope. When the whole surface becomes red the pain is supposed to cease and the patient is told that he will recover.

2. *Rendering the Child Immune to the Influence of Another's Gaze.*—After the child is put to sleep in the evening the woman takes a small quantity of mustard seed and salt and passes it around the body of the infant seven times and then throws it into the fire supposing by this that the loving gaze of others will not draw it away from its parents.

3. *To ward off the Influence of a witch or an evil eye.*—The smoke from a burning oil lamp is collected and mixed with ghee (clarified butter). The ointment is applied to the lids of the eyes of the children and also to one of the temples. The child is thereby supposed to be free from any hypnotic influences or bewitchment.

4. *The abdominal cord, the choondi and the knot.*—The abdominal cord worn as a sign of avowed allegiance to the ancestral faith whatever that faith may be.

The choondi is a tuft of hair worn on the back of the head. It is a sign of devotion to the gods (one of the many millions). The knot tied in the tuft of hair signifies the fulfillment of vows made to saints and heroes.

Space will not permit the writing of many other customs which prevail among these people with whom we are called to labor. The one who gave us the above information is an intelligent man and believes in these ceremonies with all his heart. He speaks English, reads many papers and quite a number of books and is a Brahmin. If such an intelligent man will become bound to such superstition what can we expect of the poor ignorant people who reside in the villages and know nothing but the simple affairs of every day life as they transpire in or near their home. Unprincipled teachers have also introduced customs among these poor, deluded people which are too disgusting to put into print. They are not recognized as superstition, but as religion; and in most cases such forms and ceremonies form the only religious code of the people. They realize the emptiness of them all, and long for more; but they fear that they will perhaps receive something worst if they embrace the Gospel of the Lord Jesus Christ. They are famishing souls, and God has laid upon the Church the responsibility of feeding them.

When the famine of 1900 raged and many poor people came for the "meat that perisheth," appeals were made to

the home congregations and were met with hearty responses. At this time there are not such famines, for the English Government has made splendid provisions for the localities where famine is likely to occur. But the hunger of the lost souls about us is of even greater importance because they are groping in the densest darkness of superstition and sin and we have to see them die about us—LOST.

We trust that the Church which we represent and whose faith we hold dear and whose principles are founded upon the Word of God will not become blinded to the great spiritual needs of these people. They need your interest; they need your prayers; they need messengers of the cross who will spread the glad news of salvation among them; they need to be given opportunities to learn of Christ which they have not heretofore had; they need to hear the Word taught by those of their own nation and kindred and tongue. How will all these needs be supplied. They cannot be supplied in the way they should unless our dear brethren and sisters in the homeland by their consecrated gifts of money for the work here make it possible for those on the field to branch out more and more in the various evangelistic enterprises necessary to effective service.

Young men and women who long to become better acquainted with the Word are put to work selling Scriptures, etc., really before they are fitted for the work, simply because there could be no provisions made for giving them opportunities to learn. Means had to be provided so that many of our orphan children could learn carpentering, masonry, tailoring, etc., in order to be able to make their own living, thus relieving the drain on mission funds. All these enterprises have naturally left direct evangelistic work more or less in the background. But the time has come when more preaching among the villages can be done and more people can be reached. As opportunities present themselves and we go among the people, our hearts become very much burdened and we ask, "O Lord, how long" will these poor strayed sheep have to remain in this awful condition? The answer is ready. So long as the real importance of the great commission is not realized by the brotherhood at home. Help us to care for their souls as our dear brethren did for their bodies in 1900.

In looking over the financial accounts of the Mission, we cannot find a time in the past when there was the shortage there is now. While we here on the field do not feel the strain as much as our dear brethren who are laboring as members of the Mennonite Board of Missions and Charities, yet the smaller amounts of money sent during the last year have made us realize that if we do not receive the amount necessary to carry on the work we will be compelled to take several backward steps and thereby drop out details which would hinder the work.

We realize that there are many who make great sacrifices for the work here in India. The prayers of many who supported orphan children have been effectual in the conversion of those in whom they were interested.

We plead with our dear brethren and sisters, the Sunday schools, the young people's Bible meetings, and the various other enterprises of the Church that they turn their attention toward systematically supporting some work or even some worker, such as colporter, evangelist, or Bible woman. A conference could perhaps provide for the support of a missionary who would be their representative on the field. Perhaps some one who has felt the call but could not go could have his substitute here on the field in the capacity of colporter, evangelist, Bible woman or even missionary, as God has blessed him with ample means. By thus centering the minds upon certain kinds of work direct, interest would be aroused and we feel sure that God would richly bless the giver, the gift and the work. Let no one be denied the privilege of having a part in the promotion of the cause of Christ among the heathen.

Dhamtari, C. P., India.

TWIGS, PEPPERS AND ARROWS

By George J. Lapp.

For the Gospel Herald.

The curious combination found in the subject of this article were put together in a bundle by a leader of an aboriginal tribe known as *Murias*. They live in Bastar, a native state whose capital is Jagdalpur, about one hundred and thirty-five miles south of Dhamtari. The branch of a mango tree is a sign to collect. The red pepper signifies a matter of great importance. The arrows are a declaration of war, and the people accordingly came together armed and ready for whatever orders their leader might give.

Such an event took place in the state above mentioned a few weeks ago because of the following grievances from which they had not heretofore obtained redress:

1. The police have oppressed them in various ways and have made life a burden to them.

2. The forest officers have given them trouble by forcing them to pay supposed taxes which never reached the Government treasury.

3. Masters in the schools treated their children harshly and even illegally punished the parents when the children did not attend school.

4. Many officials lived off the people without paying for the food and fuel furnished them.

5. The people were compelled to work away from home on the public works sometimes for weeks with scant pay.

6. They claimed that the king of the

(Continued on next page)

Sunday School

Lesson for May 8, 1910—Prov. 23:29-35

For the Gospel Herald.

TEMPERANCE LESSON

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

Introductory.—It is the rule, in our international series of lessons, to depart from the regular course of Bible study once each quarter and devote one lesson to the study of the temperance question. Well we may. Intemperance is not only a great curse in itself, but it lies at the very foundation of many other sins. There is not a single sin listed in all the catalogue of crime which would not be lessened if by some means a stop could be put to intemperance in all its forms. While people sometimes seem to forget that there are other great sins besides this one, the remedy lies not in closing our eyes to the iniquity of intemperance but in opening them to the iniquity of other sins.

If the evils of intemperance are great, the blessings of temperance are correspondingly great. This subject should be studied, not alone because of the evils of intemperance, but because of the far reaching results of temperance. "Every one that striveth for the mastery is temperate in all things." Let this be our aim in life, that in all things we may be temperate, having the right use of the faculties of our mind and body, unmarred by stimulants or narcotics.

The following brief writeup of the lesson is taken from Bro. J. R. Shank's "Gist of the Lesson" as found in our Teacher's Sunday School Lesson Quarterly:

"The words of wisdom to which we are taught to bow down the ear (Prov. 22:17) are indeed worthy of careful consideration. The lesson on the effects of wine is a true picture of the results of strong drink in all times.

Six Effects of Drinking Wine.—The writer of this account no doubt saw the poor drunkard in all his miseries.

"First, we notice *'Woe'*, which embodies all kinds of troubles that follow in the path of the drunkard—bodily pain, and mental distress, shame and confusion of conscience. Second, there is *'sorrow'*—Sorrow at lost manhood, lost friendship, lost family happiness, lost property, enslaved condition. Third, *'contentions'*—with distress and loss comes an antagonistic, quarrelsome temper which results in complaining, scolding and fighting. Fourth, *'babblings'*—when the man is full of spirits the senses are perverted and the tongue utters nonsense, vileness, abomination. Fifth, *'wounds without cause'*—bumps, bruises, cuts, broken members, etc., etc., are common sights on the person of the drunkard, yet they know not why or how. Sixth, *'redness of eyes'*—the eyes,

the fair windows of the soul, are thus blurred and unnaturally inflamed, becoming a foretoken of a diseased body, mind and soul—a forewarning of coming destruction and death. These vividly picture the actual condition of those who tarry long at the wine and go to seek mixed wine.

"A Look at the Wine-cup.—To the eye of the innocent, the wine-cup presents a beauty and glittering charm. To the enslaved drunkard, it serves to hold him fast because of craving appetite. Whoever you are, "Look not thou upon the wine when it is red" and glittering, because the beauty and enticement of it are only the charms of poisonous serpents. Look beyond the color and see the last results, when it "biteth" and "stingeth." There will be actual pain and death pangs at the last.

"The eye shall behold strange women and the heart mutter perverse things. Abominations that may even in sober moments seem awful shall then seem proper. Your physical, mental and moral balance will be overthrown and you will be as unsafe as one lying in the sea for a bed or standing at the top of a mast for safety. The body will be insensible to grave injuries and unaware of dangers. Last, but not least, there will be left a helpless will, which being enslaved to its enemy, will again and again embrace that which contains the stings of death. This is the real winecup *"when it is red,"* but truly analyzed. Look not thou upon it to desire its deceptive charms."

"At the Last."—This tells the story. There is a saying, "All is well that ends well." Likewise we may say, All is evil that ends evil. Hear the final sentence on this great curse. "At the last"—that means when there is no more opportunity for reformation, restoration or restitution; when the body is ready to go down to the grave and the doomed soul is about to go on to meet the great Judge, then is when the awfulness of this curse begins to show its terrible reality, then—"at the last it biteth like a serpent, and stingeth like an adder!" —K.

(Continued from preceding page)

state and his subordinates oftentimes compelled the people to come to the capital to build houses, etc., and that they were compelled to neglect their own fields, therefore bringing starvation upon themselves.

The above grievances were related by W. T. Ward, a missionary of the Methodist Episcopal Church who lives among those hill tribes. He is at the present time a distance from Jagdalpur putting forth strenuous efforts to induce the tribesmen to peacefully present their grievances to the English authorities and receive justice. We are very anxious to know what the outcome will be, for it is warfare which comes rather near to us here at Dhamtari.

Nearly five hundred police and a detachment of soldiers are in the state to preserve order. May God effectually use

Our Young People

PRACTICAL PIETY IN THE HOME.—
I Pet. 3:1-7; Gen. 50:15-21

Topic for May 15

MOTTO

"Let them learn first to shew piety at home."

OUTLINE OF TOPIC

I. Home Relationships:—

1. Man (the husband).—Gen. 2:23,24; Prov. 5:15-19; Eph. 5:23; I Pet. 3:7.
2. Woman (the wife).—Gen. 2:18; Prov. 14:1; Eph. 5:22-24; I Cor. 11:1-15; Prov. 21:9, 19.
3. Parent (the father).—Gen. 18:19; Psa. 103:13; Prov. 13:22,24; Eph. 6:4; Isa. 38:19.
4. Parent (the mother).—Tit. 2:4; Isa. 66:13; II Tim. 1:5; Prov. 29:15; Prov. 23:22-25.
5. Children (the son).—Prov. 1:8; 3:1-3; 3:22, 26.
6. Children (the daughter).—Prov. 31:29.
7. Brothers and Sisters.—Psa. 131; Rom. 12:10; I Pet. 3:8.
8. Hospitality.—Isa. 58:6, 7; Rom. 12:13; I Tim. 5:10; Heb. 13:2.

II. Examples of Pious Homes:—

1. Abraham.—Gen. 18:19.
2. Jacob.—Gen. 35:1-3.
3. Joshua.—Josh. 24:15.
4. Lazarus.—Jno. 11:1-5.
5. Cornelius.—Acts 10:2, 33.
6. Lois.—II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS

I. For Children:—

Commit scriptures containing duties of children.

II. For Young People:—

1. Let a number bring written definitions of what home means.
2. How Can Young People Make Their Piety Practical in the Home?
3. What Effect Does My Life in My Parental Home have Upon the Future Home I May Build?
4. How to get rid of the Faults in our Homes.

III. For Older People:—

1. What Can a Pious Home Accomplish for the Cause of Christ?
2. What Can We do to Check the Tide of Carelessness in Home-making?

our brother missionary as a messenger of peace through the Prince of peace, thus saving the awful slaughter and waste of human life which is the result when nation rises against nation or when people rebel against those who hold sway.

Pray for the peace of Bastar and for the spread of the Gospel among people and royalty that they all may be saved from the thralldom of idolatry, superstition and oppression.

Dhamtari, C. P., India.

March 23, 1910.

Later.—The war is raging with greater fervor and more troops are being gathered to quell the rebellious people. Order is to be restored before justice can be meted out. Several English officers are reported to have been wounded. May God soon grant that the curse of war may cease.—G. J. L.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 28, 1910

Field Notes

Communion services were held at the Cedar Grove Church near Greencastle, Pa., on Sunday, April 17.

The annual conference of the Mennonites of Switzerland was held March 19 and 20, in the meeting house at Sonnonberg in the Canton Berne.

Our readers who are interested in the time and place of the next meeting of the Virginia Conference, will please read

again the announcement on last page and note several changes.

Announcement has been made for baptismal services at the Mennonite Church in Souderton, Pa., May 8, at which time 8 precious souls are to be received into church fellowship.

Bro. Isaac H. Mast of the Haw Patch congregation near Topeka, Ind., passed to his eternal reward April 13. May God comfort those of the family who remain. Obituary notice next week.

Bro. John Horsch of Geary, Okla., stopped for a few days at Scottsdale last week, enroute to the Fatherland, where he expects to spend a few months. He is a cousin of our John Horsch of this place.

Twenty additions to the Church have taken place at the Mennonite Gospel Mission in Chicago since it has started, and there are a number to be received into the Church at that place on Sunday, May 8. May the good work go on.

Bro. C. K. Miller, formerly of Cass Co., Mo., but more recently of Denbigh, Va., passed to his eternal reward and was buried at the Providence Church near his home, April 21. Obituary notice later. May God comfort the bereaved.

Bro. J. K. Hooley, superintendent of the Old People's Home near Marshallville, O., writes us that they now have a family of 25 at the Home, and that present health is good in the Home. May the peace of God abide in that worthy Home.

The Shore congregation near Shipshewana, Ind., has lately been strengthened by the addition of 29 precious souls to the fold. May this mean 29 soldiers of the cross willing to apply themselves diligently in winning other souls for the kingdom.

April 17 was a happy day for the new mission at Altoona, Pa., when twelve precious souls were received into church fellowship; ten by baptism and two on confession. This means added responsibility and by the grace of God added interest and more extended influence.

The annual conference in the Eastern Pennsylvania (Franconia) District is to be held at the Franconia meeting house on Thursday, May 5. This being Ascension Day, may the conference be the means of the ascension of many souls into higher realms of spiritual life.

Bro. William F. Hochstetler of Barr's Mills, Ohio, in writing to the Sugar Creek Budget calls attention to the

fact that on the coming sixth day of May it will be one hundred years since the first Amish Mennonite settlement in Holmes Co., O., was commenced.

Bro. E. M. Shellenberger and wife of Freeport, Ill., have decided to spend a year with their children at Pocatello, Idaho. The Lord grant them health and give our brother opportunity to make known to many people the Gospel of the kingdom while spending his time in the far West.

The brotherhood of the Casselman River District, expect, the Lord willing, to hold communion on Sunday, May 15, at the Casselman's Church near Springs, Pa. Considerable interest is manifest, and a week's meeting previous to communion is being arranged. The Lord richly bless the work.

Bro. Jacob Yoder of Stuttgart, Ark., was with the brotherhood in Cass Co., Mo., over Sunday, April 17, and preached an acceptable sermon in the Sycamore Church on Sunday morning. From this place it was his intention to go on to Harper, Kans. The Lord bless him along the way.

Last week we told of a Sunday school meeting which had been announced for Cherry Box, Mo., May 15. This date has been reconsidered and the meeting is now appointed a week earlier and will be held May 8, the Lord willing. Those who expect to attend that meeting will please note the change.

Bro. A. D. Martin, secretary-treasurer of the Mennonite Publishing House, came to Scottsdale last Saturday, after a several weeks' rest at his father's home near Greencastle, Pa. He reports a great improvement in health, and his looks indicate the truth of the report. On Sunday he delivered an inspiring message from Isa. 42:6.

Change of Address.—As seen in the correspondence from Denbigh, Va., last week, Bro. Geo. R. Brunk, formerly of Kansas, is now located in Virginia. Those who have been addressing him at Hesston, Kans., will find him hereafter at Denbigh, Va. His work in the West will be missed, but we trust that his labors in the eastern field may be equally profitable. The Lord bless his labors.

Several weeks ago we copied a news item stating that North Carolina had recently abolished capital punishment. We have learned since that the report is not correct. We regret that we gave circulation to a report which was not true, but regret exceedingly that the report was not true. A state that has gone through the form of abolishing the saloon, should keep her record consistent by abolishing legalized murder.

Correspondence

Arthur, Ill.

Dear Herald Readers, Greeting:—We have again great reasons to thank God for His great mercy. Last Sunday we held communion services and all the brethren and sisters were present and took part. Bro. Wm. Unzicker and wife and Christian Good of Shelby Co., Ill., were with us and took part. Bish. Peter Zehr of Foosland, Ill., officiated.

May God bless all His laborers. Pray for us.

S. D. Miller.

Jackson, Minn.

(Alpha Congregation)

Dear Herald Readers:—It is with pleasure that I write a few lines this morning. We are all reasonably well and enjoying ourselves in the Master's service. We had baptismal services yesterday. Bro. Frank Bute and wife and niece were received into church fellowship by water baptism. Bro. C. J. Garber officiated. May these dear ones ever be found faithful is our prayer. We have had fine weather here for some time. Farmers have their seeding done, but at present there is snow on the ground. Think fruit will be damaged some.

L. H. Garber.

Chambersburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, March 27, we reorganized our Sunday school at the Pleasant View Church with the following officers: Supts., Geo. Ernst, David Lehman; Sec., Henry Sollenberger; Treas., Jos. Wadel; Chors., Jos. Lehman, Henry Martin.

The Lord willing, on May 21 and 22, we expect to hold our communion for the first time at our new church and on Saturday afternoon preparatory and baptismal services. We extend a hearty invitation to all who can attend the meetings. We seek an interest in your prayers that the Lord might bless the work at this place.

Yours for His cause,
Nancy N. Wadel.

Baden, N. Dak.

Dear Herald Readers:—On Sunday, April 3, we re-organized our Sunday school for the next year. The following officers were elected: Supts., A. A. Kauffman, L. C. Kauffman; Sec., Lela Hooks; Treas., Joseph Kauffman; Chor. Agnes Kauffman.

Pray for us that we may remain faithful.

Lela Hooks.

April 16, 1910.

Shipshewana, Ind.

Dear Herald Readers, Greeting in the Name of Jesus:—Sunday, April 17, twenty-three precious souls were received into the Shore Church by water baptism and one reclaimed. Four were received by letter and one reclaimed on April 3, which in all is twenty-nine. We feel to praise the Lord that He has put it into the hearts of so many to come out on His side. I would ask an interest in the prayers of all God's children that these young souls may prove faithful and be a bright and shining light to the world. The Lord willing, we will have communion May 1.

April 18, 1910.

Cor.

Warrenton, Va.

Dear ones in Christ:—What a lovely rain we had, and a fine, early spring. Praise the Lord.

The new bride and groom, Bro. Timothy Showalter, son of Pre. George Showalter of Rockingham Co., Va., and Sister Susie Shipe were married April 10 and spent a few days in our midst the following week. Their visit was much appreciated. We are always glad for visitors, especially of our own faith, as it brings cheer and renewed energy in the cause by the association and fellowship. God bless them in their new relationship.

April 20, 1910.

E. J. B.

Kokomo, Ind.

The Howard and Miami Co., congregation held their council and preparatory meeting April 14 at 1:30 P. M. A goodly number of the members met at the church. Appropriate remarks were made by the bishop and ministers as to the purpose of the meeting. Then they proceeded with the work that came before the meeting. A few questions came before the meeting concerning the Church that were discussed. Five persons were taken into church membership by good letters from their former congregations. After a personal interview it was found that a good will of harmony and unity prevailed, and a general desire for communion at a near date. It is expected that communion will be observed in the near future, but no date was set.

Closing prayer by N. W. King.

April 20, 1910.

Cor.

Broadway, Va.

Dear Herald Readers, Greeting:—Bro. Elam Horst of Wolftap, Va., accompanied by Bish. Lewis Shank, has been in Hardy County conducting a series of meetings. They report that good interest prevailed, with three accessions and others counting the cost. We hope and pray that these three may hold out faithful, and that others may make the full

surrender and turn to the Lord while the door of mercy is open.

We are having a fine spring so far. Health is good. Good wishes to all.

Cor.

April 22, 1910.

Paradise, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We organized our Sunday school at this place. There was no change of officers. Since springtime is here there are many more scholars on the roll, numbering 292. Teachers, 33. Sister Annie Hershey was worshipping with us the past year, has again returned to Colorado, where she will work in the Sanitarium. The regular quarterly mission meeting was held at Kinzer Church with good attendance, and many truths said. Communion services May 1, baptism the day before. There are at present two precious souls who are applicants for membership. May God yet increase the number. There will be an all-day Sunday school meeting held at Hershey's Church, May 18. The weather is lovely and the crops are in fine condition for a harvest. We were blessed with a four-day rain.

Yours in Christian love,

Esther Kreider.

April 22, 1910.

THE MILL OF LIFE

The Germans are a thrifty folk and steady
in their toil,

In mart or shop or factory or delving in
the soil.

They have a saying—wise it is, in memory
hold it fast—

"The mill will never grind with the water
that has passed."

The plashing of the water wheel that turns
the grinding stone

Goes on and on from early morn until the
day is flown.

The miller says, "I may not stop, the water
will not last,

And the mill can never grind with the water
that is passed."

The thrifty miller long has ground; well
does that miller know,

Though now the water rushes fast, the
stream will soon be low;

That grind he must, while grind he may, so
is the adage cast,

"The mill will never grind with the water
that has passed."

Time is the water of the stream, youth is
the turning wheel,

And labor is the magic stone that grinds
life's golden meal.

Take heed, O youth, grind while you may,
the current can not last,

"The mill will never grind with the water
that is passed. —Selected.

Miscellaneous

KIND THINGS

By F. Rose Shank.

For the Gospel Herald.

Kind thoughts are like flowers,
That bloom after rain;
Unseen, shed their fragrance
O'er valley and plain.

Kind words are like showers
Sent down from on high,
To refresh all the earth
And brighten the sky.

Kind deeds are the hours
That make up the day,
If for Jesus we live
And walk in His way.

The black cloud that lowers
On poor sinners lone,
So quickly will vanish
When these kind things come.

These kind things are powers
To save souls for heav'n;
May not one poor sinner
Be left, unforgiven.
Ronks, Pa.

PRACTICAL TALKS

IV. The Young People's Meeting

By John H. Mosemann.

For the Gospel Herald.

Its Aim

The aim and purpose of the young people's meeting should ever be to teach and exhort one another in the Word of God and the things of the Lord. As nothing in the world that has life can grow and thrive without being fed, so also can no newborn soul expect to grow in grace without the proper spiritual food and nourishment. The admonition to grow in grace and in the knowledge of the Lord finds its accomplishment only in the study of the Word, prayer and meditation. This having been done, the young believer is ready for work in the young people's meeting, whether it be to teach others or to be taught.

That the aim of these meetings should not be merely to entertain people may be learned from the following incident: A lady who was a member of a fashionable church attended some of our meetings. When asked why she goes to that church she replied: "I go there because I get food for my soul; we don't get that in our church." The aim and purpose of the preaching in her church seemed only to be to suit the eyes and ears of the people rather than the needs of the heart and soul. May it be our constant desire to "help" our fellow believers in nourishing their souls.

Paul instructs the Hebrew brethren "Not to forsake the assembling of themselves together, as the manner of some is, but exhorting one another." Notice he does not say in this passage that they

are to come together to be exhorted by the ministers, but to *exhort one another*. This being the proper and needful thing in Paul's day, how much more so in our day! Especially is this true of the young believers in these perilous times.

The aim of the meetings will no longer be simply to hold our young people together, to give them a social evening or a good time, but rather building one another up in the most holy faith.

Things to be Avoided

A number of things could very profitably be avoided, viz:—

1. Unwholesome topics.
2. High-sounding words.
3. Needless apologies.
4. Self-exaltation.
5. Arguments for argument's sake.
6. Lifeless singing.
7. Long windedness.
8. Leaders having but one birth, etc., etc.

Selection of Themes

The selection of themes for the meeting is a very important part of the work. Great care should be exercised in the selection of suitable and helpful topics. None but Spirit-filled workers who are students of the Word should be chosen to do this work. More subjects relating to the fundamentals of the Christian religion should be used and studied in these meetings; such as "The One Foundation," "Christ's Work for Us on the Cross," "Christ's Work for Us in Glory," "Christ's Second Coming," "The New Birth," "Eternal Life," "Forgiveness of Sins," "Joy," "Peace," "The Holy Spirit," etc., etc.

I wish to add I am glad of the way the Young People's Bible Meeting department has been conducted by Bro. J. D. Charles and is now being conducted by Bro. J. R. Shank in the *Christian Monitor* and would suggest that our young people use this department freely in connection with their meetings. It cannot fail to impart spiritual help and food to the hungry and needy ones.

By using a concordance and running through scripture it is surprising how much is said about these various topics and how much knowledge may be gained for our edification and comfort.

Secret of Acceptable Work

Our subjects should not all be on the "doing" line. That would be somewhat similar to working a horse without giving him food.

I believe the case of Mary and Martha clearly proves that the Lord is pleased more with our worship than with our work. Martha was most diligent in her service *for* the Master. Mary was sitting at the Master's feet satisfied to be served *by* Him. He commends the receiver rather than the giver, the one occupied *"with"* Him rather than the one occupied *"for"* Him. The *worshiper* is commended rather than the *worker*. To become a good worker we should first become an ardent worshiper.

Lancaster, Pa.

(Continued from page 51.)

their swords into ploughshares, and their spears into pruning hooks;" and James says, "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits;" but witness the fruits of the popular teaching. There can be no war between Christian nations without the members of the same churches being arrayed against each other; nor will this ever be different until Christianity gets back upon its true foundation.

The Christian is taught to "Put on the Lord Jesus Christ," and to "walk in his commandments;" and Paul taught, "Follow peace with all, and holiness, without which no man shall see the Lord." But nothing is more common, nor more generally commended than for the preachers and priests of both sides in a war to vie with each other in invoking the blessings of heaven on their respective armies; and their pulpits resound with applause for the brave and the true. Who upon reflection can fail to see in this a mere trifling with God and with prayer? Then again many seem to be distressed by the thought that spiritual darkness hangs as a pall over so many heathen lands, and that the heathen are perishing without the comfort of Gospel light. But how frequently does it ever occur that missionaries of two countries at war with each other profess to jointly promulgate the peaceable kingdom of Christ among these poor heathen, to offer them the doctrine of universal peace, while at home in their own native lands, their fellow-believers are in deadly conflict.

Some of the combative Christians admit that it is wrong to fight in an unjust cause; but who is to decide as to the justice of a cause? Men of the finest intellect, with all the advantages of information upon a subject, and after the most careful consideration, have reached opposite conclusions. Such will ever be the case. But Paul makes no distinction as to the cause being just or unjust. He says, "They that resist shall receive to themselves damnation."

At the time of the Revolutionary War popular sentiment made it a virtue to resist the government of Great Britain, which was then the power to which the colonies were to be subject according to Rom. 13. But nearly every pulpit in the land resounded with calls to arms to overthrow that power. To establish the consistency of their conduct, they certainly could not have used Paul's teaching in Rom. 13.

We hear it said that "The Christian nations are the greatest warriors;" and that "The best Christians make the best soldiers." This may be so according to the popular acceptance of these terms; but if Christian nations were nations of Christians, this would not be so. But if simply accepting Christ as the Messiah, and so much of His Gospel as is convenient, and organizing into church order under sectarian rule is sufficient to entitle a people or nation to be termed

Christian, then those assertions may be accepted by those who consent to them. This class no doubt have no trouble to believe that the officer who prays most will fight the best. And no wonder that a popular preacher could speak in praise of Cromwell, who it is said had his men sing a Doxology, and while they sang they marched, and as they marched they fought, and as they fought they got the victory.

But some assert that they can engage in litigation, or go to war without hating those who oppose them, and think they can even love them; but it would be hard to convince a man that you love him when you are thrusting at him with a sword or bayonet. At least you could not convince him that you were "walking in love," as the apostle teaches. Even if some could fight and kill and not be angry, that still does not prove that for Christians to do so is right.

The Bible is consistent in every part, and no doctrine or practice that is inconsistent can be supported by it. It is in vain that we turn to the privileges granted under the old covenant as an apology for our liberal views and unchristian practices. This would, as Paul says, make us "Debtors to do the whole law." But let us not question the ways of the Almighty. What He does, and what He commands His people to do is always right. His dealings and covenants with Israel were no doubt in wisdom, and well suited to their condition. But our lot is cast in the Gospel era, and ours is the kingdom of Christ. When He commands His disciples to love their enemies, pray for them, return good for evil, to sheathe the sword, He demonstrates the nature of His kingdom and delineates the character of those who constitute that kingdom. The striking contrast between the commands and the service in the two covenants, only go to prove them distinct. And let us not forget that as Christ instituted the New He fulfilled the Old. Paul says, "For there is verily a disannulling of the commandments going before." "For the law made nothing perfect, but the bringing in of a better hope did." "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7.)

Christ established the New Covenant by His life, His blood and His doctrine. When He said, "It hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," He established a new commandment, and revoked all "commandments going before" that conflicted. Paul says, "He taketh away the first, that he may establish the second: by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9, 10).

If any would know the extent of the spiritual requirements of the Moral Law as delivered to Moses from Sinai, let him study it in the life, doctrine, suffering and death of Christ; for in these we have the best commentary of the law.

And only those who honor that life by an obedience to His Gospel can enjoy a blessing in its fulfillment, and a hope of the Gospel promises.

Gibbon, in his *Decline and Fall of the Roman Empire* (p. 255 Milman's edition) says, "The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defence of their religion, they would be still more criminal if they attempted to shed the blood of their fellow-creatures in disputing the vain privileges, or the sordid passions of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero, had preached the duty of unconditional submission, the Christians of the first three centuries preserved their consciences pure and innocent of the guilt of secret conspiracies or open rebellion." Gibbon was more consistent than many who claim to be the ambassadors of Christ. He saw that to use the sword in the interests of this world's good, when prohibited its use in defense of religion, would be to debase the Gospel below the "beggarly elements." Tertullian, about a century after the apostles wrote, "Among others the emperors would have believed in Christ had the world not needed their services, and, therefore, they could not become Christians, because they served the world and carried on war."

From the time of Constantine the interests of the less faithful part of the church and that of the worldly power became closely allied, and the Reformation did not change it in this particular. Through all these centuries popular religion and the world-power have gone hand in hand; and the church has not hesitated to fill every office and position in the government; and it would be hard to decide which wields the more influence over the other; or whether popular religion is a more potent agency in framing popular opinion, than popular sentiment in influencing popular religion.

The character of the warfare of the Christian is to wage may be known by the kind of weapon assigned him. Paul says, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God" (II Cor. 10:4, 5). He also names some of the weapons, and tells how the believer is to be equipped with them: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:14-17). The character of the warrior must correspond with the character of the weapons; so Paul says, "If any man have not the

spirit of Christ, he is none of his." And Peter defines his walk: "Christ also suffered for us, leaving us an example, that we should follow his steps." Whether we call His life or His precepts His steps, it is all one, as He exemplified the Gospel in His life.

Christ's kingdom is based upon the great law of love, which is the divine life in the soul. If this law was conscientiously adopted, and received in its very spirit, and faithfully obeyed in sincerity of heart, there would be no need of human laws, nor courts of justice, and war would cease from the earth. If this law does not always produce these peaceable results, it is not because of any defect in the principle, but because of our corrupt humanity, "which so reluctantly and so imperfectly yields to it." However it is a powerful weapon, and if wielded properly, will win greater victories than have ever been won by the sword. Where its labors are in vain, it is useless to resort to violence.

Lancaster, Pa.

POINTS FOR REFLECTION

By Minnie Bear.

For the Gospel Herald.

The Danger of Beauty

Beauty is its own excuse for being. This is plainly true. But beauty may not feel free to be immoral, or reckless, or to go outside any of the rules of right living.

Of course no Christian loses sight of the fact that beauty must be clean and pure and wholesome. There are some tropical flowers whose fragrance is the fragrance of death. So there are some lives of outward attractiveness whose beauty is full of deadly influences. The misuse of the beautiful is especially dangerous to young folks.

Sympathy

Sympathy is one of the great secrets of life. It overcomes evil, and strengthens good. It disarms resistance, melts the hardest hearts, and develops the better part of human nature. It is one of the great truths on which Christianity is based. Love one another, contains a Gospel sufficient to renovate the world.

The Voice of Martyrs

It has been said, "When God permits his ministers to die for the Gospel, they preach louder from their graves than they did during their lives, for what we sow in the minutes and spare portions of a few years grows up to crowns and sceptres in a happy eternity."

"O brother fainting on the road,
Poor sister, whom the righteous shun;
There comes from you ere life and
strength be done,
An arm to bear your load."
Harper, Kans.

Go where you can do for men, not
where you can get most from men.
—Spurgeon.

LOVE VII.

By Jacob Eby.

For the Gospel Herald.

Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. Joseph being 17 years old brought to his father evil reports from his brethren. Israel loved Joseph more than all his children and made him a coat of many colors. This displeased Joseph's brethren and they hated him the more. Israel's love was so great for his obedient child that he could not help but make it known. But we should love all our children and teach them the love of Christ, or bring them up in the nurture and admonition of the Lord. When Joseph told his brethren about his dreams they wondered whether he should reign over them. When Joseph told his father and brethren that the sun and moon and eleven stars made obeisance to him, his father rebuked him and said, "Shall I and thy mother and thy brethren bow down ourselves to thee?" His brethren envied him, but his father observed the same.

Here we get a glimpse of Joseph's love to his parents and brethren as he foretold them what should happen; but they were not willing to receive it, for their love was too limited. When Israel called unto Joseph to go to Shechem to see how his brethren and the flocks were getting along, he said, "Here am I." He was ready to go. We should always be ready to go when our heavenly Father sends us to see after the flock. But Joseph did not find his brethren at Shechem, but as he was sent to Dotham he found them. Here is a good lesson for us. If we go to one place or city and find no sheep or flock, we can go to another place or city. "If they persecute you in one city, flee to the next." When they saw Joseph afar off, they conspired to slay him and cast him into some pit saying that some evil beast had devoured him. They wanted to "See what will become of his dreams," but Reuben heard it and delivered him out of their hands. He agreed to cast him into a pit, so he could deliver him to his father again. Oh, what love Reuben had for his father and brother! Judah was concerned about his brother Joseph and did not want to slay him. But as the Ishmaelites were passing by they agreed to sell him. They drew Joseph out of the pit and sold him to the Ishmaelites for twenty pieces of silver. He was taken to Egypt. Our Savior was sold for thirty pieces of silver. This was a sad story to Reuben when Joseph was gone. Joseph's brethren, in order to deceive their father, killed a kid, dipped Joseph's coat of many colors into the blood and brought it to their father. Jacob thought that a wild beast had devoured him. Joseph was taken into Egypt and the Midianites sold him to Potiphar, one of Pharaoh's officers.

(To be continued.)

A HIGHER CIVILIZATION

Our social life will also have passed, I trust, into a more sane and reposeful condition, with less of stress and strain, of strife for crumbling gains and empty honors, of glaring contrast between luxury and squalor, between arrogance and servility; with more of contentment and quiet, of homely tastes and simple pleasures, of love for all things pure and fair. I cannot but hope that the days before us are days of quieter tastes and simpler manners. I hope that you who are going down into the next half century will find yourselves surrounded by a steadily growing fraternity of men and women who are content with moderate gains and modest homes and kindly fellowships, who have no ambition to outshine or overcrowd their neighbors, but are eager to share with all the rest such interests and joys as they find rewarding; who feel that it is a kind of indecency to be flaunting their prosperity in the faces of the poor, and who would rather spend their surplus in smoothing the path for those less fortunate, than in bowling them into the ditch in their mad rush to millionism.—*Washington Gladden.*

A CONVERT'S LETTER

By Rose Lambert.

For the Gospel Herald.

The following is the translation of a letter received from an Armenian man of Hadjin who is about thirty years of age (or less) and who was converted in our meetings about eleven years ago. He is a poor man and a carpenter by trade but was generally kept busy and employed by the missionaries. For about one year he belonged to our circle and ate at our table.

During the time that Hadjin was defending itself against the Turkish hordes, he did all in his power to help us and to help protect the town, it being his special duty to protect the American Board Mission Compound, outside the city at night together with helpers.

After conditions were more quiet and many of the Armenians were arrested and imprisoned, he was amongst them and was finally sentenced to ten years' imprisonment in a Turkish penitentiary, together with several others from Hadjin.

For some months he did not know what minute he might be led out and beheaded, but after being exiled from one castle to another he has spent the winter in the castle this letter is written from, and as far as I know is still there.

The books he desired I have sent him and several others, but have not yet heard whether or not he has received them.

Had he not succeeded in sending us a letter occasionally he would have been lost to us, as he is now imprisoned in a part of Turkey, where he is an entire stranger, and where no one who might care knows there is such a prisoner. Just

a word about Turkish prisons.

The Government allows each prisoner a piece of dry bread daily and water. The prisoners consist of the worst Mohammedan criminals and condemned Armenians.

Each one must furnish their own bedding and sleep on the floor; this bedding can only be as much as the prisoner can carry on his back when the prisoners are chained together and marched for days as they are exiled from one place to another.

All Samuel has is a woolen blanket we gave him before being led out of Hadjin.

Samuel's parents, brothers and sisters are all dead, but he has a wife and two children, the baby only a few weeks old when he was imprisoned. His wife has a mother and several sisters. The mother has been ill for years and her only brother was buried a year ago.

Soon after Samuel was taken, his wife was taken very ill and the doctors say she can never fully recover. Her sisters took her and the children home to them and as there is now not a man left to earn their bread, all of them try to live on the meager wage that the one sister who is our Bible woman receives.

Samuel knows all this, and under these circumstances writes the following letter.

Let me also add that the Turkish penitentiaries are the remains of the old Crusader castles, and they are dungeons in every sense of the word, and they must sleep on the ground.

Could we write as joyfully and trustingly were we placed in similar circumstances?

"Virtuous Miss Lambert:—

"A mery Xmas to you and a Happy New Year; and I rejoice that you have recovered from your sickness.

"If you ask about my condition, praise God, that through His grace I am still alive and I thank you for the help you have given me. Although I have been a prisoner and exile under different circumstances for the last few months, at present during the cold winter months I am battling with sickness in this damp dungeon.

"Morning and evening we are continuing our worship, and we are trying to make the name of the Lord heard here also, for the place on earth that is fully controlled by hell is the Turkish prison. Even in this one place all kinds of wickedness and vice exists, but where the child of God is found there Jesus is also, and where Jesus is it is heaven. As long as His love remains in my heart I will not be sad, for He knows my every need. Praise His name!

"I have a New Testament with me, but my heart longs for the entire Bible.

"When in ——— Castle, Mr. Chambers (missionary) sent me one; but we were exiled from that castle very unexpectedly and when I arrived at this castle I found my Bible had not come with me. I wish I had a Bible, a Sunday school lesson book and a Pilgrim's Progress. I wonder, could you get mine in my house and send them to me for I have some there. I will be so thankful if somehow, you can mail it to me.

"My special greetings to Mr. and Mrs. Barker, Miss Tschumi, Miss Dorinda and to the entire orphanage family and the new missionaries.

"And now I await your prayer with great desire.

"By the help of God and His justice I hope to some day see light again and be liberated. Praise His name!

"From your brother who love sand longs intensely to see you all again.

Samuel ———.

Castle."

Others are in just as trying circumstances. God help each one of us to do what we can to lighten the burdens of our afflicted brothers and sisters, and may we be faithful in prayer that their faith fail not.

Elkhart, Ind.

FAITH AND HOPE

By A Sister.

For the Gospel Herald.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:2.

"Even so faith if it has not works is dead being alone: yea, if a man say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." I wish that all Christian professors could show their faith by their works. We are not all talented alike, but I must believe that many of us have the talents and do not put them to work. What is wrong? is the faith lacking? Take a teacher in Sunday school; some say they cannot teach. We should never refuse or say no, but say, "I will try," and get to work although timid and feeling your unworthiness. If you have that living faith in you and a prayerful heart God will strengthen you and encourage you. You will study His Word more, and get in closer touch with Him who knoweth the intents of our hearts. Although we cannot all get up before a class and preach, we have our preachers to preach and we should teach the best we know how and God will bless us for the work and in many ways we can show our works. Visiting the sick is one thing too much neglected by many of us. To one who knows the worth of prayer, how comforting and uplifting it is to have some one come in and pray with him and sing songs! Oh, that we might all have more of that living faith in us and press upward and onward to the mark of the high calling which is in Christ Jesus.

Fairview, Mich.

THE SUNDAY SCHOOL AND ITS WORKERS

By F. W. Schisler.

For the Gospel Herald.

Much has already been said through the columns of our church papers regarding the work of the Sunday schools, wherein many good hints have been brought to our view, showing how the work should be divided; and how every

individual must perform his duties faithfully in order to make that institution a success.

A short time ago an article appeared in the *Christian Monitor* entitled, A Prosperous Church. In this article the writer brought out the thought that a prosperous church is one where everybody is a member and every member a worker. This applies very well to the work of the Sunday school. Were all members, who attend, and each member a worker, how much lighter would be the burden which the superintendent often has to bear!

It appears—sometimes—as though some of our Sunday schools thought that the whole success depended upon the superintendent. While this may be true in part, yet if the members are unwilling to do their part also, the school must suffer and the work become a drag. Take for instance the work of a piece of machinery: it is made up of different wheels and parts, and each part must perform its duty with the rest or the whole machine is at a loss, its work unsatisfactory and non-paying. Just so the Sunday school, which is in close relation to the church. Being a part of the church it is, as it were, a machine of which every member is a wheel or part; and unless each part responds cheerfully to the powers which set it in motion the work must drag; while on the other hand, if all the parts respond cheerfully, being well oiled by the divine Spirit, the work will go smoothly and easily, and the harvest will be gathered without delay. It is hard for a leader in a Sunday school to push the work successfully, if the members are unwilling to do their part in helping him; and yet there are just such conditions prevailing in some schools today. True it is that all are not born teachers; yet there are those who can teach, and have been teachers, but for some reason or other, they have gotten the notion that some other can do the teaching and they sit idle, and wish the work Godspeed.

At times a superintendent is quite at a loss to know how to supply all the classes with teachers, and often is obliged to put two or more classes into one in order to have enough workers who will help him in the work; while there are those sitting in the class who should take the place without an excuse.

My prayer to God for the Sunday school is that God may so fill with the Spirit each individual member that he may keenly feel his responsibility, and as a faithful worker in this part of His vineyard, be ready to take his place as part of the machinery and help to carry on the work with cheerfulness. Then the work of the Sunday school will no longer be a drag, and a burden to its members, but a pleasure, and will be sure to prosper. May God bless the work and the worker is our prayer.

Vineland, Ont.

"Pity me—An echo of Satan's voice."

TENDERNESS TO FALLEN BRETHREN

By A Brother.

For the Gospel Herald.

Having served nine years in a Christian atmosphere, I shall place before the public a few thoughts (Tenderness to Fallen Brethren). The necessity of holiness or conformity to the divine Being according to His Word is not only acknowledged but powerfully experienced by all who are renewed by the Spirit. Sweetly are they compelled to deny ungodliness and worldly lust to present their bodies a living sacrifice. They have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of Him that created him. No one, therefore, who is under the dominion of sin, can bring any scriptural evidence that he is born of God, or has a saving interest in the divine Redeemer.

Without all question, the true disciple is brought to hate and oppose whatever is contrary to His will, for we are not called to uncleanness, but unto holiness. But still we must allow that the present in a state of much imperfection—in many things we all offend. Though it is not possible for any one renewed by divine grace to be a slave of Satan, yet each may be overtaken in a fault, may be deluded, and for a time led captive by sin. It is proper that we should be concerned and grieved when instances like these occur within the circle of our observation. They open the mouth of the enemy, stagger weak believers, bring a temporary reproach upon the cause of Christ and bring sharp distress upon the unhappy offender. Yet surely it will by no lect or even treat coolly those who may means follow that we should despise, neglect thus overcome by the insulting foe. They have at such seasons a peculiar claim upon our pity and compassion. They need our affectionate advice, and faithful friendship. Too frequently, however, the treatment they meet with is quite the reverse, especially if they are poor in this, for it will be well if we could with truth say the conduct of professors uniformly manifested as it ought, that there is in these cases but one law for the poor and rich. The fallen disciple usually finds himself forsaken by those with whom he has heretofore taken sweet counsel and he has cause to take up the ancient complaint, "My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off" (Psa. 38:11). Many will be ready to profess a concern indeed and to declare themselves grieved on his account, while at the same time they are indulging and disseminating the most injurious suspicions against him. His offense will be construed into an evidence of an hypocritical profession, and too often will be left to struggle as he can with enemies which have beset him and entangled his

soul. Even those who continue to maintain any intercourse with him, generally manifest such coolness and assume such an air of superiority as to a generous mind will be extremely galling and aggravates instead of lessening his distress.

But does not such conduct further the designs of the malignant adversary? How baneful, how ruinous is its influence! The tendency of sin is to harden the heart. A person seduced by it may for a season be insensible of his guilt and danger. His attention will be turned from himself, and directed toward the failings of others. These are sought out with diligence and dwelt upon with eagerness in order to enjoy the miserable satisfaction of beholding others as inconsistent as himself. These, as severity and neglect are directly opposite to the spirit of the Gospel, confirm a suggestion which Satan rarely fails to present on such occasions, namely, that religion is no better than an empty name. What faithful servant of Christ would not be anxious to guard against furnishing the mind of a fallen brother with so destructive sentiments?

But it is not unfrequent for an offender to be convinced as soon as he has committed the crime. His guilt appears in its dreadful enormity, and severe distress harrows his soul. The enemy, who before enticed, now adds dreadful terror to the accusations of conscience, and would lead him to form the horrid conclusion that he has sinned beyond the reach of mercy. He fears he is one that has apostatized from Christ. The Word speaks to him nothing but terror. The blessings of the covenant aggravate his woe because he imagines they are what he has no room to expect. He would pray, but guilt stops his mouth and drives him from the throne of grace. Then he experiences what the Psalmist so feelingly expressed, "I am afflicted and ready to die; while I suffer thy terrors, I am afflicted and distressed." The tender sympathy of Christian friends would in such a case be precious, healing balm, but alas! it is withheld.

But what can be more cruel than to desert a fellow-soldier in such a dreadful conflict? What more opposite to the spirit of the Gospel. Where is that charity which the Redeemer so forcibly enjoins and which the divine Spirit breathes into the renewed soul? It is generally urged in defense of such conduct that believers ought on all occasions to give a public and marked testimony that they detect and abhor sin. This every lover of Jesus most cordially allows. However, the interesting question is, what is sin? It is the transgression of the law. We ask again, What law? that of the world? No; the law of Christ. Now one very important part of this is, "Thou shalt love thy neighbor as thyself," and our attention to it is so essential that the same authority declares, "He that loveth not his brother abideth in death."

How then can he that neglects or cold-

ly treats a fallen brother discover his aversion against sin? He may make it evident that he is influenced by the god of this world, but can by no means prove that divine grace has its genuine effect upon his heart. The apostle in Gal. 6:1 furnishes a plain direction and gives a positive command relative to this subject. He that slights the one and disobeys the other, may like one of ancient days say, "Come see my zeal for the Lord," but gives no real proof of concern for divine honor.

When the divine life flourishes in a soul, such questions as these will frequently be proposed: Who maketh thee to differ? And what hast thou that thou hast not received? An inattentive observer of his own heart must be who is not convinced that he should be guilty of any sin were it not for a continuance of the same grace which at the first brought him from darkness to marvelous light and this must ever produce compassion for those who have strayed as well as earnest endeavors for their being brought back into the right way.

Perhaps we in general entertain mistaken ideas respecting those of God's children who have fallen into actual sin. The lively oracles will show us that some of these were, notwithstanding, eminent saints, to pass over others. What are we to think of Noah, David, and Peter? They surely stand in the first rank of those who believe; and yet, according to the sentiments of too many in our day, they must have been looked upon as mean and treated with neglect. Viewing the present life as a state of warfare, we must allow every true Christian is a soldier, fixed in his suitable post by the Captain of salvation. He does not order his weak ones to meet the fiercest attacks of the enemy, but those whom he has furnished with a greater degree of strength and activity. It may be some of these are too full of themselves—not sufficiently watchful. He sees that a disgraceful check or a painful wound inflicted by the foe is the only method for correcting these errors, drawing forth all their powers into His service and bringing them finally to complete victory and an immortal crown.

Now is it possible the divine Commander can approve when He sees one of His own wounded and faint, abandoned by his fellow-soldier to the cruel insults of the enemy? Certainly He cannot. It is by divine grace alone we stand. Were it not for daily application of the Savior's merits to the conscience, the most sanctified believer would be indespair. How then can he who lives continually upon free forgiveness refuse to declare its efficiency to a fellow mortal who is near the gates of death for want of justly viewing and firmly believing the glorious truth? If we maintain as we ought, that as the ransomed of the Lord we are called by all means in our power to promote the Redeemer's honor, we shall be earnest to seek diligently after those who may have wan-

dered to the end that they may be restored, the reclaiming of backsliders, the raising of them that are smitten down, and the pouring of balm into the wounded conscience, are genuine fruits of the Spirit and real evidence of saving faith. Sherando, Va.

REPORT

Of Mennonite Home, Lancaster, Pa.

For the Gospel Herald.

March

Contributions.—Cash, 25c; Mattie Hershey, 60c; Sister Brackbill, 40c; Lizzie Greider, cakes; Harry Eshbach, 3 doz. eggs; Mrs. Hershey, 25c; Mrs. Samuel Martin furnished a room, 1 bureau, 1 bedstead, chairs, 1 stand, bowl and pitcher, mirror and carpet; S. P. Auker, \$1.00; Mrs. Peter Horst Risser, \$1.00; John Kurtz, \$1.00.

Services.—March 13, Bish. Noah Landis, Frank Kreider and Benj. Hess filled the regular appointment. Preached from Matt. 18. After services, examination was held. Peace was expressed.

March 18, Bish. Geo. Keener, S. P. Auker, J. C. Miller, C. M. Brubaker and H. W. Eshleman came to the Home from conference. Had services. Text, Isa. 40:9.

March 27, Jonas Hess, Ephraim Eby and S. B. Eshleman conducted the regular services preparatory for the communion. Text, Matt. 6:23.

Quite a number have been sick this month. At this writing health is fairly good again.

Death.—Annie Beals died March 31; buried at Millersville. Services at the Home by D. N. Leaman; at the church by Bish. Abram Herr. She was an invalid at the Home about four years.

J. W. Benner, Steward.

REPORT

Of the Quarterly Sunday School Meeting

Held at the Mennonite Church, near Roseland, Nebr., Apr. 3, 1910

For the Gospel Herald.

Organization: Mod., Geo. Hoylman; Sec., Sadie Lapp; Chor., Esther Shank. Devotional by the moderator, Rom. 12.

The following topics were discussed:

The Gospel.

1. **Its effect upon the world.** Sine Snyder, Sarah Burkhard.

2. **Its effect upon the lives of believers.** Jacob Kauffman, Mary Hoffman.

What does Christianity Owe—

1. **To God?** Albrecht Schiffler.

2. **To Humanity?** Chris Snyder.

My Duty to the Sunday School—

1. **As a teacher.** John Schiffler, Esther Shank.

2. **As a pupil.** Noah Burkhard, Mamie Hoylman.

The Gospel has set a very high standard of morals before the world (1 Pet. 4:6).

This was God's purpose in sending His Son into this sin-cursed world, that we might have eternal life.

When accepted, it removes remorse of conscience and changes from paths of sin to paths of righteousness. Believers yearn to fulfill the standard which the Bible places upon Christians.

The love of God should fill the heart of every believer to such an extent that each will realize that our purpose is to glorify God and to do good to the souls of men.

We owe our time, talents, honor and glory of God. As He created us in the image of Himself, we should be willing to

become like Him. We should offer such inducements that will draw lost humanity to Christ, to seek and save such as would be lost.

Never make your Sunday school class a secondary matter. Teach seven days of each week.

Study life and character of each pupil. Use fitting illustrations as Christ did. Pray, love, live and believe what you teach. Be not too formal.

As a pupil coming to your class with expectations of learning how to meet life's problems, realize your duty of attention, attendance. Have prayerful hearts, well prepared lessons, helping rather than discouraging the teacher. Learn obedience and feel it a duty to be sure the teaching corresponds with the Bible. Reprove, rebuke with all long suffering.

Meeting closed with song and prayer.

Secretary.

MISSION MEETING REPORT

For the Gospel Herald.

The 58th Quarterly Meeting of the Mennonite Sunday School Mission was held at Kinzer, Pa., April 20, 1910.

Devotional exercises by Bish. Isaac Eby.

Moderator, S. H. Musselman.

Program:

Sermon, Bish. Isaac Eby. Text, Matt. 10:16. (Latter clause.)

Address: The Blessing of Good Companionship. John H. Mosemann.

Missionary Sermon, John B. Senger. Text II Cor. 8:5.

Address: Friendship For and Of the World. N. H. Mack.

Among the miscellaneous business, we were told that the appeal was made last fall, brought a little over \$1200.00 to the Welsh Mountain Mission, and a mortgage of \$1200.00 was paid. Thanks to the contributors. An appeal was also made for a helper to Bro. Levi Sauder at the Welsh Mountain Mission. Supt. Mellinger made the following appointments for Philadelphia Mission: Supt., Joseph Bechtel; workers, Sisters Mary Denlinger and Amanda Musselman. Lancaster Mission: Supts., Henry Mosemann and Abram Eby; workers, Sisters Elizabeth Musser and Elizabeth Myers.

Monument Sunday school: Supts., Amos Stoltzfus and Samuel Lefevre.

Contributions for all causes, \$279.82.

A few thoughts:

Transgression brought fear, sin and death into the world.

God will give us grace to overcome all temptations that assail us, but "without faith it is impossible to please him."

Jesus will save His people from their sins.

He that believeth on Him, keepeth His commandments.

Be not reluctant in your work, but apply yourself to it.

Philip was a willing worker, and the Lord could use him.

The blood of bulls and goats could not, like the blood of Christ, purge the conscience from dead works to serve the living God.

What a great personage our Lord is, and what a privilege to have fellowship with Him.

John had sweet fellowship with Him on the isle of Patmos, when He told him to write the things he saw, the things that are and shall be hereafter.

Eternal life is to know Jesus Christ. Knowledge of this fact is a cure to avoid evil companions.

Fellowship with saints is good companionship; they love to be together to sing psalms, hymns and spiritual songs unto the Lord, and also follow Matt. 3:16.

Delilah loved Samson, the man of God, only to deceive him and rob him of his power. This world is no friend of our soul.

"Evil communications corrupt good manners."

The mission spirit should go out to those who need it, by those who hear it.

A missionary is one who has a mission to perform, an ambassador in Christ's stead, to advance His cause, spread the Gospel, work out our own soul's salvation, showing the lost how to live. To testify for Him.

A consecrated laity is needed to furnish consecrated workers.

The cause of the lack of funds for India, is because we have not given ourselves. A little sacrifice here and there would soon supply it. One hundred times as much is spent for luxuries as for missions.

There is no work that will give you so much joy and comfort, as work for the Master.

If we are saved it is by the word of promise.

After we are the children of God our afflictions are holy.

Nowhere in the Bible do we find that the world loves us and we are not to love the world.

The politician never comes to tell you to vote for the opposite party.

If we feed on the spirit of the world, it will surely carry us away from Christ.

What little light the lodge has, it wants to keep it all to self. But Jesus is the Light of the world, and the lodge is opposed to Jesus.

The world wants the Church to come down to its level, but like Nehemiah's work it is to great to compromise with the world.

Henry Hershey, Sec.

Married

Hygema—Myers.—On April 14, 1910, Bro. Walter Hygema and Sister Malinda Myers, both of St. Joseph Co., Ind., were united in marriage by Bro. Jonas Loucks. May God bless them and make them a blessing.

Herr—Aulthouse.—At the home of the groom's sister, Bro. and Sister C. B. Leaman at Strasburg, Lanc. Co., Pa., by Bish. Abram Herr, Bro. Enos M. Herr of Strasburg, Pa., and Sister Annie Aulthouse of Lancaster City, Pa.

Stevannus—Miller.—On April 17, at the home of the bride's parents near Sugar Creek, O., Bro. Sherman Stevannus of Springs, Pa., to Sister Cora Miller of Sugar Creek, O., Bro. Moses A. Mast officiating. The Lord grant them a useful and prosperous life.

Dodson—Kauffman.—At the home of the officiating minister, Jacob Snyder, Bro. Warren Dodson of Upper Poplar Run and Sister Nannie Kauffman of Curry were united in marriage at Roaring Spring, Pa. May God's choicest blessings attend them all through life.

Obituary

Smoker.—Susan, wife of Aaron Smoker, died of paralysis at their home at Beaver Ridge, April 15, 1910; aged 68 y. 11 m. 29 d. She had been a member of the Mennonite Church for many years. Funeral services were conducted at the Mennonite Church near Concord, Tenn., by H. J. Powell. Text, Eccl. 12:7. Interred in cemetery nearby.

Schrock.—Bro. John D. Schrock was born in Holmes Co., O., Nov. 14, 1819; died near Garden City, Mo., April 9, 1910; aged 90 y. 4 m. 25 d. He is survived by 8 children, 47 grandchildren, 44 great-grandchildren and 3 great-great-grandchildren: total 102. Bro. Schrock was the oldest member of the Sycamore A. M. congregation. Funeral services April 11. Interment in the Clearfork Cemetery.

Horst.—Paul Willard, youngest son of Bro. and Sister Lemuel Horst, was born July 31, 1909; died at his home near Orrville, O., March 31, 1910; aged 8 m. Funeral services were conducted, April 3, at the residence by Aaron Eberly and Benj. Good, and at the Martin Church by N. A. Lind and David Hostetler in the presence of a large concourse of people who had assembled to pay a tribute of respect to little Paul as well as to render expressions of sympathy to the bereaved parents.

Gerber.—Sister Elizabeth Gerber, widow of the late Peter M. Gerber, died April 15, 1910, at the age of 69 y. 9 m. 15 d. On the 17th her remains were laid to rest in the Sonnenberg Cemetery. She leaves 4 brothers, one sister, 6 sons, 4 daughters, 46 grandchildren, and one great-grandchild to mourn her departure. She was a faithful member of the Sonnenberg Mennonite Church. Her soul has gone to rest in the bosom of Jesus in which she had her hope and trust, and her life was bearing fruit in which she believed. Funeral services by Bish. J. Nussbaum.

Risser.—Barbara (Nusbaum) Risser was born Dec. 6, 1851, in Richland Co., O.; died April 15, 1910; aged 58 y. 4 m. 9 d. In the fall of 1860 she moved with her parents to Indiana. Since that time she has resided in this vicinity, most of the time having been spent on the old "Nusbaum Homestead" near Forest Grove. In 1869 she united with the Mennonite Church, of which she was a loyal member until death. During the same year in which she united with the Church she was married to Henry Risser, who preceded her to the world beyond in 1881. To this union were born 3 sons and 2 daughters, all of whom are living and with their families were with their mother in her last illness. Beside the immediate family are 5 brothers and 4 sisters who with the many other relatives and friends will sadly miss her departure. Funeral services April 18, at the Griner Church by S. S. Yoder and D. D. Miller.

Zook.—Herbert Emerson, darling boy and only child of Tom and Mary Zook, was born in West Liberty, O., Aug. 15, 1909; died of pneumonia April 12, 1910; aged 7 m. 27 d. God in His great wisdom and love saw fit to pluck this little bud and transplant it into the heavenly garden. Those buds whom He loves best He gathers early out of this life before sin smites them—before its blight touches their hearts. Since Herbert had always been a very delicate child, we know that now he can be so much better cared for than by us his earthly parents. So submissively we bow beneath the rod of God's mercy, remembering that He is one too good to do wrong and too wise to err.

Another little bud has gone

To dwell with Him who gave.

Another little darling boy,

Is sheltered in the grave;

And God in mercy called him home,

To dwell in endless day.

Funeral services were held at the South Union Church, April 14, at two o'clock. Conducted by S. E. Allgyer, assisted by David Plank and C. K. Yoder. Burial in the cemetery near the church.

Items and Comments

Carrying an appropriation of \$52,500,000 the River and Harbor bill passed the United States Senate, April 19.

Forty men were entombed in the Mulga mine near Birmingham, Ala., by a frightful mine explosion April 20. "In such an hour as ye think not," men were ushered into eternity.

While flying in the vicinity of Berlin, Germany, April 17, the aeroplane Delitzsch was suddenly overtaken with a violent storm, lightning struck it, and four men were killed. Whether in the interests of pleasure, science or solid cash, this flying in the air is not unmixd with dangers.

More than 1,000,000 pieces of mail matter, because they did not bear return directions, found their way to the dead letter office during March. During the month more than \$5,000 went astray in the mails, of which \$4,193.71 was returned to the senders. —Inglenook.

Samuel L. Clemens (Mark Twain) one of the most famous humorists of America, died at Redding, Conn., April 21. Though a humorist, moving the world to laughter by his keen wit and sarcasm, his life was full of sorrow and clouds. Real happiness must be found in something else besides in what the world calls "fun." Real, soul-satisfying pleasure is found in the joy of the cross.

A 13-month year is what Baron von Herse-Martegg of Austria proposed. His idea is to improve Caesar's calendar and divide the year into thirteen months of four weeks each. That would make only 364 days for the solar year. He would make up for the remaining day by having a great world holiday between the last day of one year and the first day of the following year without counting it in the calendar.

The Philadelphia Yearly Meeting of Friends met at Philadelphia April 16, and after a business meeting adjourned until the 20th, when the deliberations of the meeting were continued. Among the work done by the meeting was an address to President Taft on the peace question. Other matters considered were the revision of their Discipline, aid for the Doukhobors of Canada, aid for needy churches in building and repairing meeting houses, etc. Altogether, it was a busy session and shows the enterprising spirit of the Friends.

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 13, 1910.

A full attendance is always desired.

The most convenient railroad station is Oyster Point, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Shenk, Denbigh, Va.

An effort is being made from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark

Co., Ohio, May 19, 20, 1910. Members of Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Ohio

The Lord willing, the Annual Mennonite Conference of Ohio will be held at the Martin Church near Orrville, Wayne Co., Ohio, May 26 and 27, beginning at 9:30 A. M. A cordial invitation is extended to bishops, ministers, deacons and all lovers of the work of the Lord to meet with us in this conference. Those coming by rail will stop at Orrville, on P. Ft. W. and C. R. R. or Wabash R. R. Notify Michael Horst or Wm. Shoup of same place. Come to help and be helped. I. J. B.

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

Indiana-Michigan, A. M.

The Indiana-Michigan A. M. Conference will meet with the Middlebury Congregation, June 2 and 3, 1910. You are invited to be present. If coming from a distance, you will find it convenient to come by way of Goshen, Ind. Trains leave Goshen for Middlebury at 8 A. M. and 4 P. M. For further information address D. J. Johns, Mod., Goshen, Ind., or S. E. Weaver, Sec., Goshen, Ind.

SUNDAY SCHOOL CONFERENCE

The Mennonite Church of the Johnstown district will hold their annual Sunday school conference at the Blough Church on Ascension Day, May 5. All who are interested in Sunday school work are invited to be with us and take part in the work.

L. A. Blough.

MEETING OF CHILDREN'S HOME ASSOCIATION

The Annual Meeting of the Mennonite Children's Home Association to be located at Millersville, Pa., will be held on Monday, May 2, or first Monday of May, in the Mennonite Church on East Chestnut St., Lancaster, Pa., at one-thirty P. M. It is the desire of the Trustees that everybody interested attend this meeting.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Orrville, O., on Tuesday and Wednesday, May 24 and 25, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will also be given to the discussion of live mission subjects. The Mission sermon will be preached on Monday evening. All members of the Board of Trustees are expected to be present at the meeting, and all who are interested in the mission and charitable work of the Church are cordially invited to meet with us.

M. S. Steiner, Pres.
J. S. Shoemaker, Sec.

There will be a meeting of the Mission Committee of the Mennonite Church in Orrville, Ohio, on Monday, May 23, at 9:30 A. M. Let every member of the Committee be there on time as there are some important matters to be discussed before the meeting of the Board. Volunteers for mission work desiring to meet the committee should call at the same place at 1:00 P. M.

D. J. Johns, Chairman.

The formalities of religion will save no one.—B.

fession or his standing, but to measure him by the cause he champions.—C. G. Kindred.

We do not fear the "yellow peril" as much as we fear the "black plague" of immorality. —G. E. Tufts.

To the Christian, the voice of nature is the voice of God. The visible world is full of the symbols of the spiritual world.

—J. A. Morris.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, MAY 5, 1910

No. 5

EDITORIAL

"All the saints salute you."

On another page will be found a number of timely thoughts on the subject of the Ascension. They are to the point, and worthy of prayerful consideration.

What Now?—Elsewhere in this issue we print the last of Bro. J. A. Ressler's articles on this subject. He applied his question especially to the American Menonite Mission at Dhamtari. Let us apply it to every path of Christian duty and opportunity.

Theaters, which are supposed to exist for pleasure only, also have their troubles. Somebody conceived the idea of organizing them into a trust, and now there is a revolt on the part of the "independents." The fact is, the pleasure of money-making is the greater factor in keeping them alive. As for troubles, there are two kinds: (1) quarrels among those who make money out of them, (2) demoralizing effects upon those who pay money into them.

Several weeks ago the subject of self-control was considered in many of our young people's meetings. It is a most important subject; for outside of supposed self-interest man is universally inclined to do right. Did you ever see anybody wilfully doing wrong unless he was prompted by self-interest to do so. It follows therefore that a lack of self-control is responsible for a large percentage of present and past wickedness. But an attempt at self-control usually ends in failure unless there is first a self-crucifixion. After Paul was able from experience to say, "Our old man is crucified," he was also able to say, "I keep my body under."

"Was John the Baptist Doubter?" is the subject of a timely article from the pen of Bro. N. H. Mack. Our brother gives us a number of truths to think

about, and puts John in a more favorable light than did most of the commentators of the Sunday school lesson of a few weeks ago. Although a great prophet John, like all other men, was human and needed encouragement; but that doubt in his own message was one of his weaknesses does not appear in his record. One of the worst effects resulting from the theory that John the Baptist was led by his surroundings to doubt the divinity of Christ is the attempt by some people to show that while unbelief is sin it is a virtue to be an honest doubter until you are in possession of the facts which convince. One step further out along this line is a defense of infidelity. Was John the Baptist a doubter? Read what Bro. Mack has to say about it.

Ascension Day.—While this paper is being delivered to the homes of some of its subscribers, many of our people will be at the house of the Lord, devoutly worshipping Him in memory of the glorious ascension of our Lord. As we think of the birth of Christ, we are reminded of the fulfillment of the promise of a Redeemer. As we think of His resurrection, our hearts are filled with joy because of His victory over sin and the grave. Both of these events are celebrated by the world, though often in a way which brings sorrow to the hearts of those who truly rejoice because of our Saviors birth and triumph.

Besides these, there are two other events in the career of our Savior to which the world pays scarcely any attention in the form of memorial days. We refer to His crucifixion, through which we have the atonement, and His ascension, in which He led the way to glory. If the first two events are important enough for us to memorialize by spending a day in worship, why should not the latter two be remembered in a similar way?

As we think of our glorious ascension of our Savior may our hearts be filled with gratitude and praise, as our souls are thrilled with the buoyant hope that

our Savior will come again (according to promise—Acts 1:11) to receive us unto Himself.

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

Track No. 14.—The other day, while standing in the depot at Pittsburg awaiting the train for Chicago, we were surprised that the gate was so slow in opening, so we thought it wise to make some inquiries. There was a man standing nearby who was evidently waiting for a train. While he did not wear the uniform of the railroad company, he looked like a man who thought he knew a great deal, and so I asked him, "Can you tell me on which track the Chicago train will come in?" "I think it will come in on track No. 14," said he. "Yes, you just stand right here, and the train will be here in a few minutes." But track No. 14 extended only in one direction, and that was in the opposite direction from the place we wanted to go. So we decided to find someone who wore the uniform. We found out that we had been waiting at the wrong gate, and were directed to the right one just in time to catch the train.

We began to meditate: How like the advice you get when you go to a "higher critic" to inquire the way to glory. "I think," in the mind of this man was quite conclusive, notwithstanding he directed us to the wrong track. He did not know. He had not inquired of those who did know. He simply thought. So with our modern ecclesiastical infidels who substitute their profound opinions for the Word of God. They simply think. They may have inquired, but not at the Fountain of wisdom and life. They do not wear the uniform—the robe of righteousness. They do not speak from experimental knowledge. Their counsels are unsafe. They invariably point you to track No. 14, which leads in the opposite direction from the way you want to go.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

WHEN WE GET HOME

Sel. by Matilda Snyder.

When we get home from our sorrow and care,

And we stand with the angels of light,
Oh what a meeting in heaven there'll be
In that land without shadows or night.

Oh land of the blessed thy shadowless skies
Sometimes in my dreaming I see
I hear the glad songs that the glorified sing,
steal over eternity's sea.

Sorrow and care, tribulation and pain
We'll leave when we pass through the tomb,
Clouds of despair, storms of trial and care,
We shall leave for that beautiful home.

Tho dark are the shadows that gather between,
I know that the morning is fair,
I catch but a glimpse of the glory and light
And whisper, Would God I were there.

When we get home to the mansions above,
With the loved gone over before,
Oh who can tell what joy that will be,
There to live and rejoice evermore.

Oh land of the blessed thy hills of delight,
Sometimes to my visions unfold,
Thy mansions celestial, thy palaces so bright,
Thy bulwarks of jasper and gold.

Dear voices chanting the chorus of praise,
Their forms in thy sunlight are fair,
I look from the valley of shadows below
And whisper, would God I were there.

Dear home of my Father, thou city of peace,
No shadow of changing can mar,
How glad are the souls that have tasted thy joys,
How blest thine inhabitants are.

When weary of toiling I think of the day,
Who knows if its dawning be near,
When He who doth love me shall call me away,
From all that has burdened me here.

Will you be there brother—sister—loved ones to greet,
Or will you forever be lost?
What is thy choice—fleeting pleasures of earth,
Or a home when death's river is crossed?
Bloomingdale, Ont.

REVEALED RELIGION THE SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

(Continued)

The unbelieving Jews were complete enemies to the spirit and design of the law of Moses, just as impenitent sinners are now to the Gospel of Christ.

The Jews, after as well as before the coming of Christ, were extremely attached to the law of Moses, so far as it

related to sacrifices, types and shadows, together with the mere outward forms and ceremonies of that law.

But as the Christ, whom the Jews betrayed and hung upon a tree, was the true Messiah, they are inconsistent in the observation of those things which were designed only to point out a Savior to come. Paul therefore wrote an epistle to the Hebrews, teaching them that they had no further need of the types and shadows of the law. He exhorts them, however, not to forget the morality of the law, not to harden themselves through the deceitfulness of sin. "To do good," says he, "and to communicate forget not; for with such sacrifices God is well pleased." He says also, "It is a good thing that the heart be established with grace." He exhorts them to charity, and that their conversation be without covetousness, and that they be content with such things as they have; for God hath said in the law of Moses, "I will never leave thee nor forsake thee."

They were not only to regard sacrifices which pointed to a Savior to come; but to believe on Him, who after He had offered one sacrifice for sin, sat down forever on the right hand of God.

Although the Bible contains many things, yet they all unite in one. There is no part of the Bible which stands in opposition to another part. Some view the Bible as composed of law and Gospel; the one requiring sinless obedience in order to see the kingdom of God, and the other requiring an imperfect obedience in order to see the kingdom. They suppose that one part of the Bible kills men, while the other part will save them alive, and make them forever happy. But since the fall of man there has been only one way in which it is possible for men to be saved, this way is plainly exhibited, both in the Old Testament and in the New.

The foundation of salvation is laid in the precious blood of Christ, and all who have been saved from the foundation of the world are saved through His blood. And what is necessary on our part, that we may be interested in the salvation, the scriptures everywhere teach. In different parts of the Bible the language varies, but the thing itself is always essentially the same. If our hearts be right with God, if His law be written there, we are certainly in a state of salvation. Such are as far from condemnation as if their state were expressed in the language of the apostle Paul: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The feelings of David are essentially the same as those of Paul which are expressed in the following language: "Oh how love I thy law! It is my meditation all the day, how sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. I love thy commandments above gold, the law of thy mouth is bet-

ter unto me than thousands of gold and silver." The reason why the Psalmist had such a peculiar regard for the divine law, we learn from Psa. 19:7-10: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than fine gold; sweeter also than honey and the honey comb."

Paul makes use of different words to express his feelings, but his religion was the same. "What things were gain to me, those," saith he, "I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

The religion of David consisted in his love for the law, statutes, commandments and judgments of God, and the religion of Paul was essentially the same.

It is the same Sun of righteousness which shines in the Old Testament as in the New. He shines with meridian splendor in the New Testament, but still it is the same Sun. It is the same Sun that fills with glorious light the Old Testament as the New. The New Testament is the Gospel, Christ is the Savior, but He is not another Savior, distinct from the predicted seed of the woman who should bruise the serpent's head.

When Christ came into the world and entered upon His prophetic office, He did not teach another doctrine, which the prophets of the Lord had not taught before Him. Christ entertained the same sentiment with Abraham who said to the man "clothed in purple and fine linen," "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

That the doctrine of Christ was the same with that of Moses and the prophets is abundantly evident from His Sermon on the Mount; especially Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

In the law given to Moses on the Mount, Jehovah is proclaimed as being good, gracious, and merciful; forgiving iniquities, transgression and sin, but that He would by no means clear the guilty; so said Christ, "If ye forgive men their trespasses, your heavenly Father will also forgive you, But if ye forgive not men their trespasses, neither will your Father in Heaven forgive your trespasses."

(To be continued.)

"He that is born once dies twice.
He that is born twice shall never die."

ASCENSION MEDITATIONS

For the Gospel Herald.

How fitting the close of the earthly life of Jesus was. When the disciples had, by "many infallible proofs," during forty days, been thoroughly convinced of the blessed truth that Jesus was risen from the dead, He went home to His heavenly throne and to His Father, convincing the disciples that He was their ever living Lord and Savior.

George W. Cutrell.

Christ before His departure, left us these comforting words, that He would send a Comforter to abide with us forever, Jno. 14:16, and how much that means to us. It permits all His disciples to have personal communion with Him, which would be only for a few if He were here abiding on earth. Although He has parted from us, yet we have these comforting words, "Lo, I am with you always."

Emma J. Brillhart.

Methinks I can see my Savior as He wends His way heavenward soon to join His Father in that heavenly home, and oh, should this grand ascension not inspire us to strive each moment to ascend higher in the realms of spiritual life here, and at last be permitted to join our dear Savior, Father and all loved ones in that eternal home where no trials and sorrows ever come, but all will be joy and happiness forever.

Daisy M. Cutrell.

Lingeringly the eyes of the disciples followed Jesus their hope as He passed from them unto His home above. The angels told them that He would return again in the same manner as they had seen Him go. So with the objects of our hopes today. They do sometimes pass from us, but be assured if they are worthy they will return again unto us, if not in the same manner or form, then in some other way much more helpful and satisfying.

A. D. Martin.

As we think of the disciples on the day of the ascension of our Lord sorrowfully watching Him ascend out of their sight, we are reminded of that glorious day when He shall come again in like manner; and those who love Him need not look upon His second advent with sorrow, but will with a depth of joy beyond measure be caught up with Him to forever dwell in peace above. May we in love make greater efforts to win those who as yet can only think of being left behind when that time comes.

Estie Miller.

We read in Luke 24:51: "And it came to pass, while he blessed them, he was parted from them, and carried up into

heaven." While He was on earth, he had to be taken care of, as any other human creature; but after the mission of His coming into the world was fulfilled, the power and glory from heaven came down and carried Him up, to the place of everlasting joy. In the same manner as He was lifted up, He will come again and receive to Himself all those who repented of their sins and are washed in the blood of the Lamb; they shall be caught up in the clouds to meet the Savior in the air, and shall be with God forever.

M. B. Fast.

Col. 3:1 and Heb. 7:25 coupled together forms a beautiful thought to me: That Christ has ascended and sitteth on the right hand of God, and now maketh intercession for us. He is my Savior and can plead my case better than any other being, human or divine, is able to do, for He is both. This thought should prompt us as followers of Christ to spend ascension day, not in frolicking or gratifying self but, instead, letting our lights shine by worshiping God, "Teaching and admonishing one another in psalms, hymns and spiritual songs," thereby teaching this truth to others.

M. K. Smoker.

The advent of the Holy Spirit was dependent upon the ascension of Christ. His advent ushered in a new period in God's dealings with man; a period of greatly enlarged possibilities of Christian experience and service; a period in which God's power is poured out to man as never before. All this is very clear to us as we look back over past events. Yet the disciples, because of a dimmed vision and clouded understanding, could not comprehend the significance attached to the ascension of our Lord. Even the promise of a Comforter, it seems, could not dispel the thought that they were suffering a great loss through the departure of Christ. We believe that if possible they would have restrained Christ from leaving, prompted by the belief that it was the best for them and the cause of Christ, thus bringing upon themselves a great calamity and shutting off the great and unspeakable blessings that are ours only through the work of the Comforter. Have we had similar experiences? Have we prevented loved ones from ascending into higher realms of spiritual life, into larger fields of Christian service, thus depriving them of many blessings, denying God much honor due Him, and eventually bringing upon ourselves keen regrets and sorrows, simply because of our spiritual shortsightedness and ignorance? May we all grasp the significance of the ascension of our Lord, realizing that it makes it possible for us to ascend higher in the spiritual life and assist others to do so, and that it is indubitable evidence of that final and glorious ascension of all God's people.

H. Frank Reist.

WAS JOHN THE BAPTIST A DOUBTER?

By Noah H. Mack.

For the Gospel Herald.

John the Baptist was a messenger raised up by God to herald the coming of the Messiah. (Mal. 3:1; Isa. 40:3.) Christ declared him the greatest of the prophets after John's disciples had departed. (Jno. 7:28.) Would Christ declare John the Baptist the greatest of prophets if he was doubting His own message? Christ the all-knowing God would not and could not have made that declaration concerning John if John at the same time was in doubt. This certainly must be clear without any doubts to the minds of every one who will just stop to compare the facts and the scriptures connectedly bearing upon the life and work of John the Baptist and Christ. Let us notice some scripture passages; viz., Luke 1:12-17; 39:145; 27-33; 46-55. Notice the Spirit upon the mothers after the annunciation. Full of power and prophecy were they, nothing doubting concerning those things they spoke.

John the Baptist went to work as God directed him, heralding the coming of the Lord. Who told him this? The Lord told him as He had told other prophets before him. (Matt. 3:1-3.) John knew Christ when He came to him to be baptized. (Matt. 3:11-17.) The Lord revealed it to him. Besides, we notice that John heard God's own declaration from heaven: "This is my beloved Son, in whom I am well pleased." John gives a clear record. (Jno. 1:32-34.) He points Christ out to the people (v. 29), points Him out to his disciples (v. 36). These two disciples followed Jesus, but not all of John's disciples followed Jesus.

John knew his place and calling, but the people and John's own disciples did not know. (Luke 3:15-17.) We would very carefully notice Jno. 3:23-30, especially verses 28 and 29, where he emphasizes his former declaration that he was not the Christ, and now according to the latter verse his joy was fulfilled, because all men came to Christ where he had pointed them. "He must increase, but I must decrease." John went right on in reproving sin, even reproved Herod the wicked king. We notice John was full of courage. He reproved sin without regard to person to the end of his career. Though he knew that his fame and popularity was on the decrease he did not regard that for he had not come for any of that for that belonged to the King whose herald he was, who as the messenger of Christ had done his work with energy and diligence. Now with a heart full of joy because what he had prophesied had become true, he would continue in his God-given work until he should be called from the work by Him who had sent him.

(Continued on page 69)

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

III. IN THE HOME

As for me and my house, we will serve the Lord.—Josh. 24:15.

(Concluded)

92. *Does this suggest the idea of woman's sphere?*

A. It undoubtedly does. Also man's sphere.

93. *What is woman's sphere?*

A. To bring up children (Gen. 3:16; I Tim. 5:10), to care for them in their tender age where only woman's care can meet their demands (Ex. 2:1-10), to give them the early training which woman can accomplish with much more efficiency than man (II Tim. 1:5), to be "keepers at home" (Tit. 2:5).

94. *What is man's sphere?*

A. To provide for the home (I Tim. 5:8), to take leading place in the training of children (Eph. 6:4), to discharge the duties which belong to the head of the household.

95. *Is it a fact that when children go wrong it is always the parents' fault?*

A. The Bible is silent on this question. There are three things to reckon with when you fix blame in matters of this kind: (1) heredity, (2) home training, (3) neighborhood influence.

96. *What should be the ruling element in the training of children?*

A. Love.

97. *What is the principal thing which keeps husband and wife a unit in the work of training children?*

A. Love.

98. *What happens when love is lacking?*

A. Discord. Usually failure.

99. *Is it possible for parents to love their children to an extent that they can not punish them?*

A. On the other hand, no parent with real love for the child will withhold punishment when it is known that that is what the child needs to make it better.

100. *What is God's example on this point?*

A. "Whom the Lord loveth he chasteneth" (Heb. 12:6).

101. *What is Solomon's testimony?*

A. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

102. *What are we to learn from these Scriptures?*

A. That children are imperfect and need correction; that it is a kindness to them to give them the needed correction and thus build up character along right lines; that this punishment should be administered, because we love them, not because we are enraged at them.

103. *What is the reward for faithfulness in child training?*

A. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

104. *What lessons should parents learn from these facts?*

A. That the training of children is at once a great privilege and a great responsibility; that we should prepare for the great responsibility by self-restraint and correct living and thinking, that we may by heredity impart the right traits; that we need to do much praying that God may endow us with special wisdom; that we need to do much studying and use much patience that we may be able to train them intelligently; that after having done all that we could have done, we need to trust the Lord for results and pray much that our children may still be guided aright after they pass out from under our immediate control.

105. *What is the greatest work that any family can accomplish?*

A. To train up a household of young men and women for the Lord.

106. *Should bringing up children be considered as a task or as a privilege?*

A. As a happy privilege.

107. *How look upon afflictions, disappointments, etc.?*

A. "We know that all things work together for good to them that love God" (Rom. 8:28). By and by we shall see the silver lining, though the cloud be ever so dark.

108. *What is one of the first and greatest lessons to be taught to children?*

A. Obedience.

109. *When should we begin to teach obedience?*

A. In the earliest training. They should never be permitted to know anything else but that the command of parents is to be obeyed.

110. *What are the best means of teaching this?*

A. Love, justice, patience, firmness, thoughtfulness, sympathy, etc.

111. *What are the advantages in teaching obedience?*

A. It makes home government easier and more pleasant and satisfactory. It makes better behaved children after they get into school and attend religious services. It is the first lesson in good citizenship.

112. *What is the first duty of children?*

A. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise" (Eph. 6:1, 2).

113. *How may children honor their parents?*

A. By obedience; by respecting their wishes; by doing all they can to make it easy and pleasant for them; by living such lives that any parent would gladly own them as children.

114. *What is the promise?*

A. "That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:3).

115. *What are some of the immediate results of an obedient life on the part of children?*

A. A clean life; a noble character; a clear conscience; more real happiness; the lay-

ing of a foundation for future usefulness.

116. *How long should subjection to parents continue?*

A. Until we are of age; as long as we have our parents with us; as long as memory lasts.

117. *What helps to bring sunshine into the home?*

A. Innocence, purity, love, cheerful conversation, order, cleanliness, hospitality.

118. *What should be the attitude of employee to employer?*

A. "Servants, be obedient to them that are your masters according to the flesh . . . not with eyeservice as men-pleasers; but as the servants of Christ . . . with good will doing service" (Eph. 6:5-7).

119. *What should be the attitude of employer to employee?*

A. "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:9).

120. *What are we to gather from these instructions?*

A. That when I have agreed to work for a man, my time and service belongs to him, and I should do all in my power to work for his interests, regardless of how the clock runs. When I have some one in my employ it is my privilege and duty to make it agreeable for him as I can. Both employer and employee should work for each other's welfare, temporally and spiritually.

121. *What should be the attitude toward strangers?*

A. "Be not neglectful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

122. *What should be the impression left upon visitors?*

A. That they are, or have been, in a Christian home, where the people are interested in their temporal and spiritual welfare.

123. *What kind of company should be invited to the home?*

A. That depends upon circumstances and the nature of the invitation. We should never associate with wicked people in such a way as to give them encouragement in their wickedness. Neither should we tempt any one in the home by throwing them into the association, as equals, of wicked companions. Yet as it is possible for a church to be on friendly terms with people without admitting them into fellowship, so is it possible to be friendly with people without associating with them as equals.

124. *What should be the relation of the Christian home to the neighborhood?*

A. That of a mission center.

125. *In what respect is the home a mission center?*

A. Therein should be children trained for the service of the Lord. Therein should be a spiritual atmosphere which should impress itself upon all who come and go. The home should be a center of religious influence which is felt as far as the home is known.

126. *What is the treasure most greatly to be desired?*

A. "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15:16).

127. *Will Christian people ever be without a home?*

A. No: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

(Continued from page 67)

After having noticed Christ's own statements concerning John and John's part in ushering in of the Messiah and John's own declarations concerning himself and Christ and also his courage in rebuking sin, by doing this, walking right into the hands of a bloody king, who would declare that John had doubted Christ as the Messiah? Doubting his own message? Doubting whether he had heard God speak from heaven? Doubting whether he had seen a dove descending upon the head of Christ? Doubting whether he had really been sent as a messenger before Christ? No, not so; for if John the Baptist so doubted and Christ pronounced him the greatest of prophets, then prophecy and the Gospel have no sure foundation.

But why did John the Baptist send these disciples of his to Christ with this question? Whatever was his motive, it was not because he wanted to know for himself, because his declarations were so emphatic and complete. Some people, and his own disciples especially, were still clinging to him, and again his disciples (Luke 7:18) come telling him about Christ. John had been pointing the people to Christ and Christ had not declared Himself, so to prove to his disciples and the people the truth of the declarations concerning Christ he had no other or at least no better way than to send some of those who were still clinging to him. We notice that among the people party lines were being drawn (Jno. 4:1-3) and John must cut out all hindrances to Christ's work and no political or party spirit must take place between the bride-groom (Christ) and His friend (John). When Christ knew how the Pharisees looked upon this matter, (v. 1) Christ Himself went away into another country.

In His reply to the messenger of John He merely pointed to His (Christ's) work. There could be no better testimony than what these men saw to prove that Christ was the Messiah; even stronger than if He had declared it by words. For Christ Himself said, "the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

New Holland, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

A VISION

Sel. by Elam Horst.

Beneath the burden of a bitter sorrow
I sat apart from others in the gloom,
And not one ray of comfort sought to borrow

From Hope, to drive the shadow from the room.

"O God" I cried, "this load—I cannot bear it;

So weak am I, What wonder that I weep?
There are no friends whom pity prompts to share it,

And O—the road is long, and rough, and steep."

Then through the gloom there broke a sudden vision.

I saw a man beneath a cross bowed low.

I heard the rabble jeering in derision—

I felt the pain of every scourging blow.

And, sick at heart, I could not follow after

The long procession up the Calvary way
Where he bore on 'mid ribald jest and laughter,

The shameful cross on which he died that day.

What self-reproach that mournful vision brought me!

"Forgive," I cried "this coward heart of mine,

I had forgotten the lesson Calvary taught me,

What are my little crosses Lord to thee?"
And since that day in selfish, weak, complaining

I squander not the time. I bear my load
As best I may from dawn to daylight's waning,

Nor pause to count the stones along the road.

Whene'er I think of Christ, scourged and forsaken,

Thorn crowned, and faint beneath the cross he bore,

Shame makes me silent, and, new courage taken,

I struggle on and make complaint no more.

Wolftrap, Va.

WHAT NOW?

IV

By J. A. Ressler.

For the Gospel Herald.

Brother Burkhard was a hard worker. He put his whole soul into the work and he never shirked a duty or shrank from a task that he felt should be done and that he could do. The unorganized orphanage—a mob of almost savages—was his to reduce to order and system. With the noble help of his wife the work was done. But it told on his strength and it was noticed that he was getting pale and sallow in looks.

A vacation was planned for them to the hills at Darjeeling. The day for going had been set, but when the day ar-

rived there was no money to pay their expenses. We had not then found out the imperative necessity of a vacation in India, and we did not feel that it would be right to borrow money for a vacation. In a few days money came. But in the mean time another missionary got very sick and the money had to be used to send her to the hills. Later it took a considerable sum to send her to her home in America.

Again a vacation was planned for the Burkhard's. But the money was not in sight to take them to the cool, refreshing hills, so they only went to another station on the plains. It was a rest but not the change they needed. Other needs seemed more urgent and other missionaries more sick than he, and so they never got to go to the hills.

But the Lord planned a higher place for him than the Himalayas. The frightful experience of the jackal's bite had scarcely passed over our heads when it was necessary to send a cablegram to the home land, "Jacob dead. Carbuncle."

"His works do follow him."

The grave under the mango tree at the Sunderganj station is a mute appeal to the Christian to be faithful to the teaching Jacob had given. It is an appeal to the Church at home to stand by the work he had done so nobly and well. It is a warning lest our lack of forethought should be the cause of more deaths on the field.

Those were strenuous days in the mission. Within a year seven new missionaries had come to the work, more than half the number on the field. These had to be carefully and prayerfully guided into their place of usefulness. An example of how much harm a new missionary can do if not careful occurred in Italy the other day when a well intentioned but unwise letter almost caused international complications. Money was getting very low. There was not enough to meet current expenses. Our appeals for financial help seemed to meet with no response.

But money came when the news of the sad experiences of the mission reached the home land!

Sentiment aside, duty aside, love for friends aside, responsibility aside, from a purely financial and business point of view it is the worst possible economy to send out missionaries and, when they are trained by experience to do effective work, let them die of neglect. It costs too much to get new missionaries to the field and get them ready for good, trustworthy work.

Shall we allow the worry, the anxiety, the heartache because of hope deferred, to lay another worker beneath the sod before we wake up?

And we end this series of letters with the question that began it, "WHAT NOW?"

Smithville, Ohio.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Grandmother Hummel, who departed this life Apr. 9, 1910

For the Gospel Herald.

By her daughter-in-law.

We have lost our darling mother,
She has bid us all farewell.
She has gone to live in heaven.
Gone with God fore'er to dwell.

Oh, dear mother, how we loved her
Oh how hard to have her go,
Oh how lonesome are the hours
Since she left us here below.

In her sickness she was ever
To her Father's will resigned,
And she longed that soon, forever
She might rest in yonder clime.

On the fourth month, April nine,
In the year of nineteen ten,
She changed this earthly life
For another without end.

Many years did mother suffer
But she meekly bore it all,
Long she waited, but at last she
Answered to the final call.

Farewell mother, how we miss you
Here we part to meet no more,
But we'll meet in yonder city
Over on the golden shore.

Rockton, Pa.

SUNLIGHT

For the Gospel Herald.

Natural

If you would have a cheerful home,
let in the sunlight.

If you would have your cellar in good
condition, let in the sunlight.

To give your house plants and children
a healthy appearance, let in the sunlight.

If it is disease germs that you wish to
get rid of, let in the sunlight.

Do you wish to warm your house with
the best and cheapest heat? Let in the sunlight.

Do you wish to save your eyes, invigorate
your nerves and make housework a pleasure
as well as a duty? Let in the sunlight.

To have the pure air to breathe at
night, prepare for it during the day, and
besides throwing windows open at night,
raise the window shades during the day
and let in the sunlight.

Spiritual

If you would scatter clouds, let in the
sunlight.

Is your heart bowed down with sadness?
Let in the sunlight.

If you wish to make your life a blessing
to others, let in the sunlight.

If you would "grow in grace and the

knowledge of our Lord and Savior Jesus
Christ," let in the sunlight.

If before the world you desire to be a
living example of the blessedness of the
Christian religion, let in the sunlight.

If you would experience the overflowing
joy which all Christian people may
have, remember that the windows of
heaven are ever open. So raise the curtains
on your hearts and let in the sunlight.

Sunlight is a glorious thing. As the
light from "the powerful king of day" is
to things natural, so is the light from the
King of glory to things spiritual. "Unto
you that fear my name shall the Sun of
righteousness arise with healing in his
wings." —K.

THE GREAT PROBLEM FOR THE HOME

By A. Metzler.

For the Gospel Herald.

Many of the great problems that confront
the Christian Church must needs
be solved in the home. If every Christian
parent would believe in child-training
as the Bible teaches it, and would
carry it out in practice—bring up the
children in the nurture and admonition
of the Lord, that they may not depart
from it when grown up—as God gives
us grace and understanding, many of the
perplexing problems the Church has to
deal with now, would become easier, or
perhaps would vanish altogether.

Is not the missionary born and reared
in the mother's arms? Was not Samuel
consecrated to the Lord, even before he
was born? Is it not a fact that the lives
of Joseph and Daniel and David and
Timothy and others counted for what
they did because of what they had been
taught while under the parental roof? Sentiments
are formed and destinies shaped by the home
influences of the rising generation.

The great problem in every home then
is, "How can I, as a parent, by my life,
example and by precept, by all my God-given
powers, be instrumental in directing
the path of my child, and in shaping
its life in such a way that it may become
an honor to God, and a living example in
the Church?" If this chief and momentous
question were always pressed foremost,
very many of the minor problems
that arise along our pathway through life
would solve themselves. For example,
the doctrine of nonresistance and of nonconformity—a
complete separation from the world—and even the
mission question, would be held in higher esteem,
and might be so firmly impressed upon the
lives of the rising generation that even by
their firmness and unwavering examples
the world could be more readily conquered
for Christ, if every Christian parent
would firmly stand upon the whole doctrine
of the Bible; for we must not forget that
example is a great factor in the work,
and that the cause of failure quite

often rests with the parent rather than
with the child.

West Liberty, Ohio.

You struck an important subject, brother.
May this theme ring in the ears and
awaken the heart of many parents.—Ed.

A RESPONSE

For the Gospel Herald.

I feel as though I ought to write something
about the article in April 21 number of the
Gospel Herald on "A Talk with Young Women,"
by Bro. N. E. Byers. All can surely say, Amen.
Since God has created woman for man, we
think marriage is right and proper, but
"only in the Lord." Surely if this is taken
to the Lord in prayer He will not lead us
in the way that many young people are
taking to select their life companions. We
would also say that it does not take fine
furniture, fine clothes, parties, etc., to draw
the one whom God has intended for you.
The sooner this is found out the better. We
believe that there is a mate for everyone,
but sorry to say not all get their proper
mate. Hence to them life is sorrow and
disappointment. So by God's help let us
pray for wisdom that God may lead us
right in this as well as all other problems
in life. May more such articles appear.

By a young sister.

WHAT ARE WE DOING FOR THOSE NEAREST US?

By Ada Rohrer.

For the Gospel Herald.

It is a great question. What have I
really done for those nearest me? By the
grace of God we can do many things. We
may speak a kind word to the discouraged,
sing a song for the sick or do some kind
deeds for those around us:

But above all, we can tell them that
Jesus died for all sinners. And whosoever
believeth in Him should not perish but have
everlasting life. We can also pray for them.
The prayer of the righteous availeth much.
Many sinners have come to Jesus through
the faithful life of some old saint. We can
not all get up and preach or teach; but,
thank the Lord, we can by His grace live
a life that those nearest us can see that
there is something real in the Christ-life.

"He that is faithful in that which is
least is faithful also in much; and he that
is unjust in the least is unjust also in
much" (Luke 16:10). By doing little
things we soon get strength from God to
do larger things. Whosoever will give a
cup of cold water in His name shall in
no wise lose his reward. So it is the little
things that count. We may never know
what we have done for the Lord till the
great day comes.

As soon as Andrew had found Jesus,
he went and found his own brother Si-

(Continued on next page)

Sunday School

Lesson for May 15, 1910—Matt. 12:22-32, 38-42

For the Gospel Herald.

GROWING HATRED TO JESUS

Golden Text.—He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Matt. 12:30.

Introductory.—Jesus had a choice between two alternatives: He could be honored as a hero or persecuted as a Savior. Satan and sinners tried to entice Him to a record of self-seeking glory. Satan wanted to have Him try and be King of the world, the people wanted to make Him King over Palestine. He refused all such tempting allurements. He came not for His own glory, but for the glory of the Father and the salvation of men. His mission was to save His people from their sins. He could not do this without telling them of their sins, and this is the secret of the opposition against Him.

Blasphemy.—"This man blasphemeth," was said more than once as our Savior used language which was proper only for the Son of God to use. There was indeed most shameful blasphemy, but it came not from the lips of our Savior. His works proved Him to be true. It was no blasphemy for Him to assume to be the Son of God, for such He was; and all men might be able to see it by His mighty works, by His superhuman wisdom, by the fulfillment of prophecy and by the undoubted heavenly witness at His baptism and on other occasions. It was these things that made it blasphemous to testify against Him.

In the lesson before us, we have an instance which shows us to how low an act a man professing himself a child of God can stoop when blinded and enraged by prejudice. Christ had just performed a notable miracle. It was such a clear case of miracle working that nobody, not even the Pharisees, could deny it. But instead of acknowledging the merits of the act, they expressed their contempt by saying, "This fellow doth not cast out devils, but by Beelzebub the prince of devils."

Christ first convinces them that their charge is untenable, by using the simple and familiar illustration of a house being divided against itself not being able to stand. By the same reasoning, Satan being divided against Satan would be able to do nothing. Having shown the absurdity of their blasphemous charge, He proceeds to deliver His terrible warning.

Blasphemy Against the Holy Ghost.—"Take care," is the substance of His teaching, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost,

it shall not be forgiven him, neither in this world, neither in the world to come." He goes further, and tells them that it is possible for the blasphemy against the Father and the Son to be forgiven, but the blasphemy against the Holy Ghost can never be forgiven.

What the blasphemy against the Holy Ghost is, or whether the Pharisees were here guilty of this unpardonable sin, our limited space will not permit us to discuss at this time; but it is certain that they were at least at the danger line, and that this same danger confronts all blasphemers today; for blasphemy, like all other sins, grows in intensity as the sinner advances in wickedness. The two points which we should especially bear in mind is the unreasonableness of prejudiced men, and the similarity between the Pharisees at that time and those who close their eyes against the evidences of Christianity today and wilfully refuse to own their Savior. Rejecting Christ is but the stepping stone to blasphemy.

Seeking a Sign.—Passing over the events recorded in Vs. 33-37, we see the scribes and Pharisees again in the role of those who refuse to be convinced. "Master, we would see a sign from thee," was their innocent-looking but faithless question. What was wrong with the question? In the first place, they were not honest. Then they had evidence upon evidence that Jesus was all that He claimed to be. Not only had He demonstrated His wisdom and power, but they had never been able to detect anything wrong about Him, although they tried in ever so many ways to trap Him. There was a world of difference between their seeking a sign and the way that Gideon sought a sign. One was the seeking of faith, the other was the seeking of criticism. Their purpose was to find some flaw in His teaching and work, not to know for a certainty that He was the Messiah.

Again they were met with rebuke, and again our Savior gives them loving instruction. Even though "an evil and adulterous generation," they may still know of a surety that it is the Son of God who is speaking to them, "for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The Pharisees of that day could watch the course of events and find the prophecy come true, and the Pharisees of the present time who ridicule the story of Jonah and at the same time profess to have reverence for Christ may know that Christ puts the stamp of approval upon this story.

Having given them a sign, He tells them of the superiority of heathen nations over their own. Let the last verse of the lesson be pondered over, not only for what it meant to ancient Judah, but also what it means to skeptical America. Let us pray for the opponents of Christ and His religion.

—K.

Our Young People

CHARACTER STUDY—DANIEL.—Dan. 1:8-21.

Topic for May 22

MOTTO

"Thou art greatly beloved."

OUTLINE SCRIPTURES

I. Lineage.—Daniel 1:3; Isa. 39:7.

II. History:—

1. Carried captive.—Dan. 1:1-3.
2. Continued to the Reign of Cyrus.—Dan. 1:21.
3. Positions occupied in the world:—
 - a. Student in the king's school.—Dan. 1:4-6.
 - b. Position as a wise man.—Dan. 2:13.
 - c. Exalted to position.—Dan. 2:46-49; 5:29; 6:2.
 - d. Envied.—Dan. 6:4-23.
4. Positions before God:—
 - a. Given wisdom and understanding.—Dan. 1:17.
 - b. Gift of Revelation.—Dan. 2:19-23; 7:1; 8:1; 9:22, 23; 10:1.
 - c. Intercession for his own people.—Dan. 9.
 - d. Promise of inheritance.—Dan. 12:13.

III. Characteristics:—

1. Purpose of character.—Dan. 1:8-21.
2. Devotion to God.—Dan. 6:10-14.
3. Faithful in warning.—Dan. 4:27; 5:17-28.
4. Loved his people.—Dan. 9:1-19.
5. Desired to know God's works to the end.—Dan. 12:8.

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Daniel Denying Himself of the King's Meat and Wine.
2. Daniel in the Den of Lions.

II. For Young People:—

1. The Value of a Purpose.
2. The Help that God Brings to the Faithful.
3. The Serviceableness of a Godly Man.
4. Interest in the Needs of Others.

III. For Older People:—

1. Daniel's Message to His Own Age.
2. Daniel's Message to Our Age.
3. Fruit, "After Many Days."

(Continued from preceding page)

mon and said, "We have found the Messiah." He was the means of bringing Peter to Christ. Even if that were all that Andrew ever brought into the fold, through Peter many souls were saved. Andrew did the watering, and God gave the increase.

God sees all things. And whatever we may do, be it ever so small, if we do it in His name, He will bless it and give it the increase. If we are not willing to do what we can for those nearest us, God certainly cannot use us in foreign fields. We must first look around and do what we can for those around us, and then God can open the way for us to do more, if it is His will that we should do more. How many of us have brothers, sisters, and near and dear ones around us who are not in the fold? May we go to them first, like Andrew, and tell them we have found the Messiah.

La Junta, Colo.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, MAY 5, 1910

Field Notes

Last Sunday was communion day at Palmyra, Mo.

Communion services have been appointed at the Cross Roads M. H., Juniata Co., Pa., for May 8, and at Delaware May 15.

Bro. J. N. Durr, of Martinsburg, Pa., made a pleasant call at the Publishing House on Friday, stopping off on his way home from Masontown.

Bro. Daniel Kauffman left on Wednesday of last week for a few weeks' work in the Missouri field, leaving Bro. John Horsch in charge as office editor during his absence. L.

Bro. P. R. Lantz of Canton, O., was with the Turkey Run congregation April 24, preaching two helpful sermons. The brethren ask an interest in the prayers of the Gospel Herald readers for the work at that place.

A Sunday school meeting is to be held at the Cedar Grove Church near Milnor, Pa., May 29. If the program is any index to the kind of meeting it will be, it will be a profitable meeting to attend. The Lord bless the work.

A correspondence item from the new settlement of our brotherhood in Alberta

is found on another page. May God's blessing be with the brethren in the far Northwest and may the readers of the Gospel Herald be kept informed about the occurrences in the church.

Bro. George Lambert filled an appointment at the Brethren College, at North Manchester, Ind., on the 18th of April. He spoke on the different phases of the mission cause as he found them in the several mission fields which he visited in his recent trip.

Bro. John J. Friesen, of Hillsboro, Kans., reached Scottdale Sunday morning, in time for the morning service. In the evening he filled the pulpit acceptably, speaking in the German as well as in the English language. Bro. F. is on his way home from the mission station at Elk Lick, N. C., where he spent a few weeks.

Word reaches us that Bro. David Shank of Versailles, Mo., who with his wife and daughter have been visiting in Virginia since last November, died on the morning of April 27. Bro. D. F. Driver of Versailles, father of Sister Shank, started for Virginia immediately after he received the sad message. May God comfort the bereaved family. Obituary notice later.

Bro. J. F. Bressler and wife have both passed through a protracted siege of illness, at Chicago. They expect to spend the greater part of the summer at Richfield, Pa., Bro. B.'s old home, the physicians having advised them that several months' rest will be needed to regain sufficient strength for the duties of the work in Chicago. May the Lord completely restore them to health and usefulness.

Our letter from Nappanee, Ind., brings cheering news from that congregation. Bro. David Burkholder writes us that of the 13 members who composed the congregation forty years ago, he and his wife are the only ones left. But others have taken the places of those whom the Lord called home until now the congregation numbers about 130 members. Praise God for the increase. Praise God that He has so well preserved our bishop brother and his faithful companion. May their lives be spared for a number of years to enjoy the golden sunshine in the evening of their earthly pilgrimage and may they yet have many opportunities to point younger pilgrims to the brighter sunshine beyond the river.

Correspondence

Bardo, Alta.

Greetings in Jesus' Name to all Herald Readers:—Many of the brethren and sisters asked us to write to them, so I will write through the columns of this paper. The Lord has been very good to us since

we left our home in Nebraska, bound for our new home in Alberta. He has blessed us with health for which we feel thankful. May the good Lord be with us in the future that we may grow in faith and power, that the work done here may be to the upbuilding of His kingdom.

Pray for us that we may remain steadfast.

Lydia N. Roth.

Orrville, Ohio

Sunday, April 24, there were 11 converts baptized at the Pleasant Hill M. H. May the Lord bless them. We are always glad to see souls gathered into the fold. Are we concerned about those who have gone astray as we ought? Let us seek to save those gone astray.

April 28, 1910.

Cor.

Kinzers, Pa.

(Hershey's Congregation)

Dear Herald Readers, Greeting:—Another communion service has passed away with us at this place, also at Redwell and White Horse. The attendance was good at the three places. At White Horse the congregation was small on account of bad weather. Peace was shown at the different places as far as human eyes could see.

We have also reorganized our Sunday school at this place with the following officers: Supt., Henry Hershey; Assist., John B. Hershey; Chor., Elwood Hershey; Assist., Milton Hershey; Sec.-Treas., Martin R. Hershey. The officers are the same as had charge before with the exception of Henry Hershey who takes the place of Christian Metzler, our former superintendent for nine years (if I err not). We will now have Sunday school every Sunday.

We expect to hold a Sunday school meeting at this place May 18, 1910, the Lord willing.

Wishing all God's blessings, I am,

Your brother in the faith,

Elwood Hershey.

April 29, 1910.

Sterling, Ill.

Counsel meeting was held today and peace and good will was expressed. Communion services will be held next Sunday. Bish. Shoemaker will be with us on that occasion.

A Home Department was started in our Sunday school today with Sister Hattie Groff superintendent.

The midweek Bible study is progressing nicely with a moderate attendance.

The sisters' sewing circle will be at the home of Sister W. J. Barge on the first Thursday in May.

The hand of affliction seems to be laid heavily upon our aged brother and Sister Henry Supers. Yesterday we had a

blizzard. The leaves on the trees are frozen. This is an unusual occurrence. The same happened in June of 1859. While tree fruit prospects are blasted, we have still many blessings that we should count one by one.

Bro. J. D. Conrad of Wayland, Ia., bought a farm here and intends to move here with his family.

Abram Burkhardt.

April 24, 1910.

Calverton, Va.

We were glad to have a little visit or rather a little call last week from Bro. Charlie Heatwole of Dry River, Rockingham Co., Va. He has given us much satisfaction in locating with us in the near future and much interest in building up a church here. We will welcome many more that speak as encouragingly as Bro. Heatwole. We hope others will follow. We have lived here for a number of years without a church and we trust God has opened up a field as here is a lovely location for a church. We are getting a few more of our members to come in with us, and feel much encouraged and pray God will help us.

Lydia Mauck.

April 23, 1910.

Glenarm, Md.

(Long Green Congregation)

Greeting in the Master's Name:—On Sunday, March 27, 1910, our Sunday school was re-organized for the following year with the following officers: Supts., Jos. Hertzler, Asa Hertzler; Treas., Jno. W. Phillips; Sec., Mary Hertzler. Sundays, April 17 and 24, our Sunday school was poorly attended on account of the rain. Nevertheless, we had a profitable session. Those who were not permitted to attend, some on account of sickness as well as the rain, would have preferred to be with us.

Pro. John M. Hartzler will take possession of his new home at Long Green post office in a week or so.

We are thankful to our Lord for the presence of our dear brother, that he was willing to make the sacrifice to move into our community.

Yours in His love,

Mary Hertzler.

Thompsontown, Pa.

To all Herald Readers, Greeting:—On Easter Sunday we re-organized our Sunday school at the Delaware Church with the following officers: Supts., Boyd Sieber and A. U. Winey; Secs., Samuel Wert and Mabel Winey.

Communion services are announced for this district as follows: Susquehanna Meeting House, May 1; Cross Roads, May 8; Delaware, May 15. We crave an interest in the prayers of God's people in behalf of the work and the workers at this place.

Yours in Christian love,

Eli W. Graybill.

Shipshewana, Ind.

On April 17, 1910, baptismal services when 23 souls were received by water were held at the Shore congregation, baptism, four by letter and two reclaimed. Our prayer is that they may hold out faithful unto the end, that they may receive the crown laid up for them in glory.

Nothing preventing, communion services will be held on the first Sunday in May.

G. L. M.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday evening, April 10, Bro. Elias Groff of Strasburg preached an edifying sermon. On Sunday evening, April 17, Bro. Benj. Wenger preached to us from Rom. 11:12, first clause. Sunday afternoon we had our baptismal services. Six were baptized in the Church and two in the stream nearby. One was reclaimed, making nine in all. For different reasons a few will be received later. Bish. Noah Landis baptized those in the church house and Bish. Benj. Weaver those in the stream. Other ministers present were John Bucher, Noah H. Mack and Benj. Wenger. Deacons Samuel Metzler and Benj. Hess were here also. Bro. John Gehman's have moved near town from Schoeneck.

It is the writer's pleasure to say that a sister in our town who has not taken communion for about eight years, desires to renew her membership. This is partly the result of two sisters visiting her and asking about her spiritual life. There is mission work for all if we look for opportunities. May the blessings of God rest on us all.

Minnie E. Schload.

April 24, 1910.

Nappanee, Ind.

Dear Herald Readers, Greeting in the precious Name of Jesus:—Perhaps a few lines from this place would be of interest to some.

We truly feel grateful to our heavenly Father for His great love, and the blessings He is bestowing upon us.

On Easter Sunday, March 27, fourteen precious souls were received into church fellowship by water baptism, one reclaimed and two received from other denominations. Bro. David Burkholder officiated.

Since that time a number more have been received into the church.

We have reasons to rejoice when we see that souls are seeing their need and are coming to Christ. My prayer is that there might be many more to see their need of Christ and become willing to turn to Him.

May we pray for those who have started out in the Christian service, that they may ever be found faithful.

On Sunday, April 17 our council meeting was held. Peace was expressed by all present.

On Saturday afternoon, April 23, pre-

paratory services were held. Bro. Ezra Mullet preached the sermon. Text, II Tim. 2:21. On the day following we held our communion. The attendance was good, and many partook of the communion.

We were indeed glad for this privilege. Our bishop, Bro. David Burkholder, officiated at this service.

God has been wonderfully blessing the Church at this place and may we all have new zeal and courage to go on in the work of the Master, and to unite our efforts more fully; for where there is a united effort, there is power.

May the blessings of our kind heavenly Father be with His children at this place and elsewhere. Pray for us, that we may ever be found faithful.

Yours in the Master's service,

Martha Lehman.

Birch Tree, Mo.

After an absence of nearly ten months in New Mexico and other places in the West I am glad to be again at home with the flock at Berea.

Sunday, April 17th, we held our communion services. On Monday following Bro. John Brubaker, wife and son left for an extended visit in New Mexico, Colorado and Kansas. On Easter Sunday the forest fire became uncontrollable and Bro. Ben Detweiler lost his barn and other outbuildings, and it was with great difficulty that the house was saved.

Pray for us at this place.

April 23, 1910.

C. M. B.

Marion, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We again rejoice that the time has come for our communion services, which will be held at this place May 7, at Pleasant View May 22 and at Williamson May 29. Preparatory services the Saturday afternoon previous, also baptismal services at Pleasant View.

We again have God's wonderful power manifested unto us in the beauty of nature and in the rain which He has sent to refresh the earth.

We ask an interest in the prayers of God's people, that we may be strengthened and become more zealous in the Master's vineyard.

Yours in Christian love,

Anna B. Martin.

April 19, 1910.

Columbiana, Ohio

Greeting to all Herald Readers:—Yesterday afternoon baptismal and preparatory services were held at the Midway Church and communion today. Bro. I. J. Buchwalter of Dalton, Ohio, came to conduct these services. Bro. David Martin of Dalton and Bro. M. S. Steiner of Columbus Grove were unexpected but welcome visitors, who also took part in the services. Twelve precious souls were baptized yesterday afternoon, one received from another denomination, two reclaimed and two who could not be pres-

ent on account of sickness will be baptized as soon as health permits.

Bro. Steiner will preach at the East Lewistown Church this evening and Bro. Buchwalter will be at the Youngstown Mission.

Our young people's meeting that had been closed for the winter has again been started at Midway with good interest.

Yours in His name,
H. A. W.

April 24, 1910.

Metamora, Ill.

Sunday, April 17th communion services were held at the Metamora Church. The weather and roads were bad, but most of the members were there and partook of the sacred emblems.

Bro. Amos Eash was with us at the Harmony Church on the 24th of April. He spoke to us on "God's Standard of Christian Living," using Eph. 4:13 for his text. In the evening he spoke at the same place from, "This day is salvation come to this house," Luke 19:9. May God bless us.

In His name,
Agnes Albrecht.

Sunday, April 26, 1910.

Dale Enterprise, Va.

Brother Christian Good, who had been laboring with the flock in West Virginia for several weeks, returned to his home April 18. On the 4th Sunday in April one member was received into church fellowship on confession at Weaver's Church. Sunday school was organized at Weaver's Church on the first Sunday of April with C. H. and Elias Brunk as superintendents. Organized at Bank Church with Gabriel Good and Melvin Heatwole as superintendents. At Gospel Hill Church the first Sunday in April with Wm. Heatwole and D. A. Blosser as superintendents. At the Peak school house the second Sunday of April with Wm. Heatwole and D. A. Blosser as superintendents. Also at Mt. Clinton Church with Jacob Wenger and Oscar Burkholder as superintendents.

S. M. Burkholder.

April 26, 1910.

A REQUEST

Dear Herald Writers, Greeting:—It has been requested of me to write a few lines to those who write for the correspondence department.

The request is simply this: Sign your name to the end of your letters. We are glad that most of you are doing this, but some just sign "Cor." One of the most interesting parts of a letter from a friend is the name. Almost any article is more interesting when we know who the author is. This request is out of love and not thrown at you as a criticism.

Yours for the Cause,
T. F. Brunk.

South English, Iowa.

Miscellaneous

WITH WHOM ARE WE WALKING?

By S. E. Roth.

For the Gospel Herald.

Of Enoch 'twas said that "he walked with God."

Say, how about you and me?
With whom are we walking, Are we with God?

Whose likeness in us can men see?

Can we be "with God" when out in sin,
Or even when careless we be?
Are we truly converted, all cleansed within,
When outward no fruit men can see?

Oh, never. Too sad! Yet 'tis true, some of us

Walk rather with Satan's gay host,
But oh, what an ending for those walking thus

They surely forever are lost.

Come let us draw near unto God just now
And always with Him remain.

We'll sing the glad song, with crowns on our brows

When Jesus returns again.

Woodburn, Oreg.

PRACTICAL TALKS

V. A Talk With Sunday School

Teachers

By J. D. Charles.

For the Gospel Herald.

I rejoice to have the opportunity to write to you who have been called of God to one of the most responsible positions in the Christian Church. It is God's plan that in the winning of a soul to Christ some saved soul is the instrument of its salvation. Men and women are saved by men and women. While organizations are needful they are not the power. The power lies in the persons for whom the organization is made. So the Sunday school is organized for the workers and without them the whole organization is useless. J. H. Vincent defines the Sunday school as "a department of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ, and of building up souls in Christ." It is difficult to improve upon this definition. This, then, is the weighty work to which you have been called. As Sunday school teachers you are responsible for the success of this great work.

If you have come to a full realization of the above truths, you are increasingly desirous of finding the best way of doing your work; you wish to use your influence to help others; and the love of Christ is the ruling principle that moves you to action. This love has come into your heart, and while it goes out to all mankind, it is but natural that it concentrates upon the members of the class be-

fore which you stand every Sunday with the burden of God resting upon you. Your efforts are feeble. You feel weak. Yet you are enjoying the rich blessings of God, since you are walking as God gives you light. And as you prayerfully and devoutly take up your work, God leads you into still greater light.

As you think along these lines you find the inspired Word of God emphasizing the duty of most thorough preparation for your work. To Timothy the preacher came the command—and it applies to you as well—"Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

After reading these binding exhortations of the Holy Spirit, you without doubt feel like saying with Eggleston, "Let us seek knowledge, and lose none of our zeal; let us have the best implements and use them with the most tireless industry." I briefly suggest five points in your work which, I pray God, may be helpful to us all.

1. Yourself.—All that has ever been said and written concerning the unconscious influence of the teacher should impel you to see to it that your minds and hearts are in proper condition to go before your classes. Always in prayer and meditation, see to it that on the Lord's day you may be in the very best physical, mental and spiritual condition. All that has been said concerning the efficacy of prayer, and of the Spirit's illumination and help which come in answer to prayer, are facts which should be incentives to personal preparation. You should study and experiment upon yourself in order to determine what exercises best fit you for the highest summit of your duties—teaching the Word of God. One of our greatest evangelists has given his experience of the light born in upon his soul by reading one of the gospels through at a sitting, in order that he might get a clear and connected view of the life and character of the Lord Jesus Christ. His preaching at once became particularly Christly and was noticed by the members of his congregation. You are to teach for eight more months the life of Christ. It will be a good thing for you repeatedly to take up an entire gospel, and, with concentrated attention, read it through at a single sitting. Get full of it. In flame your heart with the mighty fire that is ever burning in God's Word until your soul and body are living sacrifices.

2. First Impressions.—In teaching your classes, carefully prepare your line

of approach. You should seek to attain three objects by your introduction: (1) To gain the attention of the class, (2) to win their sympathy and respect, and (3) in the most natural and interesting way to lead up their minds to the lesson. Be careful of the smallest detail. Perhaps your whole success will depend upon an indescribable, subtle winsomeness of manner; the first word that you speak; the first tone of voice that you use; the first question that you ask; or the first sentence you utter. Therefore prepare yourselves by prayerfully drilling yourselves into the most winsome and wise manner and method of beginning your lessons.

3. Lesson Plan.—There are many outlines which have been proposed for the study of lessons so as to present them in the best possible way. One which I have used more than any other outline is this, and I give it only as suggestive in all your work.

WHERE—The geography of the lesson. Where are we.

WHEN—Briefly placing the lesson in right relation with others.

WHO—Draw out the actors so that they may appear living persons.

WHAT—The actors are not dummies. They did something.

This is simply suggestive and you may be able to find something that will serve your purpose very much better but above all else—

PLAN

YOUR

WORK—and then—WORK

YOUR

PLAN

4. Questions.—In the matter of drawing out replies to questions such as suggested above, you must use the question and answer method, otherwise it develops into a lecture. Do you say, "My scholars wont answer?" Yes they will—if you ask a question easy enough. But if you put a hard question to a feeble and timid girl, she will shrink up within herself and probably disappear. Suit your questions to the individuals in the class. Some can bear meat, but others must have milk. Care well for the most timid. Ask easy questions something like this, "Where was Jesus born?" If the timid one answers, "Bethlehem," say "That is right, thank you." But if the answer comes, "Jerusalem," do not say bluntly "Wrong," but, "Quite near there—Only six miles away. Can any one give me the name of the town?" Be gentle! When a fish won't bite do you fire a stone at it, or do you change your bait and try again?

5. Application.—Possibly the most difficult part of your work is making the application of the lesson. It is also the most practical. Arrange your work so that you have time for a proper applica-

tion. Abraham is dead, Moses is dead, Paul is dead, and all the characters we study from the Bible are dead. We are in the land of the living. What has all that got to do with John and Mary and Sammy? What has all this to do with me? Take in every lesson, for the practical application, that which is most peculiar to that lesson. Let us look at this by way of illustration—

Lesson

Times of the Judges—Sin and suffer. Repent and be rescued.

The Power of Faith—Faith the only true way.

Mission of the Twelve—Freely received—Freely give.

Question of John.—Believe—don't doubt—be true.

Warning and Invitation.—Believe—receive—come—rest.

These hints with regard to your work are to be taken as simply suggestive. Adapt yourselves to your peculiar circumstances. But I am persuaded that fundamentally these suggestions will bear a superstructure that will be solid, that will be helpful, that will be inspiring to us in our work, and fruitful by God's blessing in our Sunday school conversion and training.

Hesston, Kans.

MANY GOOD THINGS

By P. Hostetler.

For the Gospel Herald.

We suppose that in most all religious papers, there are some good things, and some not so good. So with the many good things we can read in the Gospel Herald, we also find things that might be better. It is human to err. The best of us make mistakes.

In one of my articles in the Herald some time ago, the editor pointed out some things, that in his judgment, were not so good, yet in my way of thinking or looking at it, there was nothing wrong there. So in later issues we still find some things that in our judgment are not so good. But we are glad there are so many good things in the Herald compared to the few things not so good. Really we can not expect that all of us can agree on all subjects.

Among the many good editorials, I want to make mention of only one, in April 7th issue, under the heading of "Destructive Influences." This I think is hitting the nail squarely on the head, and hitting it hard. This warning alone is worth the price of the paper a year or more to most of its readers. There is great need of us being well informed along that line, lest we be lead astray.

Another article that to my mind was extra good in the main, was in Mar. 10 issue under the title of "Pride Prevents Faith." In the articles entitled, "Behold

the fields" we find many good and important truths, but in one of these, Mar. 10 issue, we find a few thoughts that may be misunderstood. While it is true that the mission and work of the Church is to carry out the Savior's work on earth, and bring the Good News to lost people, the writer would no doubt claim that a part of this mission or work of the Church is for self improvement and preservation, according to Eph. 4:11-16; I Thes. 5:11-15; Heb. 10:24,25; I Cor. 12:20-31, etc. In the many good things found in the articles on "LOVE," we also find the statement that after the flood Noah became a drunkard. We think there is a vast difference in a person getting drunk unintentionally, and being a habitual drinker. When we consider the place the Bible assigns to Noah, we believe that he was faithful to his end, and it is not correct to infer that Noah turned out to be a drunkard and hold him up to the rising generation in this light.

Again in the recent Apr. 14 issue we have an article entitled, "If I Were in the Pew," in which we find some very good thoughts, but also some that we would not like to sanction. In point 5 he says that he would bow his head or kneel and pray silently, on reaching his seat. This is too Pharisaical to suit me or to harmonize with Bible teaching. The Savior tells us not to pray as those who are seen or to be seen, but to go into a secret place, and we would better pray before going to meeting and then if we pray in public, let it be either unnoticed, or else a prayer to be heard for the edification of all present.

Then the idea held out that the church house is such a holy or sacred place and the dwelling place for the Lord like as the temple was, is misleading, and to my way of thinking, this kind of teaching, does some harm, and is a strong factor towards the building of fine and large, expensive churches and making great dedications. We ought to be taught that the fine, gold-adorned Temple was a type of God's *holy Church*, and not of any church house. Any place where a religious meeting is being held, is just as sacred a place as a church house, whether the meeting is held in a house, school-house, grove or barn. There was a time when all were commanded to go to the Temple to pray, but when Christ was here, and the real had come of which the old was a type, He no more taught that the place to pray or worship was at the Temple or in the mount, (as some thought) but only in Spirit and in truth. Again we all ought to know that any kind of a meeting that it is right to have, whether it be singing school or other like meetings, there can be no harm in having it in the church house if the members are agreed. Some have the mistaken idea that all the money spent for a church is well spent, and they don't know that all that is spent uselessly for a church house or its belongings, is just as much

wasted as spending it uselessly on a dwelling house or barn.

God wants to dwell in our hearts, and He only goes to the church when people assemble in His name, and likewise He will meet with His people wherever they meet in His name.

East Lynne, Mo.

SINCERITY IN FRIENDSHIP

By D. M. Wenger.

For the Gospel Herald.

When considering the subject, friendship, we find, like in a great many other traits of character, two sides—a true and a false motive.

When a false motive is manifested in its true light, the character of it is easily detected; but when it crops out under the cloak of true friendship, it then becomes hypocritical and is sometimes not detected until the trend of affairs are displeasing when its temporary attachment, springing only from interest and not sincerity, may momentarily change to enmity and spite.

True friendship as an attachment to one or more individuals, taken singly or collectively, springs from a pure source—love—that God-given attribute.

How true then is the saying that the first law of friendship is sincerity! How can it be otherwise when the source is pure and our own interests are cheerfully denied to show the respect of worth we hold for the interest of others.

"Pray for them which despitefully use you, and persecute you," is Christ's injunction. "Eye for eye, tooth for tooth," forms not a text for Gospel truth.

In II Cor. 8:8—"to prove the sincerity of your love," may come to us in divers ways to prove our friendship, whether the motive is sincere or whether for self-gratification.

In manifesting our friendship to the cause of Christ we must lose sight of self, personal gain and sometimes comfort.

In life insurance, friendship to life insurance companies is purely for personal gain. I am afraid that this motive sometimes prompts some to show friendship to the Church. Is it not possible that some may be prompted to show friendship to a certain church because of the patronage in business that may be expected from its members? We dare say that this is possible, and that such expectancy would not be so inconsistent if, when the patronage is not so liberal as expected, the friendship to the individuals or the church would not be shaken and given over to enmity and spite.

In politics, friendship to the political parties is generally shown in order to gain notoriety. This spirit also is sometimes present in those showing friendship to the Church, and when they fall short of some of the honor or esteem which they think is due them, a spirit of jealousy and spite develops. Such manifest-

ation of friendship lacks sincerity and is not in harmony with that joyous saying of John the Baptist—"He must increase and I must decrease." We trust that those who are in the wave of colonizing, as well as all others, may be free from such impure motives in showing a spirit of friendship to the cause of Christ.

"Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face," is a declaration of Satan, but not a true statement of the friendship of the true child of God. Sad, however, is the fact that some lack that sincerity in their love to God to say with Job—"The Lord gave, and the Lord has taken away; blessed be the name of the Lord." Sincerity in our friendship to God, even when the hand of affliction is upon us and death enters our midst, does not separate us from a trust in God's power to that of familiar spirits. (Read Rom. 8:36-39.)

The spirit which prompts a friendship to the matrimonial state is often impure and sometimes for financial gain and can not, therefore, be sincere from a Scriptural standpoint, which is the only guide. Divorces are due to the insincerity with which the majority of people enter the matrimonial state of friendship. Why not always take the guide—"In the Lord" and save many a family from misery, brawls, woe and death? Are not many parents responsible for the lack of sincerity in friendship leading to and into this state. Possibly the church is not doing enough in the way of pointing out to its unmarried that virtue, purity and industry are conditions to consider in this connection, not beauty, fame, riches or accomplishments along unscriptural lines.

Many more conditions of friendship where true sincerity is lacking, might be mentioned, but we trust that these few will be the means of prompting at least a few to act out greater sincerity in their friendship in all phases of Christian fellowship.

New Holland, Pa.

LOVE VIII.

By Jacob Eby.

For the Gospel Herald.

Now we find Joseph in Egypt; but God still loved him, for he was an obedient child of God and of his earthly father, though Jacob lamented over him because of the thought that a wild beast had devoured him. But this was God's way of bringing about the preservation of God's people and the great deliverance which he was to bring to his people.

The Lord was with Joseph and he was a prosperous man. His master saw that the Lord was with him and made him overseer over all that he had. The Lord blessed the Egyptians for Joseph's sake. Now we find that the enemy was busy. Potiphar's wife tried to bring one

of the greatest sins upon Joseph and because of her untruthfulness Joseph was put into prison.

But the Lord was still with Joseph, and the prison keeper, seeing that Joseph was favored of the Lord, trusted all into Joseph's hands. The Lord prospered everything that Joseph did. This was undeniable proof of God's love for Joseph.

Joseph had interpreted the dreams of the chief butler and the chief baker, and just as Joseph had prophesied, the chief butler was restored to his place and the chief baker was hanged. Joseph had said to the chief butler that when it went well with him, he should remember him but the chief butler forgot and for two years Joseph was kept in prison.

Pharaoh dreamed a dream. Then the chief butler commenced to think about Joseph and told Pharaoh about him. Joseph was brought at once and interpreted Pharaoh's dream. There were to be seven years of plenty throughout all the land of Egypt and Pharaoh should store up in the seven years of plenty for these were to be followed by seven years of famine. And Pharaoh said to his servants, "Can we find such an one as this, a man in whom the Spirit of God is?" Now Pharaoh had such great love for Joseph that he made him ruler over all his house, next to him, ruler over all the land of Egypt. Joseph was 30 years old when he stood before Pharaoh.

All countries came to Egypt to buy corn of Joseph, because the famine was great in all lands. Jacob heard that there was corn in Egypt and sent his ten sons to buy some of it. The younger son, Benjamin, he did not send. Joseph's brethren came and bowed themselves down before Joseph. Now the dreams were coming before them. Joseph accused them of being spies, kept one of his brethren, and left the rest go back to their father, charging them not to come again without their youngest brother. And they said one to another, "We are very guilty concerning our brother." Their sins had found them out. There will always be a time when our sins will find us out.

(To be continued).

"LET PATIENCE HAVE HER PERFECT WORK"

By Samuel Esch.

For the Gospel Herald.

All persons in every vocation in life need to exercise patience. As one vocation differs from another, so are the trials of a different nature in many respects. But we believe it is God's will that we shall all be tried. For God has said in His Word, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7). But we are glad

for the promise, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way of escape, that we may be able to bear it" (I Cor. 10:13).

We have a Savior who was tempted in all points like as we, yet without sin, therefore he is able to succor them that are tempted.

If we murmur and complain because of the condition of things, this is anything else but letting patience have her perfect work; and when in this condition, we possibly say or do things which are not becoming and for which we must afterward repent.

"A soft answer turneth away wrath, but grievous words stir up anger" (Prov. 15:1).

We as a body of believers need to exercise patience toward one another, and toward our enemies, if there are such. Some one has well said, "In taking revenge, you are but even with your enemy. In passing over an injury, you are superior." Can we take it patiently when we are reproached or falsely accused? We must be entirely dead to sin and self, and wholly resigned to the will of God to be able to say with the apostle Paul: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong" (I Cor. 12:10).

God has great blessings in store for all who meet the conditions laid down in His Word, and are willing to endure the chastening of the Lord which for the present seemeth to be not joyous, but grievous; yet afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb. 12:11).

"Let nothing disturb thee, let nothing afflict thee,
All things are passing, God never changeth,
Who God possesseth in nothing is wanting.
Alone God sufficeth."

SECURITY

By Lizzie Mengle.

For the Gospel Herald.

In this age we hear a great deal about security. Business men want notes with good security, banks and trust companies want directors with good security, every one honors a man of good financial standing. Cities and towns pay more or less homage to such persons, in fact a great deal of hero worship is wasted here. But such security as Christ offers is indeed great security. Isa. 31:5 says, "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it." "He shall dwell on high: his place of defense shall be the munitions of rocks: Bread shall be given him; his waters

shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land afar off (Isa. 33:16, 17). Here is both temporal and spiritual security promised the Christian. What need to fear?

Does the world offer such gifts? When you enter sinful places or engage in Sabbath breaking, is there anything like security there? No, not even ease of conscience if you have Christian parents or teachers. But Christ says, "Peace I give unto you; not as the world giveth, give I unto you." No treasure in this world can buy that peace, but you may take it as a free gift from God. Do not turn your back on such an offer from such a friend. A young brother recently said in a sermon that before his conversion and after a night spent in sin he went home and trembled and could not sleep on account of his sins. Is that pleasure? No; it is the fruit of pleasure. The first sweet peace of a believer is a great taste of God's blessed promise, and every time we confess and forsake sin and try to live better, that same peace is in our hearts. If we go astray we lose it for a time. Remember the promise, "Be thou faithful unto death and I will give thee a crown of life."

Ephrata, Pa.

TYRANNY AND FOLLY OF MILITARISM

The miserable folly of the system of war which holds in terror the nations of the civilized world is evident in an article on "Australian Defense," by Dr. Burgess. Australia does not want to fight, has no thought of attacking anybody, but it is terribly apprehensive that Germany or Japan will some day pounce down on the coast, capture the unprotected cities, and burn them or demand a big ransom. Accordingly, first, Australia will build and command its own squadron, one armored and three unarmored cruisers, six destroyers and three submarines. How easily they would be captured if Japan or Germany were to send that way a really respectable fleet! Then these thirteen—yes, thirteen, vessels, will require 23,000 men to man them, taken out of productive industry, and supported in busy idleness at a cost of \$3,750,000 a year to be raised by taxation, while the thirteen vessels will hardly last ten years before they are obsolete or worthless. Then, next, Australia must create an army of militia, every male citizen of military age compelled to join it, and to give ten or twenty days every year to military training. Thus not only are the 23,000 men of the fleet taken out of the productive and taxpaying population, but from two and a half to three and a half weeks of working time is taken out of the year of the most active workers. But this is not all. The young boys in school are to train half an hour every day to

learn how to fight, and boys from fourteen to eighteen years of age will be organized in battalions and trained for sixteen days in the year, this to be increased after the age of eighteen. That is, boys are to be taught to be soldiers, fighters, to learn the military taste of war, and all out of fear of some other nation that is equally afraid that it will be attacked. It is a most unfortunate condition, utterly unchristian, but supposed to be a sort of national insurance, and therefore worth while. It is all a burden, a nuisance, a terror, an obsession; and the most important duty of statesmen is to see to it that it comes to an end, and speedily. Then our squadrons can go to the scrap-heap, and we can close military and naval academies and let the boys learn some productive industry, and spend our taxes for the public benefit.—The Friend.

BE THOU IN THE FEAR OF THE LORD

Prov. 23:17

Selected by Anna Reber.

"When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight,"
To be kept from all wrong when at home and abroad,
Live always as under the eye of the Lord.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal,
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure,
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book."

Whatever you write, though with haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing in the midst of your glees,
Sing nothing that His listening ears can displease.

Wherever you go, never go where you fear
Lest the great God should ask you—"How comest thou here?"
Turn away from each pleasure you'd shrink from pursuing
If God should look down and say—"What are you doing?"

Kalona, Iowa.

THE BAR ROOM

The Bar has a bank
You deposit your money, only to lose it.
Your time, only to lose it.
Your character, only to lose it.
Your health, only to lose it.
Your home comforts, only to lose them.
Your wife's happiness, only to lose it.
Your own soul, only to lose it.—Selected.

FINANCIAL REPORT

Mennonite Board of Missions
and Charities

March, 1910

For the Gospel Herald.

RECEIVED

Evangelizing

J. I. Leshner \$ 11.00
Cong. near Elida, O. 31.29

Total \$ 42.29

Chicago Missions

E. Union Cong., Ia. \$ 16.00

India

Wolftrap Cong., Va. \$ 3.50
Adam Hostetler 2.60
Mrs. Frank M. Herr 10.00
Salem Cong., Ind. 1.00
C. J. Bender 2.00
Evergreen S. S. near Ka-
lona, Iowa 8.00
E. Union Cong., Ia. 26.50
Fairview Cong., Mich. 57.29
Sarah A. Hostetler 1.00
P. K. Bomberger 4.00
Allensville (A. M.) S. S.
Pa. 13.24A. Luginbill 5.00
Mr. and Mrs. B. L. Charles 15.00
Sterling, Ill., S. S. 20.07
Levi Martin 5.00
C. P. Becker 60.00
Surry Cong., N. D. 2.00
Salem Cong., Ind. 12.00
J. H. Eigsti 15.00
Henry V. Albrecht 15.00
J. J. M., Ia. 10.00
Belleville S. S., Pa. 15.00
N. Schertz and Sons, 30.00
Y. M. C. A., Goshen
College 45.00
Y. W. C. A., Goshen
College 30.00Primary and intermediate
girls Harmony and Roanoke
S. S., Ill., by working with
ten cents each 20.00
A friend 2.00
J. F. Brunk & wife 250.00
Zion Cong., Ore. 11.50
Scottsdale Cong., Pa. 19.50
A Brother 8.16
A sister, Spring City, Pa. 15.00
Two sisters 1.00
A. L. Eshleman & wife 25.00
Leetonia Cong., O. 33.95
John J. Troyer & family 75.00
Elkhart Cong., Ind. 21.05
A Brother, Hydro, Okla. 5.00
D. P. Springer 15.00
Mission Friends 5.00
Emma Cong., Ind. 22.42
J. O. Yoder 25.00
Souderton, Pa. 19.86
Martins Creek Cong., O. 29.00
Union S. S., Ill. 30.05
Pleasant Grove S. S., Ill. 9.71
Amos Roth 10.00

Total \$1061.40

Fort Wayne Mission

Salem Cong., Ind., \$ 10.00
A. R. Miller 1.00

Total \$ 11.00

Kansas City Mission

A. Luginbill \$ 2.00

Old People's Home

A Sister \$ 5.00
Scottsdale Cong., Pa. 14.00
John Aman 1.00
East Union Cong., Ia. 17.26

Total \$ 37.26

Orphans' Home

D. P. Springer \$ 5.00
Scottdale Cong., Pa. 9.25

Total \$ 14.25

General Fund

Middlebury Cong., Ind. \$ 5.23
Fairview Cong., Mich. 8.70
Bowne S. S. Mich. 15.15
Forks Cong., Ind. 18.15
Scottdale Cong., Pa. 5.75
Elkhart Co., per H. Weldy 4.50

Total \$ 57.48

Armenia

Mrs. Louis Miller \$ 1.00

Annuity

Interest \$ 55.00

Welsh Mt. Mission

Scottdale Cong., Pa. \$ 1.00

Altoona Mission

Scottdale Cong., Pa. \$ 21.75

EASTERN TREASURER

S. H. Musselman, New Holland,
Pa.

India Mission

Rebecca Burkhard \$ 5.00
Kinzer S. S. 10.00
Bowmansville Mission
Friends 104.02
J. B. Reist 2.75
Wm. A. Shutt 5.00
Maple Grove Cong., 8.75
Lancaster Cong. 11.50
Lancaster S. S. 30.01
Lancaster S. S. Classes 7.94

Total \$ 184.97

India Orphans

H. E. Metzler & wife \$ 15.00
Lizzie Doner 17.00

Total \$ 32.00

Welsh Mt. Mission

S. S. Kraybill \$ 10.00
Elam Horst 10.00
B. F. Charles 10.00
Solomon Good 14.00
James 1:17 26.45

Total \$ 70.45

Philadelphia Mission Building

James 1:17 \$ 3.00

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India

E. Fairview S. S. Neb. \$ 20.60
La Junta, Colo. 10.00
Jacob Brenneman 5.00
V. L. Roth 1.00

Total \$ 36.60

General Fund

W. Fairview S. S. Neb. \$ 44.95

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India

Mrs. John Snyder \$ 5.00
Wideman S. S., Ont. 33.56
Jacob Woolner 3.00
A Bro., Latchars Cong. 10.00

Total \$ 51.56

LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.
639 W. 18th St.
A Sister, Ohio \$ 2.00A Bro., Pa. 5.00
Visiting friends 3.00
Bro. Brenneman, Ia. 1.00
Bro. J. Y. Yoder, Ia. 1.00
Rent 12.00
Bro. Myers, Sask. 1.50
Reuben Thut 4.00
Goodfield S. S., Ill. 8.70
Bro. Ringenberg, Ind. 1.00
P. D. Steiner 5.00
Bro. Lehman, Sask. 2.50
Sister Stoltz, Chicago. 1.00
J. J. Summers 5.00
J. C. Springer 5.00
Tiskilwa Cong., Ill. 47.56
Lena Conrad 1.00
Rufus Kulp .50
Metamora Friends (for
rent) 45.00
Myrtle & Irene Springer .50
Minn. & Neb. Conf. 25.00
Mission Friends 5.00

Total \$ 182.26

(New Building)

Salem Cong., Ind. 10.00
Bro. Bechtel (Phila.) 100.00
Cullom Cong., Ill. 375.00

Total \$ 485.00

Fort Wayne Mission

B. B. King, Supt.

1209 St. Mary's Ave.

Bro. Slabach, Ont. \$ 10.00
Bro. Augspurger, Ind. 2.00
Class No. 6 (A. M.) Nap-
panee, Ind. 9.70

Total \$ 21.70

Kansas City Mission

C. A. Hartzler, Supt.

200 S. 7th St.

Crystal Springs Cong.,
Kans. \$ 13.00
Urie Kanagy 1.00
Frank Kropf .50
Rent 19.00
C. Kauffman 1.00

Total \$ 34.50

Canton Mission

P. R. Lantz, Supt.

1934 E. 8th St.

E. Bowen \$ 4.50
D. Bowen .50
Bro. Stephen 2.00
Bro. Revill 2.00
Bro. Weimer 1.00
Mary Brubaker .50
Joel Wise 10.00
A Brother 2.00
Mary Hostetler 1.50
Walnut Creek Cong., 10.00
Sugar Creek Cong. 10.00
John Becher 1.00
Mrs. J. Eshleman .25
Henry Horst .25

Total \$ 45.50

Toronto Mission

J. I. Byler, Supt.

1368 Danforth Ave.

Silas Bowman \$ 1.00
Daniel Slabauch 10.00
Mrs. Brotherson 1.00
Gift of a motorman 1.00
A Brother 1.00
A Sister 1.00
Mrs. C. C. Cressman 2.00
H. Groh 10.00
Mosa Cong. 5.65
Mrs. Shoemaker .25
Vineland Cong. 13.19S. S. Collections 2.97
Freewill offerings 2.82
A friend .25

Total \$ 52.13

Sanitarium

S. S. Stalter, Treas.

La Junta, Colo.

Hospital Fees \$129.66
J. W. Ropp 75.00
Clara Brubaker 2.00
O. C. Frantz 2.50

Total \$ 209.16

Old People's Home

W. H. Miller, Supt.

Marshallville, Ohio

T. J. Reesor \$ 12.00
Francis Bickel 25.00
Sarah Johnson 12.00
Sycamore Cong., Mo. 17.30

Total \$ 66.30

Orphans' Home

A. Metzler, Supt.

West Liberty, Ohio

B. F. Plank \$ 8.00
Maggie Cunningham 8.00
Ada Ashenfelter 2.00
Leona Conner 7.00
Sarah Amstutz 1.00
Auditor Putnam Co., O. 26.00
E. Miranda 2.00
Bess Jerome 6.00
J. H. Bishop 10.00
Sarah Jones 20.00
Josie Young 7.00
Sister, Wakarusa, Ind. 5.00
Jno. W. Hess 1.50
Gillie Runkle 8.00
Brotner, McVeytown, Pa. 2.50
Ella Detweiler 1.00

Total \$ 115.00

American Mennonite Mission

Dhamtari, C. P. India

Doylestown Cong., and
S. S., Pa. \$ 20.00
Sycamore Grove Cong.,
Mo. 45.00

Total \$ 65.00

PAID

Chicago Missions

Home Mission

General \$ 60.38

Gospel Mission

General 56.75

Rescue Mission

General 29.95

Total \$ 147.08

Fort Wayne Mission

General \$ 77.78

Kansas City Mission

Charity \$ 15.16

General 72.86

Total \$ 88.02

Canton Mission

Rent \$ 26.00

General 19.07

Total \$ 45.07

Toronto Mission

Rent \$ 32.00

General 64.01

Total \$ 96.01

Old People's Home

General \$ 124.49

Orphans' Home

General	\$ 128.09	Pleasant Valley Cong.	1.00	Pleasant Valley Cong.	1.60	Miscellaneous	
Sanitarium		Milan Valley Cong.	.25	Spring Valley Cong.	8.16	La Junta Cong.	5.12
Charity Patients	\$ 233.44	Roseland Cong.	.15	West Liberty Cong.	7.00	Pleasant Valley Cong.	1.25
Running Expenses	185.49	Total	1.40	Milan Valley Cong.	1.50	Spring Valley	13.60
General	333.00	Home Support		Roseland Cong.	2.25	West Liberty Cong.	5.00
Total	\$ 518.49	La Junta Cong.	5.75	Total	21.51	Roseland Cong.	4.01
India		Pleasant Valley Cong.	1.00	Kansas City Mission		Total	28.98
Sunderganj	\$ 550.00	Spring Valley Cong.	.75	La Junta Cong.	.50	India Orphans	
Rudri	450.00	West Liberty Cong.	3.50	Pleasant Valley Cong.	8.85	Pleasant Valley S. S.	7.79
Balodgahan	129.00	Milan Valley Cong.	1.25	Spring Valley Cong.	11.20	Roseland S. S.	18.78
Evangelistic	90.00	Total	12.25	West Liberty Cong.	7.50	Total	26.57
General	50.00	Home Mission		Milan Valley Cong.	1.75	India Mission	
Total	\$1269.00	La Junta Cong.	2.00	Roseland Cong.	3.50	Pleasant Valley S. S.	1.93
Evangelizing	\$ 10.00	Pleasant Valley Cong.	.10	Total	33.30	La Junta Cong.	3.50
General Mission	1338.34	West Liberty Cong.	3.00	Old People's Home		La Junta S. S.	11.83
Welsh Mt. Mission	71.00	Spring Valley Cong.	1.25	La Junta Cong.	1.25	Fairview S. S.	5.45
Russian Poor	3.00	Milan Valley Cong.	.50	Spring Valley Cong.	1.85	Pleasant Valley Cong.	24.50
Phila. Mission	5.00	Total	6.85	West Liberty Cong.	4.70	Spring Valley Cong.	47.25
Medical Mission	25.00	Evangelizing		Milan Valley Cong.	1.75	West Liberty Cong.	32.00
G. L. Bender, Gen. Treas.		E. Holbrook Cong.	13.51	Roseland Cong.	1.25	Milan Valley Cong.	6.25
Elkhart, Ind.		La Junta Cong.	1.00	Total	10.80	Roseland Cong.	37.10
REPORT		Pleasant Valley Cong.	1.10	Orphans' Home		Total	169.81
Kans.-Nebr. Mission Board for		Spring Valley Cong.	3.20	E. Holbrook Cong.	.50	Tract Fund	
March, 1910		West Liberty Cong.	4.00	La Junta Cong.	.25	Pleasant Valley Cong.	.25
		Roseland Cong.	6.50	Pleasant Valley Cong.	3.00	Grand Total	\$353.89
		Milan Valley Cong.	1.50	Spring Valley Cong.	1.95		
		Total	30.81	West Liberty Cong.	2.00		
		Chicago Missions		Milan Valley Cong.	1.75		
		La Junta Cong.	1.00	Roseland Cong.	2.00		
		Total		Total	11.45		

For the Gospel Herald.

Incidentals

Married

Trissel—Trissel.—John H. Trissel of Steamboat Springs, Colo., and Sister Lillie F. Trissel of near Dale Enterprise, Va., were joined in matrimony April 24, at the home of the bride's brother near Mt. Clinton, Va., by G. S. Hanleiter.

Kreider—Irvin.—On April 14, 1910, at the home of Bishop Noah Landis at Neffsville, Pa., Bro. Peter W. Kreider of Ephrata, Pa., was married to Sister Elsie Irvin of Brunnerville, Pa. May God bless and prosper their journey through life.

Obituary

Goldsmith.—Lydia Goldsmith was born in Canada, April 12, 1828, died at Wayland, Ia., April 15, 1910; aged 82 y. 3 d. She united with the Amish Mennonite Church in her youth, and remained faithful unto her end. She leaves to mourn her departure four brothers and three sisters. Services were conducted at the Sugar Creek church near Wayland, Ia., in German by Daniel Graber, text II Cor. 5:1-5, and in English by Simon Gingerich, text, I Peter 1:3.

Desmond.—Arthur Desmond was born June 6, 1909, in Chicago, Ill. Forsaken by his mother and neglected, he fell into the hands of our mission workers on 26th street and by them was placed into the Orphans' Home at West Liberty, Ohio, when three months old. Recently he took the whooping cough which was complicated by pneumonia and his spirit departed April 24, 1910. His age was 10 m. 18 d. On the 26th services were held at the Home, conducted by B. B. Stoltzfus, and his body laid to rest in Fairview cemetery.

Riddle.—Wilhelm Riddle died at the home of his daughter near Amberly, Va., April 18, aged 77 y, 3 d. He, like many others, delayed the most important work till a short

time before his death, when he became alarmed about his condition, feeling then that the Lord's business required haste, he was received into the Mennonite church by baptism. Funeral services were conducted at Weaver's Church on the 20th by A. B. Burkholder of the Mennonite Church and A. W. Andes of the Christian Church, from Eccl. 9:10, after which his body was interred in the cemetery near the church.

Bell.—Sarah Bell of near Harrisonburg, Va., died of tuberculosis in Washington, D. C., April 12; aged about 63 y. She had been a member of the Mennonite Church about 40 years. She had been visiting her daughter in Washington for several weeks, wrote a letter home a few days before her death, stating she was well and having a nice time. She boarded a trolley car, took a hemorrhage and died in quite a short time. Her body was conveyed to the home of her son near Harrisonburg, where funeral services were held on the 14th by Lewis J. Heatwole, assisted by G. Wilson of the Presbyterian Church, from Matt. 13:43, after which her body was laid to rest in the Harrisonburg cemetery.

Mast.—Isaac H. Mast was born in Holmes Co., O., Feb. 4, 1811. He moved with his parents to La Grange Co., Ind., in 1864. Here he united with the Amish Mennonite Church, in which he was an earnest worker until death. He was married to Mary A. Lantz of St. Joe Co., Mich., Feb. 20, 1878. They had five sons of whom two died in infancy. For a number of years Bro. Mast suffered from the results of a "slow heart." For months at a time it did not average more than forty beats per minute, at times getting as low as 25. On April 13, 1910, he ate dinner as usual, then walked to the barn and returned in the course of an hour. He sat down in the rocker to rest, and soon expired. His age was 59 y. 2 m. 1 d. He leaves a wife, three sons, two grandsons, two brothers, and many other relatives and friends to mourn his departure. Funeral services at the Maple Grove Church near Topeka, Ind., by A. J. Yontz and J. S. Hartzler from II Cor. 5:1.

Hunsberger.—William E. Hunsberger was born in Montgomery Co., Pa., July 13, 1864; died Mar. 28, 1910, in Souderton, Pa.; aged 45 y. 8 m. 15 m. He was of a quiet disposition, but he neglected salvation until a few days before he was taken sick of congestion of the brain he expressed a desire to unite with the church. But as the sickness had taken such a strong hold, he requested to be baptized at once. Bro. Jonas Mininger was called, and on Good Friday he was baptized. His only desire then was to have Christ, and no longer his former associates—the members of the "Odd Fellows" Lodge. Another example to prove that the lodge is insufficient when death draws nigh. He was unmarried, leaves father, three brothers, and one sister. Funeral services were conducted at the home by Bro. Michael Moyer, at the church by Bro. Jos. Ruth assisted by Bro. J. C. Clemmens. Text, "I have finished my course."

Helmuth.—Fanny Helmuth of Millersburg, Ohio, died at the home of her sister, Mrs. Fred Miller, April 20, 1910. Her age was 27 y. 6 m. 28 d. She was sick only a few hours, but was ready to go to her home above, as she realized that Christ had pardoned all her shortcomings. She was a faithful member and worker of the Amish Mennonite Church. She leaves to mourn her departure, mother, five brothers, two sisters and a host of friends. Funeral was held at the Martins Creek Church on Sunday by Fred Mast and S. H. Miller. Interment was made in the church cemetery.

Myers.—Henry L. Myers died at the home of his son-in-law, T. S. Schwager, at Rheems, Pa.; aged 59 y. 6 m. 7 d. He united with the Mennonite Church about 30 years ago. He is survived by his wife and 11 children; 4 children preceded him to the glory world.

Funeral was held Wednesday morning at Risser's Church. Services conducted at home by Samuel Oberholtzer, at church by Bish. John Ebersole and Simon Landis. Text, I Pet. 1:24, 25.

Items and Comments

Bjornstjerne Bjornson, the most eminent author of Norway died April 26, at Paris.

Immigration officials are preparing for the gratest May influx of homeseekers ever recorded in the books at Ellis Island.

Tufts College in Massachusetts has decided to discontinue its co-education and build a separate college for girls.

A \$3,000,000 skyscraper, thirty-nine stories high, is to be erected in New York city for the Bankers' Trust Co.

Oranges unusually thin-skinned and sweet, are being successfully grown in a new orange district in Arizona.

The increase in the value of farm products during the past twenty years in the United States is placed at \$6,300,000,000.

To insure a "safe and sane" Fourth of July, citizens of Hamilton, Ohio, bought out the stock of local dealers in fireworks.

To get rid of pests that kill trees the State Forester of Massachusetts asks an appropriation this year of \$165,000 to suppress the gypsy and browntail moths and \$100,000 for the destruction of the elm leaf beetle.

The four men who have been climbing Mt. McKinley, in Alaska, the loftiest peak on the continent, 20,464 feet, report that they reached the summit on April 3. They found no traces of Dr. Cook, who claimed to have been there in 1906.

The German postal service is carrying packages for one-third of a cent a pound from one end of Germany to the other side of Austria-Hungary, including parcels up to one hundred pounds. The success of this enterprise has encouraged the belief that a parcels post would be found profitable in this country, legislation for which has been proposed at Washington.

Another source of national wealth has been found, this time near Murfreesboro, in Arkansas. It is a diamond mine, the producing value of which is yet to be learned, but from which 700 diamonds of good quality, varying in size from chips to six and one-half carats, have been taken. The owners are installing \$200,000 worth of machinery.

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 13, 1910.

A full attendance is always desired.

The most convenient railroad station is Oyster Point, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Shenk, Denbigh, Va.

An effort is being made from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark Co., Ohio, May 19, 20, 1910. Members of

Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

Those expecting to stop off at Maximo will please notify in advance Bro. Eli Becher, Maximo, Ohio, R. F. D. No. 1, of their coming.

Those coming to Rome Crossing as directed, should notify Bro. John J. Krabill, Louisville, Ohio, R. F. D. No. 3.

Those stopping off at either New Berlin or Canton should notify Bro. C. N. Miller, Canton, Ohio, R. F. D. No. 2.

All persons expecting to receive mail during this conference should have same addressed Louisville, Ohio, R. F. D. No. 3, c-o Jos. H. Krabill, Box No. 2, and prompt delivery will follow.—J. A. Liechty.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Ohio

The Lord willing, the Annual Mennonite Conference of Ohio will be held at the Martin Church near Orrville, Wayne Co., Ohio, May 26 and 27, beginning at 9:30 A. M. A cordial invitation is extended to bishops, ministers, deacons and all lovers of the work of the Lord to meet with us in this conference. Those coming by rail will stop at Orrville, on P. Ft. W. and C. R. R. or Wabash R. R. Notify Michael Horst or Wm. Shoup of same place. Come to help and be helped.

I. J. B.

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

Indiana-Michigan, A. M.

The Indiana-Michigan A. M. Conference will meet with the Middlebury Congregation, June 2 and 3, 1910. You are invited to be present. If coming from a distance, you will find it convenient to come by way of Goshen, Ind. Trains leave Goshen for Middlebury at 8 A. M. and 4 P. M. For further information address D. J. Johns, Mod., Goshen, Ind., or S. E. Weaver, Sec., Goshen, Ind.

NEBRASKA S. S. CONFERENCE

The fourth Annual Nebr. Sunday school Conference will be held at Salem Congregation near Shickley, Fillmore Co., Nebr., on May 26 and 27, 1910.

Everybody cordially invited.

By Committee.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Orrville, O., on Tuesday and Wednesday, May 24 and 25, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will also be given to the discussion of live mission subjects. The Mission sermon will be preached on Monday evening. All members of the Board of Trustees are expected to be present at the meeting, and all who are interested in the mission and charitable work of the Church are cordially invited to meet with us.

M. S. Steiner, Pres.

J. S. Shoemaker, Sec.

There will be a meeting of the Mission Committee of the Mennonite Church in Orrville, Ohio, on Monday, May 23, at 9:30 A. M. Let every member of the Committee be there on time as there are some important matters to be discussed before the meeting of the Board. Volunteers for mission work desiring to meet the committee should call at the same place at 1:00 P. M.

D. J. Johns, Chairman.

When the burden of sin rolls off the heart a celestial peace enters the soul.—B.

Christ is no respecter of persons; He will expose the sins of the great just as well as those of the humble.—D. H. Bender.

As knowledge is gotten by hard study, and wealth by hard labor and economy, so faith is gotten by practice and toil.

—H. C. Morrison.

Every phase of the life of Jesus is an open book for every man.—A. W. Hodder.

"Write it on your hearts that every day is the best day of the year."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, MAY 12, 1910

No. 6

EDITORIAL

Righteousness exalteth a nation: but sin is a reproach unto any people."

Distrust and lack of charity furnish a fruitful ground for misunderstanding and strife.

"**He that is slow** to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Love and hatred are both warming, but one reminds us of the warmth around the Throne while the other is a foretaste of the heat from the everlasting flames.

The mightiest conquest ever made is the conquest of self. No one can be a true conqueror until self is on the cross and Christ the mighty conqueror reigns in the heart. Herein lies the secret of the overcoming life.

Liberty means different things to different people. To some, it means license to revel in sin; to others, it means opportunity to live to the glory of God and the good of fellow-men. One is the liberty of lust; the other is the liberty of the Gospel.

James gives important advice when he says, "Let every man be swift to hear, slow to speak." A good listener who is slow to express himself until he is fully convinced that what he says is right, is, as a rule, well informed, level-headed and useful as a counsellor and as a worker.

John Wesley's advice on the money question was, "Make all you can, save all you can and give all you can." The first part of this advice is zealously kept by the world today, although we hear most about the latter. Perhaps the second advice is in greater need of being kept in view than any of the others, for if we are thoroughly impressed with the importance of saving that we may have

to give it makes the task of giving so much easier. We give enough; but the trouble is, we give too much of it to ourselves.

Eve was the first person to accept the idea that it is good to taste of evil that we may know what it is. Notice where she got her suggestion and what the results were. We often think of this when people tell us that it is a good thing to go into theatres, ball rooms, gambling dens, and other dens of vice that we may be able to testify against them intelligently. Where is the man so foolish as to advocate taking poison that we may warn others not to take it? Yet that is what some people do in connection with spiritual poisons.

"**I was zealous** for Zion," is the message which God through Zechariah sent to the children of Israel. Every child of God should imitate His example. Burdened for the prosperity of the Church, there is no question as to our faithfulness in loyalty and service. Indifferent as to the condition of the Church, we are sure to desert the cause when trials or Zion," should be the testimony of us all. opposition come. "I am zealous for

When the average daily paper publishes such things as prize-fights, sporting news, murder trials, divorce cases, saloon brawls, etc., only as items of disagreeable news, discontinuing the baneful practice of giving such things notoriety by means of sensational head-lines and fascinating stories, we may expect a marked improvement in the morals of the nation. The printed page of the public newspaper is but a photograph of the public mind and conscience.

If you would know something of the power of the tongue, think of its use in pulpit, home, society and the business world. If you are fond of appealing to imaginations, think of results if all tongues in the world would keep still and there would not be one single word ut-

tered for one year. If you would know how much importance God places on this subject, read what the Bible has to say about the tongue and its use. Compared with its size, there is nothing on earth so powerful as the tongue. Since the tongue is but an appendage to character, how important it is that our characters are shaped according to God's will and the power of the tongue used to His glory.

A brother sends us a news item telling of a letter received by Congressman Greist of Lancaster, Pa., urging him to have a law passed compelling Mennonites to discontinue the salutation of the holy kiss. The petition was sent to the wrong place. Until Congress is authorized by high heaven to revise the Bible, we suppose that Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26 and I Pet. 5:14, will stand, and Christian people may continue the privilege exercised by Paul and his companions as mentioned in Acts 20:36-38. Yet we must respect this man's position more than we do the position of higher critics who take the liberty to emasculate the Bible even without congressional authority.

The unpardonable sin will doubtless be discussed next Sunday by all classes, from the ripest Bible scholars to beginners in the work. Let superintendents, teachers and scholars read all on the subject they can find and tell each other what they found. There being so many mistaken ideas concerning this sin, there is here an opportunity for teachers to do some effective work. Not only should the awfulness of the sin and the danger of committing it be impressed upon the minds of all people, but let the truth be brought home to all the unsaved that all sins, small or great, if not repented of in the day of grace, become unpardonable sins in eternity. For example, read the story of Dives. There is but one sin which can not be forgiven in this world; there is no sin which can be forgiven in eternity.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOD, THE EVERLASTING

"Because thy loving-kindness is better than life, my lips shall praise thee."
—Psa. 63:3.

When trials beset me
I praise the Most High;
He doth not forget me
When dangers are nigh;
My burdens He shareth
That others may see;
My crosses He beareth
In mercy for me.

He teacheth my spirit
The ways of the word;
He telleth the merit
Of Jesus my Lord;
He sings of the sweetness
He hath for His own—
The perfect completeness
His grace maketh known.

There is no true gladness
But that He doth send;
There can not be sadness
If He is my friend
And on Him relying
All ills I endure:
So, living or dying,
My soul is secure.

The years of the mortal
Are pregnant with pain;
I strive for the portal
Of freedom again;
I trust though in blindness,
To win out in strife,
For His loving-kindness
Is better than life.

—Selected.

ARE WE PENTECOSTAL CHRISTIANS?

By H. H. S.

For the Gospel Herald.

The Bible explains four different stages in the Christian life, yet all these may be found in one person—Christ Himself. "Dead," "quickened," "raised," and "made to sit in heavenly places" (Eph. 2:5, 6); or cross, tomb, resurrection and Pentecostal life. Now we want to consider this subject from a Gospel standpoint.

1. Who are cross Christians? All those who are occupied with Christ's suffering and death. They know their sins are forgiven, but are not always happy (Matt. 28:5).

2. Tomb life.—All those who see Him in the tomb, the place where He was buried (Luke 24:5). They have life but no liberty (Jno. 20:5), are very often doubtful, look unto themselves very often and lead up and down lives. They are yet carnal, babes in Christ (I Cor. 3:1, 2).

3. Resurrection life.—Those who are dead to sin (Rom. 6:2) and who enter

into rest (Heb. 4:3). People sometimes want to do His will, but do not yet fully yield their will to Him and are not yet willing to do, or be anything for Christ; to sit or be sat upon. If we search ourselves according to the Bible we will know just where we are.

4. Pentecostal, or the more abundant life. We find it called strong life (Phil. 4:13); fruitful life (Jno. 15:16); powerful life (Acts 1:8); victorious life (II Cor. 2:14); satisfied life (Phil. 4:12); rejoicing life (I Pet. 1:8). Why are there so many ice-cold members in the churches of today? Why are sermons so dry and people fall asleep over them? Why does the mission cause suffer for want of means to carry out the work? Why do some preachers get tired of preaching? Why do not people love the Bible more and get spiritual food out of it? Why is so little said of Christ in conversation? All because of want of Pentecostal power. We have an instance in the Bible in Mark 16:15 where Christ commands His disciples to go and preach the Gospel, but in Acts 1:4 they were told not to go, but to tarry until they had received power from above so as to be enabled to preach the Gospel. Even when Christ was here on earth He sent His disciples out, having given them a special power for the time being. If we have this Pentecostal life we will bear bold testimony for Christ, in both action and deed, as we learn in Acts 2. Peter was once cowardly Peter, but now a bold giant, standing before thousands and delivering the truth of the cross. Are we of such that will stand firm for Christ even when the world proposes that which is not in harmony with the Bible? In living there was unity in the primitive Church (Acts 2:44). There was voluntary giving (Acts 2:45). There was no forcing about it as they were filled with the Spirit. There was no craving for earthly possessions. It became natural for them to give; thus it should be with us, then there would not need to be so many collections. They lacked nothing, having all they needed. If any of God's work suffers from want of means, we may be sure it is not God's fault, but man's (Phil. 4:19).

If we are Pentecostal Christians we know God's will. His will is the work and not the work His will.

Their witness was powerful (Acts 4:32). Not afraid of their lives, they were ready to go to prison sooner than to cease giving their testimony to the saving power of Christ. How much are we willing to do? Do we bear testimony of our salvation by both word and deed? They praised God in singleness of heart (Acts 2:46, 47). Praising does not merely mean making a noise but begins in the heart, and comes out in the power of the Spirit (I Cor. 14:15). Are we praising people of this kind? If not, we should be.

About 3,000 souls were added. Rulers were obedient to faith. Soul-winning was the principal result of this Pentecostal power, and as we are in a time of

free grace, in the Holy Spirit dispensation, let us be doing at least a little something toward the winning of souls. It may be in action or deed or in giving some of our means to the needy. Remember the great commission. As we have therefore opportunity, let us do good.

Elverson, Pa.

LIGHT AND DARKNESS

By D. E. Plank.

For the Gospel Herald.

In the beginning the earth was a chaos of matter—"without form and void." Natural things were now brought into existence, but all was yet darkness. Then God created light, and He perceived that the light was good and He divided the light from the darkness. (Note, the Bible, not geology is our authority for these remarks.)

This typifies God's plan with reference to spiritual light. God is indeed light and in Him is no darkness at all. Light and truth go hand in hand, for truth glories in light. Throughout the ages since the advent of man, God has held up the light so that men might see. Through Noah, Abraham, Moses, David and many others, including the prophets, was the light proclaimed till finally the Light Himself came down from heaven's throne to dwell among men for a time.

Jesus was the true light of the world. He taught the way of truth and salvation unto all people who were willing to listen to Him. He had nothing to hide, for He was not ashamed of His mission. Through Christ's teaching and works many were led to believe on Him and they in turn became teachers of His doctrine. They were the lamps through which He could shine. So down through the centuries the true followers of Christ have ever been the only real light of the world. These lights became dim at times, scarcely emitting any rays that the world could see, but this was not that the source of light had become exhausted, but absolutely because the lamps were not kept trimmed and filled with oil, hence the world was left to grope in spiritual darkness.

But this condition is not distasteful to the sinful world, for "men loved darkness rather than light, lest their deeds should be reproved." The blinded sinner does not usually seek the light. He must be sought. But after his blindness is removed, then will he diligently seek the light. "For every one that doeth evil hateth the light, neither cometh to the light, because their deeds were evil." No wonder they love obscurity, for though they delight in evil yet are they ashamed of it and realize that the harvest will be in accordance with the seed sown.

Many of the present day who love darkness bind themselves with an oath (as did those who desired to destroy Paul) into organizations with more or less evil intentions. No doubt some good

is accomplished by these orders, but why the secrecy? Why the oath? Why the meetings at night behind locked doors? "This is your hour and the power of darkness." "In secret have I said nothing." These orders consist of farmers, business and professional men and even so-called ministers and teachers of the Gospel, yet God divided the light from the darkness. We cannot represent both. Let us therefore "walk in the light as he is in the light," for how else can we expect that the blood of Jesus Christ will cleanse us from all sin?

In our towns the electric wires connect the power plant with the various street lamps. Should a wire become severed the lamps which would be thus disconnected would immediately cease to shine. In this case the darkness would not be the fault of the source of the light but the severed wire. So with our connection with God. There is ample power but we must keep hold of His hand, walking in the light which He furnishes because we cannot reflect that which we do not ourselves possess.

In this enlightened (?) age there are many kinds of lights shining; even Satan himself appears as an angel of light. Many are attracted by the brilliant glare sent forth by these lights of various hues, but "believe them not." There is only one true light, and He changeth not. His word abideth forever. May we keep our lamps trimmed with the globes unspotted so that the Light may shine clearly through us.

In the world to come light and darkness will again manifest themselves. In heaven "there shall be no night there, and they need no candle, neither the light of the sun; for the Lord God giveth them light." A brighter picture than the opposite destiny. "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Which do we prefer, light or darkness? Those who have not received the light into their heart should apply to the Master at once. Everything is installed free to rich and poor alike, except that we present our bodies, and in fact our whole being, as a living sacrifice. This is really a pleasant service and a most reasonable one when we consider the untold benefits to be derived therefrom.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

Belleville, Pa.

NOMINAL CHRISTIANS

Sel. by John L. Stauffer.

Do you say, "The Church is not persecuted, and does, even now, enjoy comparative peace?"

We answer, It is because the professing Church (and by this we include Roman Catholics, Greeks and all nominal Christians—in all perhaps 400,000,000) has conformed so largely to the world, that the world has little, if any, controversy with her.

Of what avail to God are nominal, cold-hearted, world-conforming Christians? He wants a separate and holy people, and the command is, "Come out and be ye separate" (II Cor. 6:14-18).

We believe that the *birds of the air* and the *leaven* in the parables of Matthew 13 represent the children of the wicked one, or hypocrites, which have lodged in the Church and the false doctrines which have crept in and so pervaded the professing Church that it has, in the main, become merely formal and nominal.

God wants zealous Christians, in whom the Word of Life shall burn as it did in Jeremiah's bones. And is not the number of these *few*, even today?

The professing Church is luke-warm, and, we fear, almost ready to be spewed out of the Master's mouth. But, thanks be unto His name, there are those who are rebuked and chastened, and who are buying gold and white raiment and anointing their eyes that they may see, and who will overcome and sit down with Christ in His throne. Rev. 3:14-22.—W. E. B.

Spring City, Pa.

ACQUAINTANCE WITH HIM

By George J. Lapp.

For the Gospel Herald.

Again the next day John stood, and two of his disciples; and looking upon Jesus as he walked he said, Behold the Lamb of God. Then Jesus turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi (which is to say being interpreted Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt and abode with him that day, for it was about the tenth hour.—Jno. 1:35-39.

The voices of the prophets had been hard for ages past telling of the coming Messiah. Moses saw Him as a prophet like unto himself. Isaiah saw a meek and lowly One who had no form nor comeliness, and who was despised and rejected of men. The weeping prophet saw Him as the Lord our righteousness. Others foretold an age in which peace should reign. Though these disciples knew all this and were looking for the Sun of righteousness who would rise with healing in His wings, yet they needed a—

First Acquaintance.—They had in their hours of earnest devotion drank of the living water, but now they are coming in direct contact with the fountain-head. They no doubt had often seen Him in the home of Joseph, but now He is represented to them in such a new way that they must be directed to Him by one who knows His mission and fully realizes that before him stands the Savior of mankind.

A historical knowledge of Christ does not suffice. Many a one has tried to reform his own life and has failed. He may have confessed to know Him and perhaps yielded obedience to His com-

mands. We may do all He says; we may perform all the virtuous deeds which are included in the category of Christianity; we may conform to all the rules and regulations of the most conservative body of believers, and yet we may not have made the proper acquaintance with the Lamb of God which taketh away the sin of the world. We need to know Him as our personal Savior.

But what does this first acquaintance mean? Note the question to Him! "Where dwellest thou?" How many times it is asked in this world, and with as many motives. When we remember the mother of one of these two disciples afterward praying Him to allow her two sons to sit one on the right hand and the other on the left when He comes into His kingdom, we almost fear that ambition to become members of His royal court might have been one reason for their following Him at this time. The Savior knowing their hearts did not answer their question but said, "Come and see." Had He told them as He afterward did that "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," they might have halted. They came and dwelt with Him. They did not taste of the viands of an earthly royal board, but they tasted of His deep love for the souls of men and saw the inmost throbbings of the Savior's heart. They forgot all fancies of high estate or princely power and saw in Him the Son of God whose kingdom of love is not of this world.

What changes were wrought in them! This first acquaintance had planted within them a strong desire to know more of Him. They realized in Him the genuine. What awful disappointments follow in the wake of those who make great displays of knowledge, great pretenses of piety, and great readiness for teaching, who may even succeed in drawing after them throngs of people who have come under their hypnotic power but who reveal in their private lives shallowness or lack of real sincerity. The pleasures of their first acquaintance were increased by—

Closer Acquaintance by Fellowship.—The knowledge of Christ's mission and of His love for humanity was not sufficient. The story is told of a certain town near which was placed the statue of a man who had been a great blessing to the community. It was rumored that another would rise to take his place. A certain boy frequented the spot where the statue was placed and from gazing on the statue and studying the life of the one whom it represented there came into his mind a strong desire to become great and good like that man. He became the one who was foretold. If a stone face can influence a life, what cannot the face of the living Christ do for those who seek closer acquaintance by fellowship.

(To be concluded.)

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

II. IN BUSINESS

All things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

128. *Is the Bible a safe guide in business?*
A. It is the only absolutely reliable guide in business there is.
129. *What of the idea that the Bible was only intended as a guide in spiritual matters, while you must look elsewhere for information concerning business ethics?*
A. Before that view can be sustained it becomes necessary to cut out a few scriptures in the Bible. There is as much reason for enthroning God in business as there is for enthroning Him in the Church.
130. *Is it wrong to read business guides?*
A. No more than it is to read religious books other than the Bible. But business guides which do not bear the test of Scripture, as well as religious books which teach unscriptural things, should be considered not reliable.
131. *What is the first rule to be applied in business?*
A. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).
132. *What kinds of business are excluded by this advice?*
A. All kinds that can not be conducted to the glory of God. All kinds which under existing circumstances can not be conducted successfully on Gospel principles.
133. *What is the promise?*
A. If we are true to the admonition to "seek first" the kingdom and its righteousness, God will see that the necessities of life are provided.
134. *Are we not justified in going into questionable business for a while, until we have a start in life, and then apply the above scriptures?*
A. That would be contrary to "seek ye first." Besides, it is as wrong to hold and to use money gotten from an unrighteous source or by unrighteous means as it is to make it that way.
135. *What is the proper thing for those to do who already find themselves in a business which can not be conducted to the glory of God?*
A. Get out of it. Make restitution, whatever that would require.
136. *What is the first rule in the conduct of our business?*
A. "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).
137. *What should be the motive in business transactions?*
A. To do good to fellow-men. "Look not

every man on his own things, but also on the things of others" (Phil. 2:4).

138. *If the Golden Rule were to be universally applied to business, what would be some of the effects?*
A. It would put a stop to all gambling, whether in the gambler's den, on boards of trade, in lotteries or in prize games. It would put an end to all kinds of corporations which have for their purpose the "freezing out" of other corporations or individuals, and competition would be transformed into a common effort to advance one another's interests. It would instantly quiet all struggles between labor and capital, and such things as union labor discrimination against non-union men would be unknown. It would put a stop to all business which is ruinous to men's minds and souls; such as the liquor traffic, the opium trade, etc. In short, it would revolutionize the whole business world, and such words as "commercialism," "greed," "covetousness," "dishonesty," ect., would pass out of use.
139. *What would be the effect of the Golden Rule on war?*
A. It would put an end to war, as no one could be found who would want to make it a business of killing other people.
140. *Since we know that the Golden Rule is so widely ignored, is it practical for present day use, except where it can be used to our advantage?*
A. It was given by divine wisdom, and nothing so given is impractical.
141. *How does God regard dishonesty in business?*
A. "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. 11:1). "Divers weights, and divers measures, both of them are alike abomination to the Lord" (Prov. 20:10).
142. *What has the Bible to say about the extortioner?*
A. He shall not inherit the kingdom of heaven (I Cor. 5:11).
143. *What advice does our Savior give to His disciples concerning covetousness?*
A. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).
144. *Since the Bible is emphatic against covetousness and extortion, and testifies against selfishness of any kind, does it therefore encourage laziness?*
A. The Bible could not be against selfishness without being against laziness, for laziness is selfishness. But it upholds the lofty standard of making love to God and fellowmen, rather than love of self, the great incentive for active effort.
145. *Since we are to leave all to the Lord, should we therefore be indifferent to the success or failure of our business?*
A. "Not slothful in business" (Rom. 12:11) is the Gospel standard.
146. *What about work?*
A. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). "This we commanded you, that if any would not work, neither should he eat" (II Thes. 3:10).
- (To be continued).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOT NOW

Not now, my child! A little more rough tossing,
A little longer on the billow's foam,
A few more journeyings in the desert darkness,
And then the sunshine of my Father's home.

Not now; for I have wanderers in the distance;
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where-so'er they rove.

Not now; for I have loved ones sad and weary,
Wilt thou not cheer them with my words of grace?
Sick ones who need thee in their lonely sorrow,
To carry My sweet messages of peace.

Not now; for wounded hearts are sorely bleeding,
And thou must teach those saddened hearts of Me,
Not now; for orphans' tears are thickly falling,
They need my Word, and this I give to thee.

Not now; for many a hungry one is pining;
Thy willing hand must be outstretched and free:
Thy Father hears the mighty cry of anguish
And gives His messages of love to thee.

Not now; for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze,
Wrecked lives, needing thy Savior's grace and mercy;
Hast thou no ministry of love for these?

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Let not thy feeble heart grow chill and weary;
Canst thou not watch with me one little hour?

One little hour! and then thy Savior's presence,
Eternal praises and the victor's palm;
One little hour! and then the Hallelujah!
Eternity's long, deep, thanksgiving psalm!
—Tract.

HOW MUCH SHALL WE GIVE?

By Mabel Groh.

For the Gospel Herald.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Mal. 3:8.

God says to the Jews, "Ye are cursed with a curse: for ye have robbed me." Are we robbing God today? We say,

God does not command tithing under the Gospel dispensation. That is true, but have we taken time to find what He does require of us? If we study the Word prayerfully with a sincere desire to know His will, we will find that He asks a great deal more of us than He did of the Jews. "Freely ye have received, freely give."

The rich young man who came to Christ and asked what he should do to inherit eternal life was living up to the requirements of the law, but Christ said to him: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

When we remember that Christians are giving, on an average, 40 cents each per year to foreign missions, we are made to wonder how many would turn away grieved today if Jesus would speak to them as He did to the rich ruler.

Think of it: those who claim to be worshippers of the true God, giving 40 cents each a year to give this blessed Gospel to the heathen, while we sit at ease in Zion and spend many times as much to satisfy the lust of the flesh, the lust of the eyes, and the pride of life. Then there are many places in the cities of our own land where we could and should do mission work, but there is still another phase of this great work that we are neglecting. There are many places in the country where our people were once established but are now few in numbers through lack of efficient leadership. Will we send Spirit-filled men to such places to revive the work, or will we say, "We must make a living, we can not bear any more burdens," and let the church die, while the younger people are gathered in to other churches, or adrift in the world?

Where is the trouble? Will we say that God is not as willing to stand by His people and work today as in the past? Where does cross-bearing and sacrifice come in, in the lives of many of us?

God's Word tells us, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The life of our Savior is the price that was paid to deliver us from the chains and service of the devil. Will we think God is asking too much when He asks us to present our bodies a living sacrifice, holy and acceptable to Him, which is our reasonable service?

In writing to the Corinthians concerning giving, Paul reminds them that, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." But he tells them that they shall each give as they purpose in their heart, "not grudgingly, or of necessity, for God loveth a cheerful giver." Do we ever measure our

giving by what others give? Paul says, "Every man as he purposeth in his heart" and if God is enthroned in the heart, we will not purpose to give less than the gift He desires of us.

How many of us know that in Eph. 4: 28 the believer is exhorted to labor, working with his hands the thing which is good, that he may have to give to him that needeth. "Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive." God says: "Seek ye first the kingdom of God and his righteousness," and food and drink and clothes shall be added unto you. "My God shall supply all your need according to His riches in glory." Do we believe God and His Word? If we do, let us prove Him by placing our gifts on the altar of sacrifice, and His promise is: "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Do we want the blessing, or do we prefer treasures on earth? Let us each decide we will rob God no longer.

Preston, Ont.

WHERE SHALL WE BEGIN TO CUT DOWN?

By J. N. Kaufman.

For the Gospel Herald.

The financial question is getting to be a serious one and it makes us begin to wonder what the results will be. The Board have repeatedly expressed their willingness to help us out if they had the money but they are helpless as long as they do not have it.

Unless we get more money soon some of the work here must be dropped and where shall we begin? Shall we turn out the orphan boys and girls to shift for themselves? Shall we sell the village which is already supporting two missionaries? Shall we discontinue industrial education which is a necessary adjunct to mission work among orphan children in training them in habits of thrift and industry? Shall we close the English school which is aiding our efforts to train boys to become efficient as pastors, teachers, and assistants in medical work? Shall we do less evangelistic work than we are able to do at present and thus deprive thousands of the only means of hearing the Gospel that saves?

But some of these must be discontinued unless the brethren at home come to our rescue. The Board has no money. They are in debt. The situation would be relieved if at once every member of the Mennonite Church would give ten cents to some responsible brother in the congregation and ask him to send the en-

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain II Sam. 1:4. Who was that wayfaring man?

This question was asked and answered several weeks ago. At that time a slip of the pen made us say that David was the man. That answer was wrong. David was the rich man and Uriah the poor man. As for the wayfaring man, he does not figure so prominently in the parable; still it was for his sake that the rich man killed that lamb. In that case, the wayfaring man was the tempter, suggesting to David evil desires. It is because of this wayfaring man that many people fall into sin today.

What should be done with a brother who is contentious and wishes to rule everything in the Church and claims to be perfect and is living in violation of the Church rules and Gospel principles every day of the year?

The first thing to be done is to make sure that you have him sized up correctly. We often form hasty conclusions and actually drive a man to be mean when he might have been a fairly good man if he had been dealt with wisely. The rule for adjusting difficulties of a personal nature is stated in Matt. 5:23, 24 and Matt. 18:15-17. If it is a question of open violation of God's Word, then Gal. 6:1 would be a good place to start in on him. If all these have been done and it is a clear case that the man is not right with God, a mischief-maker in the Church and daily guilty of flagrant transgressions, then the thing to do is to deal with him according to I Cor. 5 and II Thess. 3:6.

tire amount for that congregation to Bro G. L. Bender when all the members have given. Granted that there are 30,000 members it would amount to \$3,000.00! Just think what a load that would lift and each contributor would hardly have felt it! This would suffice for the Board to catch up and get their bearing. Then supposing you would begin at once to lay by two cents a week above your regular contributions against the time when the monthly or quarterly collections are taken it would make the accomplishment of some urgent mission work of the Church possible where it is now sadly neglected. And the Church could so easily do it!

Dhamtari, C. P., India.

I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land.—John Quincy Adams.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

WAIT AND SEE

When my boy, with eager questions,
Asking how, and where, and when,
Takes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said to teach him patience—
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see
What are we but restless children,
Ever asking what shall be?
And the Father in His wisdom,
Gently bias us, "Wait and see."

—Christian Treasury.

FAMILY LIFE A TEST OF PIETY

Sel. by Minnie E. Herr.

It is in the family life that man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and we see how out of sorts everything gets. The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony and discord together. The father becomes callous, peevish, hard. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth and the house is haunted by ugliness and domestic brawls. Is that what God meant the family to be? He who made it a place for love to build her nest in? Where kindness and sweet courtesy might come to their finest manifestations?

The divine idea can be realized. There is sunshine enough in the world to warm all. Why will men not come out of their caves to enjoy it? Some men make it a point to treat other men's wives well, but their own—have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; where courtesy is shown to all, save our friends. If one must be rude to any, let it be to some one he does not love, not to wife, sister, brother, daughter, son or parents. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollections painfully. The grave cannot hide the white faces of those who sleep. The coffin and

the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or a mother's grave. His eyes get wondrous clear then and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.

Lancaster, Pa.

TRAINING THE BOYS

By A Mother.

I hasten to reply to the mother who asked what she should do with her boys in the city, to keep them safely amid its temptations. I have had some experience, as I am the mother of three young men, and though we do not live in a city, our home has always been in the suburbs of a large college town.

In the first place, from the hour of their birth I have prayed continually to God for guidance and help in doing what was best for my children; next, they have been taught from the first to have implicit confidence in me, and to be perfectly faithful at all times. When the boys were little, if I had told them that a wild animal were coming into the house, they would have believed it, and prepared for such a visitor; but I did nothing of the kind, for, if I were not truthful in every word I said, I felt that I could not expect them to be so, therefore, if a tooth was to be extracted, or anything of a similar nature was to be done, I told the child, It will hurt, but it must be done, and afterwards you will be better."

HOME THE HAPPIEST PLACE

I never forgot that the home was to be the happiest place on earth for my children. I did not forget that the boys were of much more account than tidy rooms, so the kitchen chairs served as horses in many a wild ride, and the big wheel of the sewing machine, relieved of its band, answered very well as an engine, a scissors-grinder's outfit, and for many other purposes that were never thought of by its maker. I may say here that the machine was never injured by these experiments, but if it had been, what would a machine, or forty of them be, compared to the knowledge that my boys were innocently and safely happy?

Reading to them until they were able to read for themselves was always a great pleasure and help in the management of the children and though many times some work had to be neglected, some task done at night after they were fast asleep, in order to do this, I never felt that the time was lost, or that the extra weariness was not well paid for.

THE BOY'S COMPANIONS

Another thing that I have done was to know with whom my boys played when young, and who were their companions when they grew older. Their friends were made welcome to our home, and I endeavored to teach them by this kind of an object lesson the value of a pleasant home as compared with one where

the boys were left to shift for themselves. If a visiting boy or girl was bad, rude, or lacking in any way, they would show it in their conduct, and then my boys did not care to associate with them without my saying anything.

I always have kept the "birthdays" with some little treat and even now that my boys are "grown men" they enjoy these little festival occasions as well as ever.

To keep your boys in the straight path you must make that your first and most important work. You must see that they have some healthful and safe employment; you must teach them by precept and practise that strict truthfulness is the best policy for them at all times, and, over and above all, you must teach them to love and obey the commandments of their heavenly Father.—Sel.

THE UNCOOKED FOOD CRAZE

There is always some truth at the bottom of every fad which gains perceptible following. Except for such truth nobody would be fooled at all and the fad would not exist.

All raw food people claim that cooking destroys the organic life-giving nature of the food, and cheerfully proceed to chew raw wheat and secure most of their real alimentation from milk, eggs, fruits and nuts.

While raw food of the proper kind is wholesome and useful, it is the height of foolishness to eat starchy foods without cooking.

There are very good reasons why we should cook our ordinary food, namely:

1. To render it more agreeable to the taste and smell. Potatoes and beans should not be eaten raw. Cooking brings out both flavor and odor.

2. To facilitate mastication, and thus enable us to get more nutrient material from the food than we should if the food were uncooked.

3. To change the chemical character of foods, as, for example, in starchy foods, the cooking converts the starch into dextrin, which closely resembles sugar both in its chemical properties and in the ease with which it is digested. Sugar is also turned into caramel.

4. To make the food warm, which promotes digestion by causing an increased flow of blood to the digestive apparatus, and hence a more copious secretion of the digestive fluids.

5. To destroy parasites. The scalding of milk and the stewing of dried and stored fruits are instances of cases in which man protects himself from possible bacterial infection.

Nevertheless, some foods are preferable uncooked, as fruits, many nuts, salads, etc. A true discrimination is necessary.—The Healthy Home.

A little girl, who was seen carrying a very big bundle, carefully wrapped up, was asked if it was not too heavy for her. "Oh, no," she replied, "it's my brother."

Sunday School

Lesson for May 22, 1910—Matt. 14:1-12

For the Gospel Herald.

THE DEATH OF JOHN THE BAPTIST

Golden Text.—He that is slow to anger it better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

"Precious in the sight of the Lord is the death of his saints." Never was this more strikingly true than in the case of John the Baptist. Next to the death of Jesus, we find no death more pathetic than that of John. Himself a pure man devoted to the cause of Christ, knowing neither fear nor favor in the denunciation of sin, with nothing of selfishness about his make-up, remarkable for his eloquence and directness of speech, and for simplicity and purity of life, harmless but on the other hand intensely in earnest in his desire that all men should be saved, this noble, God-fearing, innocent, kind-hearted man becomes a victim to the plottings of a designing, profligate woman. As we stand in horror beholding this foul and vile deed, we are made to meditate on the one hand upon the beautiful and spotless and God-like character of John, and on the other upon the vileness and treachery and abomination of corrupt society.

The career of John is brought vividly to light as we look into the causes of his death. His one mission was to open the way for Christ. As the forerunner of Jesus, he was a complete success. Like Jesus, he refused all worldly honors. Like every true Christian, he had to rebuke sin, no matter where he found it. When the self-righteous Pharisees who looked upon themselves as being the incarnation of godliness came to John the Baptist he had to be true to his mission and called them a "generation of vipers." When Herod by a brutal use of power took unto himself a wife which was not lawful for him to have, he could not but rebuke him. Pure as a rose, innocent and kind as a lamb, simple as a lily, bold as a lion and true to his mission, he went to his grave worthy of his calling.

What of Herod and his court? The Word says that Herod "feared John" and that he "heard him gladly." True Christian heroism commands the admiration of a sinful world. But since Herod both feared and admired John, did that cause him to repent of his sin? Nay, verily. Admiration for the personality of a strong preacher very seldom leads men to forsake their sins and worship the true God. He would like to do John a favor, but he clung to his sin more closely than he did to John. If this was true of this weak and licentious king it was doubly true of his sinful and murderous wife.

At last there came Herod's birthday.

They must have a birthday party. The guests are invited, and "there was music and dancing." Doubtless wine was there also in abundance. On such occasions it is "eat, drink and be merry." There comes the wicked daughter of the wicked mother and goes through the wicked performance of a wicked dance. The swimming head of Herod was enraptured and his lustful heart was enslaved. "I'll give you anything that you ask, even to the half of my kingdom," he exultingly said. "Give me the head of John the Baptist," was the maid's demand.

"The king was sorry." But his remorse of conscience did not bring him to his senses. He attempted to hide his weakness by permitting John to be beheaded. The deed was done. John died a martyr to the cause, the revelry doubtless went on, but the king was forever haunted with the memory of the terrible deed. When the mighty works of Jesus were made known to him, his wretched heart quaked with fear and the ghost of his crime impelled him to say, "It is John the Baptist; he is risen from the dead." Herod's pleasure, like all worldly pleasure, was but fleeting and vain. He and his wicked paramour were soon driven from power. They spent their last years in exile from their kingdom, and are spending their eternity in exile from the kingdom of God.

What of John the Baptist? His disciples came and gave him honorable burial. In the bosom of his Father, he is reaping the reward of his labors. His life is an inspiration to millions of souls and his death stands out as a fitting benediction to his godly career. The contrast between him and Herod is identical with that between the rich man and Lazarus. The record of the forerunner of Jesus was now at an end, and the hearts of all Christian people respond with a hearty amen and amen as we hear the heavenly verdict, "Well done, good and faithful servant." —K.

STIR UP THE GIFT

The Apostle Paul exhorts his "son" Timothy to "stir up the gift of God" which is in him. There are many precious gifts which are unused. They are like fires which are banked or buried in ashes. There are gifts which if stirred up would make flaming torches of men who now are only smoking flax. There are multitudes of men who stand for little more than ciphers in the world's great sum who if their gifts were stirred up and aroused might be mighty factors to mold the world's destiny.

A gift that is not stirred up becomes dormant, and comparatively useless. There may be the gift of speech, which if neglected is almost lost; or the gift of discernment, which may become obscured and dulled by the stupefying influences of sin, and neglected; such are like the talent buried in the ground—they gather mold and rust, instead of increasing and multiplying.

Our Young People

BEHOLD THE FIELD (FOREIGN).—

Jno. 4:31-38; Rev. 14:14-16

Topic for May 29

MOTTO

"Lo I am come to do thy will O God."

OUTLINE OF SUBJECT

I. The Field Belongs to the Lord.—Acts 17:24-31; Isa. 45:22; Ezek. 18:4.

II. The Condition of the Field:—

1. The seed has been sown in various ways:—
 - a. By a hunger produced in the heart.—Psa. 107:4, 5.
 - b. By means to make the hunger intense.—Isa. 8:22.
 - c. By the heralded word.—Psa. 119:130; Isa. 55:9, 10, 11.
 - d. By the example of believers.—Matt. 5:12.
2. Signs of ripening grain:—
 - a. Readiness to change.—Rom. 7:24.
 - b. When delay means waste.—Jno. 9:4.
 - c. When effort means salvation.—Jno. 4:36.

III. How to Obey the Command:—

1. Get acquainted with the Lord of the field.—Acts 26:14-18; Isa. 6:3-8.
2. Learn to look where He directs.—Acts 16:9, 10; Jno. 4:35.
3. Learn to see where He sees.—I Cor. 2:11; Eph. 1:17.
4. Go where He directs.—Matt. 28:19, 20.

PERSONAL THOUGHT

Am I truly open to a vision of the great harvest of souls, so that the work of spreading the Gospel becomes like the necessary food for my body? Am I content with the will of God for my life in this work?

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Repeat scripture with the text word, "save."

II. For Young People:—

1. Assign work on the condition of several needy foreign fields.
2. Who should take interest in Missions?
3. What Can I Do? What Am I Doing?

III. For Older People:—

1. How Shall We Share in the Rejoicing?
2. What is the Motor that Pushes us into the Service?—(Jno. 4:34).

Stir up the gift that is in you. If God has given you a gift, it is for use, for employment; and He would have it used for His glory and the good of your fellowmen. What is a sword good for if it rests in the scabbard? What is a lamp worth if it is never lighted? What is a seed good for if it is stored away and is never cast into the ground? What is wealth good for if it is clutched and hoarded? So any gift which God bestows on man, if allowed to remain unused, largely loses its value, and at last seems to fade out of existence. So "the gift of God," the power which the most high bestows upon men, is for service, for exercise, for blessing; and the Christian must stir up the gift of God which is within him, and so use that gift that it shall bring good to others and benediction from the Lord.—The Armory.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, MAY 12, 1910

Field Notes

Note announcement of Sunday school meeting in Bish. Isaac Eby's district, on last page.

Communion services will be held at the Thomas Church, Johnstown district, May 15, and at the Weaver Church May 22.

Sister Anna Martin, of New Holland, Pa., is lending her services to the Lord in the work of the Welsh Mountain Mission, in Lancaster Co., Pa.

Bro. E. J. Blough of Holsopple, Pa., came to Scottsdale on Friday to assist in auditing the accounts of the House. He left for home on the day following.

Bro. D. C. Amstutz, of Marshallville, O., has been sick with Lagrippe the past week. We are glad to be informed that he is improving.

Bro. A. D. Martin, after a two weeks' stay in Scottsdale where his presence was required to close the business of the year at the Publishing House, left Saturday to join his family at Greencastle, Pa.

Communion service is to be held at Roseland, Nebr., next Sunday. On As-

cension day there was council meeting previous to which all the members were visited by the deacon.

Bro. Abram Metzler of Martinsburg, Pa., the treasurer of the Publication Board came to Scottsdale Monday, May 2, to attend to duties in connection with settling the year's accounts. He left for home on Tuesday.

Deacon Ordained.—Bro. John H. Hershey of Palmyra, Mo., was called by lot to the office of deacon, Wednesday evening, May 4. May the Lord grant our dear brother grace and strength to bear his added responsibilities to the up-building of the Church in that field.

Bro. E. F. Hartzler and wife, and Bro. Benner of the Altoona Mission attended the Sunday school conference at the Blough Church near Holsopple, Pa., on Ascension Day. Bro. H. had appointments in the different churches during the week.

Bro. N. H. Mack Superintendent of the Welsh Mountain Mission, Lancaster Co., Pa., who has been living on Welsh Mountain for a number of years, has moved to his new home in New Holland, Pa. He will continue to look after the interests of the mission as heretofore.

Sister Tena Burkhart, who has given faithful service at the Orphans' Home at West Liberty, Ohio, for the last ten years, left for Nampa, Idaho, Apr. 30, in response to a message that her mother, Sister David Hilty, of that place, is seriously ill of heart trouble. We pray for her recovery.

Correspondence

Hagerstown, Md.

(Miller's and Paradise Congregations)

Dear Herald Readers, Greeting in Jesus' Name:—It has been quite a while since anything appeared in the Herald from this place, perhaps a few lines might interest the far away friends, and brethren and sisters.

April 17, inquiry meeting was held at Miller's Church; the audience was small as it rained heavily. Peace was expressed and today, May 5, (Ascension day) there were four precious young souls added to the flock by water baptism and received into church fellowship. May God grant these young soldiers the grace they stand in need of to fight the enemy. Bishop George Keener officiated.

On May 14, preparatory services will be held and on Sunday, the 15, communion will be held, the Lord willing, at Miller's Church.

Paradise Sunday school was again re-organized the last of March with the brethren Ben Stouffer and Adam Eshleman Supts., Bro. Henry Baer chor., Bro. John Keener secy., Deacon Peter Eshle-

man treas. The attendance has been fairly good this spring, we crave an interest in your prayer in the behalf of the school and the Church.

The Lord blessed us with a much needed rain a few weeks ago, at the present time it is very cool with slight frosts that nip and freeze the vegetation.

Fruit and grain look promising and many blessings we can see are bestowed upon us by God's mercy.

Yours for the Master's sake,

Emma L. Hykes.

May 5, 1910.

Palmyra, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Daniel Kauffman came into our midst Friday, Apr. 29. He preached for us in the evening. On Saturday afternoon we had preparatory services. Sunday evening we commemorated the suffering and death of our Lord and Savior, nearly all of the members being present and partaking of the sacred emblems.

Wednesday evening, May 4, we met for the purpose of ordaining a deacon. Two brethren were chosen: namely, John Hershey and Harry Buckwalter. The lot was cast, falling to Bro. Hershey. He was ordained by Bro. Kauffman. We ask an interest in the prayers of God's people in behalf of our brother in his important calling. Pray for all at this place that we may be used to His honor and glory.

Cor.

May 5, 1910.

Woodriver, Nebr.

Dear Friends, Greeting in Jesus' name:—On April 24, Bro. Jos. Schlagel was with us. Communion services were held in the forenoon, of which all that were present partook, which numbered 55. The brother also preached a sermon in the evening. I feel that all who were present could depart very much encouraged on the pilgrim way, as many good points were brought out, hope all will try to do more for their Lord and Master than ever before and when we have done all we can we shall say we are unworthy servants. Pray for the dear brother that in his old days he may still be encouraged to press on in the good work. Among those that moved here this spring is Bro. Amon Stoltzfus and family, Bro. Stoltzfus being a minister of the Gospel.

Pray for us that we may not grow weary in well doing.

Mary Zimmerman.

Newton, Kans.

To all Herald Readers, Greeting in Jesus' worthy name:—I am still enjoying real good health and many blessings. Am able to get around real well for a person of my age, as today I am 76 years old and

am always glad to read the news in the Herald.

I was in the sunny South, Bee County, Tex., nearly three years and landed here again last fall, Oct. 8; was here nearly four months then went to Beemer, Cummings Co., Nebr., where lives my oldest sister. I stayed with her three weeks, then she went with me to Milford, Seward Co., Nebr., where lives our youngest sister. We stayed with her over two weeks then we went to Shickley, Fillmore Co., where lives one of my nieces, stayed there about two weeks. Then I went to Woodriver, Hall Co., where lives my niece. Was there some time, then went to Aurora, Hamilton Co., where live some of my old neighbors from Illinois. Then I went back to Beaver Crossing, Seward Co., stopped there a few days, went to Milford and stopped a few days again, then left Milford April 22. Went by way of Kansas City, Mo., got to Newton April 23. I found all well here and things in nice order, only a little dry. I met many dear Amish and Mennonite brethren everywhere I was and feel thankful to all for all the favors and blessings and kindness I received everywhere and hope the Lord will reward them for all, and still ask them to pray for poor me.

D. H. King.

(Address: Hesston, Kans.)

Nolan, N. Mex.

Dear Readers, Greeting:—On the evenings of Apr. 21 and 22 Bro. David Garber of La Junta, Colo., preached two instructive sermons for us. On May 1 Bro. John S. Brubaker of Birch Tree, Mo., preached an edifying sermon forenoon and evening. We feel thankful for the good sermons. According to our present arrangements we expect someone of the La Junta brethren to preach at Nolan once each month throughout the summer. After Bro. Brubaker had viewed the country several days, he was favorably impressed with the outlook. We would be pleased to see more of our Mennonite brethren take of these productive free claims while they last. We invite especially those who have no homes.

Yours in Christ's service,
B. E. Martin.

Orville, Ohio

Communion services were held at Oak Grove, Sunday, May 1, with a large attendance. Bro. John Sommer from Stark Co., Ohio, was present. Bro. Sommer was also with us on Monday to attend the funeral of Bro. David Blough.

A. I. Hartzler.

Newkirk, Okla.

To all Herald Readers, Greeting in Jesus' blessed name:—On April 23, Bro. T. M. Erb and wife from Newton, Kans., came into our midst, also Perry Shank from Oronogo, Mo. The day following we had our communion services. We

feel to praise our heavenly Father that we were privileged once more to partake of the sacred emblems of Christ's broken body and shed blood and observe foot-washing. Bro. Shank preached to us four sermons. On April 26 Bro. J. M. Nunemaker from La Junta, Colo., came into our midst also. May the Lord bless the brethren for the many good admonitions they have given us. Saints were encouraged and sinners warned.

Cor.

Chambersburg, Pa.

Dear Herald Readers, Greeting in Jesus' name:—On Sunday, May 1st we organized our first Sunday school at the Pike Church with the following officers: Supts., Daniel Kuhns, Jos. Lehman; Sec.-Treas., Samuel Horst; Chors., David Frey, James Martin. We ask an interest in your prayers in behalf of the work at this place that it may be done to God's honor and glory.

Yours in the Master's name,
Elmer K. Horst.

Doylestown, Pa.

Dear Herald Readers, Greeting in Jesus' name:—On Mar. 27 we re-organized our Sunday school for another year. The old officers were again re-elected. May God bless the work of our Sabbath school that those that are living without a Savior may be brought into His fold, and those in His fold may be strengthened on their journey heavenward. Two young souls have expressed a desire to come into the fold. May they also become faithful laborers in His vineyard. We are looking for many more to join in the class. On May 22 the Lord willing, communion services will be held at this place. On Sunday we took a vote of the Church to hold another Bible Conference here next fall. Also took the voice of the Church to ordain a deacon to fill the vacancy of Bro. Clayton Bergey who has moved to Virginia. Pray for us that God's will may be done in this part of His vineyard. Yours in the Master's service.

Wm. S. Hallman.

Dhamtari, C. P., India

Dear Herald Readers, Greeting:—On March 13 communion services were held at Rudri station. All but a few members were present and partook of the sacred emblems and observed the ordinance of feet washing. The Lord was with us and gave us a blessed service. May the Lord bless the work at home and abroad that many more lost souls may be gathered into the fold. Pray for the Indian Church.

Esther E. Lapp.

March 31, 1910.

Miami, N. Mex.

Dear Herald Readers:—Greeting in the worthy name of Jesus who died that we might live. Glory be to His holy name. We have again been favored with

a visit from Bro. David Garber of La Junta, Colo. We appreciate these visits. They do us good and renew our courage to press on in the work to do what we can for the Master. I am still praying and hoping for some one to decide to come and help start the foundation for a Church here in New Mexico. Anyone wanting information about the country, if they write to me, I will answer as best I can. We are having nice growing weather now; wheat fields showing nicely. We have an abundance of water for irrigation. Our Sunday school is progressing nicely. As yet we all work together in a mission school with an attendance of 85 to 90. Wishing God's children all a prosperous year, both spiritually and temporally, and God's blessing upon the whole church.

Lizzie Lapp.

May 1, 1910.

Hesston, Kans.

Dear Readers of the Gospel Herald:—On last Sunday evening, May 1, Bro. J. M. Nunemaker was with us and preached after the young people's meeting. The Lord willing, he will preach again this evening. He expects to stay a few days and visit with his three sons who are attending school at this place.

On last Tuesday evening, our council meeting was held. All of the members expressed peace and participated in the communion services at the Pennsylvania Church last Sunday. On account of communion at that church no services were held here in the afternoon.

Bro. Bender was called to Garden City, Mo., last week to preach the funeral of Sister Kate Miller. He returned Sunday morning.

The Worker's Band are doing some active missionary work, by going out and holding meetings with the aged grandmothers of Hesston.

Pray for us and the work here that all may be in accordance with God's holy will.

Cor.

May 3, 1910.

Waynesboro, Va.

Dear Herald Readers, Greeting:—Council meetings have been held at all the churches in Bro. A. P. Heatwole's district. Peace has been expressed, we are glad to say. The meeting was held at Springdale on Saturday, April 30th with good attendance. Communion meetings have been appointed for the following dates, no preventing Providence. On the 4th Sunday of May at Mountain View, the 5th at the Hildebrand Church, and the 1st Sunday of June at Springdale. We trust the membership may look forward to these meetings with a heart full of love for Him who died that we might live, and observe the ordinances as they were delivered to us, with such reverence as will prove to the world that we do show His death until He comes.

Maggie M. Driver.

May 5, 1910.

Miscellaneous

"UNFORGOTTEN"

I can not tell why there should come to me
A thought of you, friends, miles or years
away,

In swift insistence on the memory—
Unless, for you it needs be that I pray.

You go your way, I mine. We no more meet
To talk of plans or longings, day by day;
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought,
Sometimes, alas, of those dear friends
away;

Then God in love recalls them and we ought
To heed the memory as a call to pray.

Perhaps just then that one has a fiercer
fight,

A more appalling weakness; a decay
Of courage; darkness; losing hold of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
In thought upon you, on some crowded
day,

Give me a moment's prayer, an interlude;
Be very sure I need it, therefore pray.

And as you bear my name before the Throne
Perhaps in prayer for you I'll meet you
there!

Oh, let us not neglect this holy gift!
What blessings God hath wrought through
faithful prayer!

—A Missionary in China, in Christian Missionary.

PRACTICAL TALKS

VI. A Talk With Superintendents

By John Thut.

For the Gospel Herald.

We take it for granted that every Sunday school superintendent who reads these lines feels the responsibilities of his position, is conscious that he is the chief executive of this department of religious work, and that upon his methods of administration and personal relations with the pupils and parents depends in large measure the success of the Sunday school. To impart the instruction, which more than any other, molds the moral and religious life of an individual, governs his relations with his fellowmen and his influence over them, and the acceptance or rejection of which determines his eternal destiny, is the most responsible work entrusted to man. These subjects—methods, organization, administration, etc.—are so frequently discussed in Sunday school conferences, Sunday school papers, teachers' quarterlies and books, that the writer does not deem it necessary to enter into a detailed discussion of them in this article. He sincerely hopes that his readers avail themselves of these invaluable aids, exercise judgment in selecting the best and use the same in their work. Touching upon one or two points on these subjects, we

shall confine our talk to the superintendent as a religious guide or teacher.

An important matter that demands his attention is the proper selection and appointment of teachers. Ability and adaptability are the two essential qualifications to be considered in this work. It will be a great advantage to appoint them to take charge of a class to which they can most readily adapt themselves. A successful teacher of an adult class may not be a success in teaching small children, and one who is a great success in the primary department may not be a successful teacher for advanced classes. By carefully attending to your duties you will be able to find the proper class for each teacher.

It is advisable to interview the teachers. They may be struggling with some difficulties or problems, which may be readily removed or solved by some suggestion from you or someone else. Do not assume a domineering attitude over them. It is better to suggest than dictate. If circumstances permit, it is well to have teachers' meetings at regular intervals. The writer is aware, however, that most superintendents who read this are superintendents of Sunday schools in rural districts, who find it impractical to hold these meetings on account of local conditions. If under these conditions the superintendent holds the confidence of the teacher by interviewing them and giving suggestions privately there is no reason why a good Sunday school can not be held.

How shall we keep the boys and girls, who are in the adolescent period, in the Sunday school? Many Sunday school workers are asking this important question—a question which is not easily answered. The passive obedience to parents, the imitation of older ones, the offering of small gifts, the interest aroused by special children's services, and other methods and inducements that suffice to hold the attendance of the children do not appeal very powerfully to this class of pupils. The "how" of the child is giving place to the "why" of the youth. No more content with mere statements and assertions, they begin to investigate life's problems and mysteries for themselves and to draw their own conclusions. This individuality asserts itself and they start out on diverging paths.

Doubtless the most successful way to cope with this situation is to deal with individuals rather than classes. The truth must be presented in a plain and simple way and the relation between it and life's problems pointed out. After he has pursued his investigations and discovered the transitory nature of things pertaining to this life, he may begin to reflect on the truths that have been taught him and yield his life to the service of the Master. Their individuality must be respected. This diversity of gifts and characters must not be eliminated, but be made subservient to God's will, that His kingdom might be extended on earth.

Change your methods occasionally.

They are but a means to an end. It may be possible to underestimate their importance and become negligent in the work; and it is also possible to over emphasize them and make your school too mechanical. Study the methods of the great Teacher, and observe how He approached people. Notice how he dealt with Nicodemus, the woman at the well, the Pharisees, scribes, the apostles and the people. Seldom if ever does He use the same method twice. He always adapted the method to the occasion and person.

There are some problems which apparently admit of no solution. Your best motives will be misconstrued; some one will disconcert your best plans and efforts; there are some youths in whom apparently no "point of contact" can be found. Persistence, patience and prayer define your only course of duty under such circumstances. This trying experience may be the means—providentially, perchance—to deepen your own spiritual life. For the Christian life does not consist only in receiving and imparting knowledge but in the exercise of various graces with true, unflinching fortitude.

Form proper conceptions as to the nature and ultimate success of your work. Form right or true ideals instead of "high ideals." You will thus form a well-nigh impregnable bulwark against discouragement. "High ideals" unattained are a great source of disappointment. If your ideals are formed correctly you have safeguarded yourselves against many temptations. Christ chose fishermen not to "bring the world to Christ" but to become fishers of men. The kingdom of heaven is likened to a net with which some fish are caught while greater numbers remain uncaught, while some that are caught are "bad." The wheat and tares grow together till the harvest. The seed fell into four kinds of soil, only one of which proved to be fruitful and only some of this brought forth a hundredfold. "Strait is the gate and narrow is the way.....and few there be that find it." If any man had occasion to entertain high ideals concerning the results of his teachings, Christ did, but the above statements indicate that He considered things in their proper relations. Though Paul had a desire to preach the Gospel in Spain and perhaps in other distant countries, and was constantly actuated by a fervent zeal, his highest aim was that he "might save some." Forming your ideals and conceptions as to the results of your endeavors according to these general principles, there will be less occasion to become discouraged under adverse circumstances.

Be a diligent student of the Scriptures. It is evident that you must be familiar with the lesson and its connection with other lessons. A religious guide ought to have clear conceptions of the truth, a deep insight into human nature, a comprehensive grasp of the inter-relation of social movements and God's purpose of the ages. The prophetic word is explicit

on these subjects and it is of inestimable value to Christian workers to be familiar with it. Though no information may be derived from a study of this part of the Bible, that will be available to you in directly solving your problems and difficulties, yet, if pursued persistently and intelligently, it will impart to you steadfastness—an indispensable factor in a successful religious teacher. Study especially the books of Isaiah, Jeremiah, Ezekiel, Daniel and Revelation, and notice what difficulties they overcame, what tides of wickedness they stemmed, what popular tendencies and royal wishes they withstood, what hardships they endured, what clear conceptions they had of the course of time, and you will gradually be filled with the determination and inspiration to labor on in God's vineyard even if the work lags and no immediate results manifest themselves, or, what is more trying still, when reactionary movements set in.

La Junta, Colo.

"BROTHER, I WANT A SPADE"

A good minister, now dead, once preached to his congregation a powerful sermon founded on the words of Christ, "Why stand ye here all the day idle" (Matt. 20:6)? The sermon did good to many, among whom was a lady who went to the minister the next day and said, "Brother, I want a spade." Dear reader, are you looking for a spade? Do you need advice as to how you shall work for Christ, and the good of souls? Such advice we will try to give you.

Giving money to the cause of Christ is a good spade with which to work. Dr. Coke, an eminent missionary, used to say that every guinea that was given to carry the Gospel to the black population of the West Indies, had been the means of converting at least one soul to Christ. What a privilege for rich Christians to give their gold for the producing of this sublime result—the eternal salvation of human souls! But the poor Christian can also work with this "spade." The two mites which the "poor widow" cast into the treasury were accepted by the Lord of the temple; so now while it is an act of condescension in the Great Being to employ in His cause the "gold and silver" of the rich, He accepts with pleasure the offerings of the poor for the carrying of the Gospel to lost souls.

"Where are you going so fast?" said one youth to another, as they met on Westminster bridge. The reply was, "I am going with my father's dinner, for we are building the House of Parliament." The boy's part in the erection of the great building was not much, but he could say "we are building" the house, for it was something to feed those who were actually engaged in the work; and so every pecuniary contribution to the cause of Christ, however small, will do something towards the erection of that spiritual temple, which is to be the joy of angels, the

reward of the Redeemer, and the glory of God forever.

The pious instruction of the young is another "spade" with which it is good to work. What a noble labor Robert Raikes commenced when he gathered his first class of Sabbath scholars in the city of Gloucester! He is the benefactor, not of Britain only, but of Europe and the world. What a noble fact it is that more than two millions of children are found in our Sabbath schools, gratuitously taught by hundreds of thousands of instructors! Readers, why can you not engage in this good work? If you feel the love of Christ glowing in your hearts, go to the Sabbath school and tell of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Visiting the sick is another "spade" with which to work in the Lord's vineyard. One does not need great intellect or eloquence in order to use this spade. You can surely call upon a sick person, and if he is poor, carry with you a little fruit, or nourishing soup, or a nice white loaf, and tell him of the sympathy of Christ and the infinite mercy of God. You are guilty of a great neglect of duty if you do not sometimes visit the afflicted. What does the Apostle James say? "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Oh, ponder well the words of Christ: "A cup of cold water only," given "in the name of a disciple," shall in no wise lose its reward.

"I was sick, and ye visited me." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Distributing religious tracts is another useful "spade" for us to work with. A pious servant once resolved to become a tract distributor. She did so, and persevered in her work. One day her mistress came into the kitchen, saw the tracts and began to converse concerning them and the people among whom they were lent; the result of the conversation was that she became deeply interested in the spiritual condition of the population around her and prevailed upon her husband to spend several thousand dollars in the erection of buildings for the religious instruction of the young. We know this statement to be true, and it proves what great good even a servant girl may accomplish.

Another spade is *inviting people to attend the house of prayer*. A young man was standing, on a Sabbath evening, at a corner of one of the London streets; he was invited to go to a neighboring sanctuary; he gave himself to missionary work and became famous throughout the world as the "Martyr of Erromanga." About a hundred years ago, a young man entered a place of worship in Birmingham. When the service was over, a person who sat in the same pew said a few words concerning the sermon and invited

the young man to come again. Pleased with the politeness of the stranger, the young man went again; he received spiritual good, became a member and an officer of the church, and had the privilege later in life, of paying for the publication of Dr. Carey's "Address upon Missions to the Heathen," which many look upon as one of the first steps in the sublime career of the Christian Church in modern times.

Dear reader, try to work for Christ; strive to be something like Him "who went about doing good;" and who most truly said, "It is more blessed to give than to receive." Jesus has done much for you; then say to Him with loving teachableness, "Lord, what wilt thou have me to do?" Remember that in religious matters, as in temporal affairs, "where there is a will there is a way." Oh, let us consecrate ourselves afresh to His service, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Selected.

"THE ONE THING NEEDFUL"

Luke 10:41, 42.

By Clara Brubaker.

For the Gospel Herald.

No doubt each one of us as young people have set sail for some position in life. Each one feels it a noble thing to attain to the highest possible knowledge of our chosen position. It is all good and right that we strive to develop our God-given faculties, that we may be successful in what we are engaged in. But do we not often put our secular ambition ahead of our Christian calling?

I have heard it said that "there is nothing more noble than intelligence." Truly nothing can fill the place where intelligence is needed.

You know one time Christ came to dine with Mary and Martha. However ambitious Mary may have been, she considered it very important to entertain Him. But Martha was like we often are, too much enthused about becoming an expert cook, to entertain visitors. I have wondered if Martha did not say to herself, "I wonder how Mary will ever get along in this world if she does not become more ambitious."

No doubt her thoughts were quelled when Jesus said—"Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary has chosen that good part which shall not be taken away from her."

I wonder if we do not often forget that "one thing needful." Oh! that we might all realize that there is nothing more noble, nothing more important, nothing that will bring us more happiness, than to choose the humble position that Mary chose.

It is only at the feet of Jesus that we learn how to exercise our faculties so as to rise in true nobility.

My Christian friends, especially those

who are yet young, let us never neglect the "one thing needful," but choose the good part which shall not be taken from us.

Birch Tree, Mo.

THE MENACE OF MILITARISM

How many realize the dominance in our day of the war spirit, disguised in the cloak of a peace measure! The preparation of engines of destruction and the maintenance of great standing armies and navies are said to be preventives of conflict and therefore justifiable. While we build a peace palace at The Hague for arbitration, we are constructing battleships, the cost of one of which might build a hundred such peace palaces! The Peace Society of New York City has been sending forth its solemn trumpet-blast calling attention to the contrast between peace expenditure and war expenditure, urging the public to scrutinize with great care the proposed appropriations for army and navy, not only in the interest of economy but of humanity.

The eight years' increase in such military appropriations has cost the American people over one thousand millions of dollars! The average cost of army and navy for the eight years preceding the Spanish War (1890-1898) was \$51,500,000; for the eight years following (1902-1910), \$185,400,000; average annual increase in the latter decade, as compared with the former, \$134,000,000; and a total increase in eight years of \$1,072,000,000, or 360 per cent!

This eight year increase is shown to exceed the national debt by \$158,000,000; the entire United States budget for 1910; to be three times the estimated cost of the Panama Canal; to suffice to exterminate tuberculosis within a reasonable period; or distribute to every family over a dollar a week. Such a sum as marks one year's increase could double the entire gifts to charities and public benefactions. The expenditures the next twelve months will, however, be greater than even this year, and what is called "an armed peace" is getting enormously more costly than even destructive wars.

The cost of building and repairing one battleship, for its life from dockyard to rubbish heap, could pay for building 1,400 churches at \$20,000 each; fifty such would suffice to give a dollar's worth of religious literature to every human being. Comparisons, however, only hint at the enormous amount of money sunk in this craze for more battleships. The very competition makes them almost out of date before their completion. Destructive invention so improves upon their design that they are sometimes practically useless soon after being launched; what seems perfect when planned becomes defective when manned; and so, while the world perishes for lack of bread, we go on devising schemes and instruments of death for dealing out bullets and balls by the wholesale; and instead of priding ourselves on the right-

eousness which exalteth a nation, we boast of the impregnability of our defenses and the destructiveness of our weapons of war! And this is progress!

How must the Almighty God, who made the world and created mankind of every nation and color, look on these plans and preparations of men to destroy one another? How does Jesus Christ, the Savior of the world, view this use of money and power which by rights belongs to Him? Men who claim to desire the advancement of the kingdom of God advocate the expenditure of more money on one battleship by one nation than is given by the whole Protestant world for the sending out of missionaries of the kingdom in a whole year! Our view of Christianity needs revising or money and power will be taken from us and given to more faithful stewards.—A. T. Pierson in *Missionary Review*.

FINE PREACHING WITHOUT SPIRITUAL POWER

The men who are saving souls today are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution and sociology, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace and justification, and his hope of salvation in the blood of Christ that was shed on Calvary.

The chief difficulty with the Church today is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how may I be at peace with God? They can furnish you with an array of learning on almost any subject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the Word of God revolves.

They dissect the Scriptures; the fathers searched them. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

The truth is, there is an amount of loose thinking and teaching about the Bible today that is appalling.

There is one remedy against the doubt and uncertainty that is so common, and that is the prayer that the Gospel may become a living power within our souls.

When we once grasp the truth, then there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and feed on it until it becomes a veritable manna from heaven, or a well of water within us bubbling up into everlasting life.

When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us.—*Christian Advocate*.

AGAINST EVOLUTION

In a volume of his recently published speeches, William Jennings Bryan deals the evolutionary theory, as applied to the genesis of man, some hard licks. He says:

"I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey that may not be used to prove that the monkey is a degenerate man, and the latter theory is more plausible than the former.

"It is true that man, in some physical characteristics, resembles the beast, but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body, and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. Fairbairn, in his 'Philosophy of Christianity,' lays down a sound proposition when he says it is not sufficient to explain man as an animal; that it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to his theory, is older than man, and yet the ape is still an ape while man is the author of the marvelous civilization which we see about us.

"One does not escape from mystery, however, by accepting this theory, for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Those who reject the idea of creation are divided into two schools, some believing that the first germ of life came from another planet and others holding that it was the result of spontaneous generation. Each school answers the arguments of the other, and as they can not agree with each other, I am not compelled to agree with either."

If compelled to accept one of these theories, Mr. Bryan would prefer the first, he says, adding, "for if we can chase the germ of life off this planet and

get it out into space, we can guess the rest of the way and no one can contradict us, but if we accept the doctrine of spontaneous generation, we can not explain why spontaneous generation ceased to act after the first germ was created." We read further:

"Go back as far as we may, we can not escape the creative act, and it is just as easy for me to believe that God created man *as he is* as to believe that, millions of years ago, He created a germ of life and endowed it with power to develop into all that we see today. I object to the Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.

"But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development. How can hatred be the law of development when nations have advanced in proportion as they have departed from that law and adopted the law of love?"—Luth. Witness.

THE CHURCH AND THE LODGE

The late J. P. Stoddard was talking once to a gentleman who made this statement:

"Mr. Stoddard," said he, "I am a member of the Methodist church and I am a member of the Odd Fellows, and I want to say to you that the Odd Fellows are a heap better than the church." That was the expression he used. I said to him, "Mr. Cook, do you believe that the church is a divine institution?"

"Yes," he said, "I do."

"You believe that God has appointed the church—that God has given us the church?"

"Yes, I do."

"Do you believe that the Odd Fellows' organization is a divine institution?" He hesitated a little. I said:

"The Odd Fellows' lodge is a man-made institution, is it not? Man organized the Odd Fellows?"

"Yes," he said, "that is true."

"Now," I said, "do you believe that this man-made institution is a 'heap better' than the divine institution? Is that the position that you wish to take?"

"Well," he said, "we care for our sick, we bury our dead, and I would like to know what church does that," and he began to uphold the lodge and condemn the church, and you would have thought, to hear him talk, that the prairie was full

of dead people that were not buried because the church was neglecting its duty. I said,

"Mr. Cook, if the church does not do its duty, who is to blame for it?"

"Well," he said, "I suppose the members are to blame for it."

"Didn't you say that you were a member of the church?"

"Yes, I am."

"Well, now, would it not be a great deal better for you to stop and turn around and do your duty, in order to up-build the church, instead of building up this man-made institution that you yourself say is doing the work of the church, and supplanting the church so far as it succeeds?"

That is what the lodge does. As soon as it begins to tell how superior the lodge is, it glories over the church and tells how the church is neglecting its duty. The fact is, that the church cares for a large number of people that are sick and that are afflicted in one way or another. It takes in people that are likely to be in need, and that do actually get in need, while the lodge people only take in those that are not in need, and then if they get in need while they are there so they can not pay their dues, they do nothing for them. In case a man's dues are paid up, the lodge simply gives back some of the money he has paid in, and then says it is doing a great deal better than the church. If I were in their place, I would be ashamed to take a position of that kind, because there is no real comparison in this matter between the lodge and the church. The church is composed of men, women and children, poor and needy; everybody may enter into the church; the lodge is composed of strong, able-bodied men, all possessed of some means.—The Christian.

LOVE IX

By Jacob Eby.

For the Gospel Herald.

Now after Joseph had tried his brethren, and his brethren stood before him, he could not restrain himself, and he cried, "Cause every man to be put out from me," while he made himself known unto his brethren, and wept aloud. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were terrified at his presence. And Joseph said unto his brethren, come near to me, and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life and to preserve you a posterity in the earth and save your lives by a great deliverance. So it was not you that sent me hither but God, and he made me to rule over all Egypt. Now Joseph sent his brethren back to bring his old father down into Egypt in haste

and Joseph embraced Benjamin and wept and Benjamin wept also; and Joseph kissed all his brethren and wept and after that his brethren could talk with him. Here is showing good for evil, love for enmity. O, what a wonderful love Joseph must have had for his old father and his brethren, love undeniable to take care of all his kindred after they had sold him away from them. The love of God was with Joseph for we can well see that the love of God was shed abroad in Joseph's heart and that this same Joseph was a figure and type of Jesus that immaculate Lamb of God. Joseph was sent to preserve life, the natural life, and Jesus Christ was sent into the world to give life everlasting. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish, but have everlasting life." Now we have old Jacob and all his descendants in Egypt. Here is the start of the children of Israel as a mighty people.

(To be continued)

APPALLING FIGURES OF A SO-CALLED CHRISTIAN NATION

Recently a writer in a Chicago journal has shown that according to statistics 200 persons a week are murdered in this country and crime costs the entire country \$3,500,000 a day. The total cost of crime in this country is the awful sum of \$1,373,000,000 per year. We quote from the article written by Mr. Hugh C. Weir in *The World To-day*.

"Ten thousand persons are murdered in this country every year—shot, strangled, poisoned, stabbed or beaten with a club or a sand-bag. Of the murderers, 2 in every 100 are punished. The remaining 98 escape—absolutely free! In many of our States, the proportion of convictions is only half as great. In Georgia, for instance, only one murderer in every 100 is punished. In a recent census of American crime, digesting the nation as a whole, the statement was made that in only 1.3 per cent of our homicides do we secure a conviction.

"Chicago averages 118 murders in a year. In the same space of time, Paris records only 15 murders and attempted murders. London, four times the size of Chicago, has only 20 murders. In the course of twelve months, Georgia—a typical example of the average American State,—records 45 homicides—more than the whole of the British Empire! More people are murdered in this country in a year than are killed on the railroads. In three years, the victims of our murder cases total more than the losses of the British Army in the Boer war.

"And now we discover that when our poets and our orators and our artists have finished telling of our greatness and our glory, we have fostered wickedness and lawlessness as has no other nation in the world; that, behind our boasted institutions of government, the thug and the

thief and the assassin are operating with a vigor and a freedom duplicated nowhere else in civilization. And our crime and wickedness are steadily increasing.

"There are four and a half times as many murders for every million of our population today as there were twenty years ago!"

A dreadful statement the last. *"And our crime and wickedness are steadily increasing."* Where then is this boasted progress of righteousness? "The world is getting gradually better"—is an old fable and its advocates are either ignorant or dishonest. Where is, as we so often hear it stated, "the glorious Gospel leaven" doing its work in leavening the whole lump? It is a delusive dream. God's Word holds out no hope that this age over which Satan holds his wicked rule, for he is "the god of this age," can never be anything else than an evil age. Very pronounced are the divine statements in God's Word concerning this age and the increasing violence and wickedness. While we write this a severe riot is on in Philadelphia in which already hundreds have been wounded; the population of the large cities are ready to defy law and order. It is only a question of time when the most terrible outbreaks will occur. But how is it that in the midst of these conditions, this moral declension and outspoken wickedness and lawlessness, professed teachers and preachers in Christendom can continue to speak of an advance in righteousness and a better world? The only solution we have is that many have turned from the Bible as the revelation of our God and having disbelieved the Word they have become utterly blind to existing conditions and the still greater catastrophe towards which all is hastening.—Selected.

CONDITIONS IN INDIA

A book of unusual interest on India, by J. Keir Hardie, has just been published. Mr Hardie traveled for two months in India in 1907, investigating the condition of the people and the workings of the British administration. What he tells is not to the credit of Great Britain. He finds the condition of the people "one of perpetual, hopeless, grinding poverty." The native rulers often extracted all they could from the peasant; but the methods now employed rob him of his last cent and keep him in abject destitution. The average income of the Indian population is \$10 per year, against \$55 for the Russian, \$195 for the American, and \$210 for the British. Not less than 75 per cent. of the harvest yield goes up in taxes. Formerly taxation was based on product; now it is a fixed sum. Great Britain has about two and one-half billion dollars invested in India, the interest on this sum, at five per cent., amounting to \$125,000,000 yearly, going mostly to non-resident investors. Education is far less common than in the older days, not more than five million children, out of a population of three hundred millions, at-

tending school. Three cents a head is spent yearly on education, against 24 cents a head on the military establishment. The natives are constantly discriminated against in the civil service, none of the higher places ever being given to them. The color line is sharply drawn, and the natives are subject to frequent insult and oppression. At the time of Mr. Hardie's visit the air was full of the talk of sedition, but the author found no valid evidences of plotting. He found the great bulk of the natives of all classes loyal, but restive under constant injustice. A savage rigor was shown in punishing alleged sedition, most of the sentences being totally unjustified. The Swadeshi movement, in behalf of supporting Indian industries, is spreading. It was at first encouraged by some of the British officials, but has come to be looked on with suspicion. One who has had his fill of accounts of British beneficence in India might well read Mr. Hardie's little book for a strong statement of the other side.—The Independent (N. Y.)

GET BACK TO CHRISTIANITY

The Church Board met in extraordinary session to consider matters of grave importance. The attendance at Sunday morning services had dropped far below the danger line. The Thursday evening prayer meeting had been marked off the calendar, and the special meetings were imperative.

"We've got to do something to arouse interest in our Church work," said the chairman.

"That's true," observed one member. "We've tried putting free baths into the basement, but they didn't draw; and the cooking school was a frost."

"And we put in a gymnasium which proved a failure," observed another.

"And our 'temperance saloon' fizzled out inside of a month," sadly remarked another.

"Our restaurant didn't take in enough to pay for our horse-radish," said another.

"Our Church socials are failures," piped a small man from a dark corner.

"Our choir members are all joining opera companies, said the one who led the singing at prayer meetings.

"Our illustrated sermons on Shakespeare and Milton, and our kinetoscope lectures on Mars and Venus, didn't bring out the people," sorrowfully remarked another.

"Yes, all these things have failed us," said the chairman. "I wonder what we can do to interest the people? Has anybody any suggestions to offer?"

"Mr. Chairman," said the old-fashioned Christian who had never spoken a word during the discussion, "perhaps I have a suggestion which may prove of value."

"I am sure that we would be pleased to hear from our good brother," said the chairman. "What would you suggest?"

"I've been thinking that if we tried preaching the Gospel of Jesus Christ, and practicing it a little bit it might interest people," said the old-fashioned member.

During the silence which followed, the wind moaned, the electric lights winked, and the organ's bellows caught a long breath.—Selected.

THE ESSENTIAL IN PREACHING

"Judge, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who, he had heard, seldom, if ever, attended the church he had long been associated with.

"I will tell you," said the judge, who, by the way was not a professing Christian.

"My minister tells us that a man is not naturally sinful; that we are falling up, and not down, and coming out right in the end; and that really there is nothing to be saved from, and no one to save us; that Jesus Christ was simply a good man whom it would be well to imitate.

"If this is so, it doesn't seem to me worth while to go to the trouble of going to church or the expense of keeping it up; so I let those who like that sort of a rose-water lecture pay for it."

The judge was right, unless the minister was wrong.

There is not enough vitality in such religion to keep it sweet.

At the basis of all religion lies the needs of man, the deep soul-needs that can be satisfied only by a divine Savior. Even heathen religions, the worst of them, recognize this need, and are feeling after such a Savior if haply they may find Him. The religion of Bethlehem and Calvary has found Him, and with love and pity offers Him to all the world.

Whatever we leave out of our creed, if we are Christians, we cannot leave out the thought of man's need as a sinner and Christ's sufficiency as a Savior.—Pilgrim.

THE MISSIONARY'S STORY

A missionary who had labored for many years among the Mexican Indians was one day at the dwelling of one of them when an old Indian chief of another tribe came there. Said the native Indian to the missionary: "This man has lost his daughter."

In conversation with the old chief, the missionary asked: "Do you ever expect to see your daughter again?"

"No," replied the old man; "we don't think like you people—we believe the spirit goes into air."

"And does that make you feel good?" asked the missionary.

"No," again replied the old chief.

"Well," said the missionary, "I had two beautiful daughters who came to stay awhile with me, and then they, too, went to a far country, but some time I expect to see them again."

With a questioning look on his face the old chief asked: "Did any one ever come from that far country?"

Like a flash came the thought to the missionary: "I can tell him the Story!" "Yes," said he; "the Chief of that country sent his only Son to us."

And he told him about the birth and childhood of Jesus, about His manhood and miracles, about His persecution and cruel death on the cross, about His resurrection, and concluded by saying:

"And some day He will come again, and receive the righteous unto Himself, but the wicked He'll cast into outer darkness."

"Ah, that was a good story!" exclaimed the old chief. "Nobody ever told me that story before." Then, after a moment's hesitation, "I wish I might believe that story; if it is true, I will believe that story."

Time passed on, the missionary was transferred to another place. After several years he went back to his former people. Inquiring for this one and that one, he at last exclaimed: "And the old chief, what has become of the old chief?"

"The old chief? Oh, he is dead; he died a glorious death, with a full and firm belief in a loving Savior."

Said the missionary: "How glad I am I had told him the Story!"—Exchange.

NOVEL READING

It is ascertained that in New York City, during the last year, the whole number of volumes issued to readers from the Mercantile Library, was 177, 936. Of these, 108,864 volumes were novels! Now, when it is remembered that probably far the largest proportion of these readers are comparatively young persons, may it not be feared that by this kind of reading, correspondingly light and fictitious, or unreal and false ideas of life and of human responsibility, of virtue and of truth, of religion and all noble principles, are early given? and that the legitimate fruits are seen in the easy morality, the fraudulent business courses, and the flagrant crimes that are alarmingly multiplying every year? All this, too, is more and more seen in what have been deemed the cultured classes. May not the starting steps for these fearful things be often found in the reading which the young man or woman has? If so, what a call there is to beware!—United Presbyterian.

REPORT

Of Donations Received for the Mennonite
Publication Board for quarter ending
April 30, 1910

H. D. Charles, Millersville, Pa.	\$ 25.00
Wanner's Cong., Ont.	9.62
M. C. Cressman, Berlin, Ont.	25.00
Daniel D. Herr, Millersville, Pa.	15.00
Sent by C. B. Brenneman, Ohio.	6.50
A Bro., High River, Alta.	5.00
Wm. E. Martin, Hagerstown, Md.	1.00
Sent by Ben Schertz, Roanoke, Ill.	86.00
Sent by David Plank, Bellefontaine, O.	91.00
G. L. Bender, Elkhart, Ind.	5.00
Sent by A. B. Eshleman, Millersville, Pa.	75.00
Total	\$344.12

Not previously reported:

Sent by W. C. Hershberger, Weaver Cong.	11.00
George Musselman, Pa.	5.00
Anna Zimmerman, Pa.	2.00
N. S. Hoover, Goshen, Ind.	15.00
S. P. Culp, Goshen, Ind.	10.00
Sent by J. A. Good, Delphos, O.	110.00
Sent by J. D. Yoder, Crystal Springs, Kans.	13.00
A. R. Burkholder, Markham, Ont.	1.41
Mary A. Eshleman, Cearfoss, Md.	20.00
Annie Loucks, Scottsdale, Pa.	40.00
Peter R. Eshleman, Smithburg, Md.	5.00
Elklick Cong., Springs, Pa.	5.00
Henry D. Yoder, N. Lima, O.	15.00
Ada Horst, Columbiana, O.	1.00
Ephraim Risser, Newton, Kans.	12.45
Sent by I. T. Zook, Surry, N. D.	23.63
C. Heatwole, Elida, O.	.50
E. S. Hallman, Cressman, Sask.	100.00
Sent by J. J. Beechy, Martin's Creek Cong., O.	25.00
Andrew Brenneman, Plainview, Tex.	1.00
Enos Hartzler, Hubbard, Oreg.	1.00
John Detweiler, Cherry Box, Mo.	10.00
Total	\$426.99
Grand Total	\$771.11

Gratefully acknowledged,
Abram Metzler, Treas.

IN MEMORY

Of Alice H., wife of Bro. Elam M. Wenger,
who departed this life April 24, 1910

For the Gospel Herald.

Our dear sister has safely gone to rest
Where never a sin shall stain her breast;
No trouble disturb, no fear annoy,
No cloud to o'ershadow her innocent joy.
She has gone home to heaven, that land of
love,
Of light and gladness, and blessing above.
Her head is pillowed on Jesus' breast,
Our loving sister is sweetly at rest.

A Friend.

Married

Longacre—Kolb.—On April 27, at the home of Pre. Warren G. Bean, Bro. Horace S. Longacre of Quakertown and Sister Anna B. Kolb of Spring City, were united in the holy bonds of matrimony. May the Lord bless them through the voyage of life.

Obituary

Hoylman.—Edwin, youngest son of William and Amanda Hoylman of near Roseland, Nebr., was born May 20, 1899; died Jan. 4, 1910, of diphtheria; aged 10 y. 7 m. 14 d. He leaves father, mother, five brothers, three sisters, and many relatives to mourn his early departure. One sister preceded him to the spirit world. We need not mourn as those who have no hope, for we know he was ready to go and be with Jesus.

Hoylman.—William Roy, infant son of Walter and Anna Hoylman of Blue Hill, Nebr., was born Sept. 15, 1909; died Jan. 9, 1910, of diphtheria; aged 3 m. 26 d. Buried at the Roseland Mennonite graveyard Jan. 10, 1910. Father, mother, a little sister, and many relatives remain to mourn their loss. He has only budded on earth to bloom in heaven.

Miller.—Kate Hauder was born in Woodford Co., Ill., July 25, 1858. She was united in marriage with David Miller, March 5,

1887. To this union were born three children, one son and two daughters. Some years ago the family moved to Cass Co., Mo. where Sister Miller died of heart dropsy, April 28, 1910; aged 51 y. 9 m. 3 d. She is survived by her husband, three children, three brothers and three sisters and many sorrowing friends. She was a loving wife, a kind mother and faithful sister in the faith, having united with the Mennonite Church in her early life and remained true to the end. Funeral services on April 31, 1910, conducted at the Bethel Church by Wm. Hel-muth, L. J. Miller and D. H. Bender. Text, II Cor. 5:1. Interment in the Clearfork cemetery.

Shaum.—Jos. Shaum was born in Wayne Co., Ohio, Jan. 7, 1837; died April 26, 1910, near Wakarusa, Elkhart Co., Ind.; aged 73 y. 3 m. 19 d. He was united in marriage with Elizabeth Gable in 1859. To this union were born three sons and six daughters. His wife and two daughters preceded him to the spirit world. In 1891 he was united in marriage with Barbara Markley. To his union was born one daughter. He moved to Indiana in 1876. He leaves wife, eight children, two brothers, two sisters, and a host of relatives and friends to mourn his departure. He died very suddenly with palsy. Funeral services were held on the 29th at the Yellow Creek Meeting House and interment at the adjoining cemetery. Services were conducted by John Martin and David Burkholder, assisted by Christian Weaver and Henry Schrock. The funeral was so largely attended that the people could not all be seated which showed the sympathy manifested toward the bereaved family.

Blough.—David Blough was born July 7, 1826; died April 30, 1910; aged 83 y. 9 m. 23 d. He came with his parents to Wayne Co., Ohio, in the year 1836. He was united in marriage to Lydia Kurtz, who preceded him to the spirit world. To this union were born seven children. He leaves one son and two daughters, 18 grandchildren and 4 great grandchildren to mourn for the loss of father.

Symensma.—Wybra H. Hygema Symensma was born in Balk Province of Netherlands Apr. 3, 1824; died near Locke, Elkhart Co., Ind., at the home of her daughter, Mrs. Deboor with cancer of the stomach, Apr. 19, 1910; aged 86 y. 16 d. She was married to John Jacob Symensma May 12, 1845 and came to America in 1854. They settled down four miles southwest of New Paris. She leaves two daughters, one sister, twelve grandchildren and eight great grandchildren to mourn their loss. Her husband died Jan. 13, 1885; aged 72 years. Also seven children preceded her to the Spirit world. She united with the Mennonite Church 70 years ago in Holland in which she remained a consistent member until her death. She suffered much for the last few months of her life, but endured it all with patience and Christian resignation, anxiously waiting for her departure to be with Christ which is far better. She selected the text to be used at her funeral, Amos 4:12. "Prepare to meet thy God." Funeral services were held at the Whitehead Church near New Paris where a large crowd of friends and neighbors had met to pay their last tributes of respect to one who was loved by all who learned to know her. The mortal remains were laid to rest in the adjoining cemetery. Peace be to her ashes. May God comfort the bereaved friends and relatives and may those of the grandchildren and great-grandchildren who have not yet accepted Christ take heed to the text as though it were the last words of grandmother spoken to them as a warning in love. Services were conducted by Henry Weldy and David Burkholder.

Items and Comments

In a fight between guards and striking miners at Yukon, Pa., one man was killed and at least 30 wounded.

At a powder plant near Ottawa, Canada, fifteen persons were killed and fifty injured by an explosion.

Dr. Frederick A. Cook, the discredited discoverer of the North Pole, and wife have been seen in a forsaken village on the Chilean side of the Andes by William S. Hancock, former State Comptroller of New Jersey.

The town of Cartago in Costa Rica, Central America, was destroyed on May 4, by an earthquake. Up to May 8, eight hundred bodies had been taken from the ruins. The estimate of the dead is about 1,500.

The death of King Edward VII of England, May 6, comes at the time of a political crisis in Great Britain. May his son and successor, George V, take such an attitude to the pending questions, as will make for peace and prosperity in his realm.

The Department of Justice is investigating to ascertain whether the operations of the five men of the Board of Trade of Elgin, Illinois, who determine every Monday the price at which butter shall be sold throughout the United States, constitute a violation of the Sherman Anti-Trust Act.

Mr. A. F. Nightingale, Superintendent of Schools in Cook County, Ill., has announced that hereafter in the grades the teaching of the details of wars and battles will be omitted, as not conducive to the proper spirit in the pupils. This will hold true of the colonial wars; even the French and Indian War will be studied only in a general way. This step was taken by the superintendent after a conference with the principals of the county.

A telescope 80 feet long with a lens 70 inches wide has just been set up in the new observatory at Treptow, near Berlin, in Germany. This telescope is the largest in existence so far as its most important part, the object glass, is concerned. It is hoped that it will add greatly to our knowledge of celestial phenomena. The famous Lick telescope at Mt. Hamilton is only 67 feet long and 36 inches in diameter. The Treptow instrument cost nearly half a million dollars, and is capable of a magnification of 5,000 diameters. This scale would bring the moon within an apparent distance of 50 miles from the observer.

In July next the fifth World Congress of Free Christianity and Religious Progress is to be held in Berlin, Germany, and The Universalist Leader tells us that "twelve different denominations—Unitarians, Universalists, Baptists, Reform Jews, Christians, Congregationalists, Ethical Culturists, Friends, Presbyterians, German Evangelicals, Episcopalians, etc.—will be represented among the party" going from this country. This fine aggregation of contraries and contradictions in the sphere of religious convictions, if the participants have any convictions, moves the Journal and Messenger to say in a well aimed reflection: "What a lovely sigh it will be when Jews and Unitarians and Presbyterians and Baptists come together and form a religious pool. We wonder only that there are no Mohammedans mentioned. But perhaps they will come from another direction, and be there all the same."

CONFERENCE ANNOUNCEMENTS

Virginia

The Spring Session of the Virginia Conference will be held, Providence permitting, at the Warwick River Church, Warwick county, Va., on the second Friday in May, being May 13, 1910.

A full attendance is always desired.

The most convenient railroad station is Oyster Point, on the C. and O. R. R., and those of the brethren in easy reach of the place are Martin B. Shank and Daniel Sherk, Denbigh, Va.

An effort is being made from the different railroads leading towards the place, reduced rates to all who will come to conference by rail. Of this, however, further notice may be given later.

C. H. Brunk.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark Co., Ohio, May 19, 20, 1910. Members of Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

Those expecting to stop off at Maximo will please notify in advance Bro. Eli Becher, Maximo, Ohio, R. F. D. No. 1, of their coming.

Those coming to Rome Crossing as directed, should notify Bro. John J. Krabill, Louisville, Ohio, R. F. D. No. 3.

Those stopping off at either New Berlin or Canton should notify Bro. C. N. Miller, Canton, Ohio, R. F. D. No. 2.

All persons expecting to receive mail during this conference should have same addressed Louisville, Ohio, R. F. D. No. 3, c-o Jos. H. Krabill, Box No. 2, and prompt delivery will follow.—J. A. Liechty.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Ontario

The Conference of the Mennonite Church of Ontario will be held at the Wideman Church near Markham in York County, on Thursday and Friday, May 26, and 27, next. A cordial invitation is extended to all who would like to meet with us. Take G. T. R. train from Toronto for Markham. Write to L. J. Burkholder, Markham.

D. B., Secy.

SUNDAY SCHOOL MEETING

The Lord willing, the brethren in Lancaster Co., in Bish. Isaac Eby's district will hold their seventh Sunday school meeting at Hershey's Church on May 18. A cordial invitation is extended to all Sunday school workers. Come filled with the Spirit of God and help the meeting. Meet the trolley car of Lancaster and Coatesville at 7:45 in Lancaster. Go to Bowman road near Kinzer where all will be met. Committee, Amos H. Hershey, Gordonville, R. No. 2; Ezra Mellinger, Ronks; Jacob Martin, Kinzer, R. No. 1.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Orrville, O., on Tuesday and Wednesday, May 24 and 25, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will also be given to the discussion of live mission subjects. The Mission sermon will be preached on Monday evening. All members of the Board of Trustees are expected to be present at the meeting, and all who are interested in the mission and charitable work of the Church are cordially invited to meet with us.

M. S. Steiner, Pres.
J. S. Shoemaker, Sec.

There will be a meeting of the Mission Committee of the Mennonite Church in Orrville, Ohio, on Monday, May 23, at 9:30 A. M. Let every member of the Committee be there on time as there are some important matters to be discussed before the meeting of the Board. Volunteers for mission work desiring to meet the committee should call at the same place at 1:00 P. M.

D. J. Johns, Chairman.

NEBRASKA S. S. CONFERENCE

The fourth Annual Nebr. Sunday school Conference will be held at Salem Congregation near Shickley, Fillmore Co., Nebr., on May 26 and 27, 1910.

Everybody cordially invited.

By Committee.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, MAY 19, 1910

No. 7

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

"The Drama Grows Intense," is the way that a popular daily headed an article describing a noted murder trial. Such trials are followed up in the newspapers and attended in court when within reach, with the same intense interest that a theatre-goer watches the progress of a drama in an opera house. Under such a spirit the crime loses its horror, and people relish the sensation much as a professional sport would the shooting of a rabbit. Few people realize the horrid and horrible influences of the theatre. It is a vicious, conscience-killing monster, and should be opposed in every form from a play at some school entertainment to a low variety theatre in a slum district in the city.

"How best impress the value of a soul?" is a question discussed before a recent Sunday school conference at Cherry Box, Mo. It is a vital question. It is hard to interest any one in the welfare of his own soul until he is both convinced and impressed with the important fact that his soul is the most valuable thing about him to be saved or lost. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" is a question which stirs up no man until he is impressed that it is a living question. How to awaken people to the importance of the question merits our most prayerful consideration.

Christian warfare is a continuous struggle, and cross bearing a daily duty. Saul won a glorious victory over the Amalekites; but his fatal error was in stopping before the work was done and planning a great celebration in honor of his victory. Had he kept on, thinking only of the glory of God, he would have

won victory after victory until in final triumph he would have won the everlasting crown. As it was, he stopped to enjoy the fruits of his victory, spent the rest of his life in self-justification and ended in failure and disgrace. Moral: keep on fighting the good fight of faith. Bear the cross daily, remembering that there is no crown this side of the grave that is worth striving for. "They that endure to the end shall be saved." The best that is promised us in this life is the overcoming life. To stop before we reach the end is fatal. Victory, eternal victory, awaits us in the end.

Annual Report.—Elsewhere in this issue we print the second annual report of the General Manager and Secretary-Treasurer of the Mennonite Publishing House. We believe that the same will be read with interest by all who have the welfare of the cause at heart.

As we read over the report there are to be noticed a number of things which call forth our heartfelt gratitude. Among them we wish to mention the growth of the subscription lists of the periodicals sent out by the House, the liberal donations sent in by the many friends of the institution, and the fact that the business of the House during the year placed over \$3,000.00 on the right side of the ledger. This was possible only by the hearty good will and co-operation of those to whom the House looks for support. On behalf of all who are entrusted with the responsibility of seeing after the publishing interests of the Church, we desire to offer our most hearty thanks and express our sincere appreciation for what you have done. We ask your continual prayers that the work may prosper in every way that is pleasing to God.

We have been asked so many questions concerning various features of the House and the work carried on by the same that we have decided to issue a little booklet giving information along the lines in which our people are interested. Among

the features of the booklet will be a description of the House and its workings, the constitution and by-laws of the House, and a number of other features of the work in which our people have manifested an interest. This pamphlet will be out within a short time after you read this and will be handed out free to whoever wishes to read it.

"Amish Prelates Sued," is the title of a newspaper clipping sent us recently. Some members of the old order branch of the Amish Mennonite Church, having fallen under the censure of the Church, brought suit against the officials of the Church for enforcing that rule which keeps members in good standing from eating and working with those who were once members but have been excommunicated.

Under such circumstances some people are inclined to place a double load upon church officials by abusing them for trying to enforce such a rule; but those who know the value of order and discipline look at matters from a different viewpoint. The doctrine of the church under consideration on the question of shunning excommunicated members is well known, and any church holding such doctrine as a tenet of its faith would be inconsistent in not expecting its members to live up to it. Every child of God is loyal to the church of which he or she is a member. No one is justified in disobeying any church rule simply because it does not suit him. If there is a scriptural reason why we can not comply with what the Church requires of us, then the proper thing to do is to depart in peace without creating disturbance. But to live in a church and defy its authority until we are expelled from the church as disobedient members gives evidence of a spirit which the Bible nowhere encourages. Every church official who makes a faithful effort to enforce the discipline of his church should have the hearty support of every loyal member and the sympathy of all law-abiding, liberty-loving people.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE LOVE OF CHRIST

The love of Christ, its boundless breadth and length,
Its height and depth and everlasting strength,

O Holy Ghost make known.
The tender love of Christ, that wondrous love!

Oh pour it from the Fountain-head above
Into our hearts of stone.

Then shall we love as we are loved, and break

The alabaster box for His dear sake.

That love so strong, so far beyond our thoughts,

O Comforter reveal what love hath wrought
For man's eternal good.

Unmerited, yet as this love bestow,
That answering love from our dull hearts shall flow,

A rushing, mighty flood.
Then shall our lips break forth in songs of praise,

The while our hearts their glad hosannas raise.

This work, O blessed Comforter, is thine,
Show us the Christ; reveal His love divine.

Our hearts cry out for God.
This prayer we raise to Thee—Thy help implore;

Open our eyes to see Him more and more—
Our Savior and our Lord.

Then shall we find our longings satisfied,
When He in us and we in Him abide.

THE ALTAR OF THE NEW COVENANT

By S. M. Schrock.

For the Gospel Herald.

We have an altar, whereof they have no right to eat which serve the Tabernacle.—Heb. 13:10.

This beautiful treatise (letter to the Hebrews) was produced with great intellectual power and wisdom by the Holy Ghost.

The Jewish Christians, to whom this letter was written, were well acquainted with, and we believe very zealous of the ritual of the old covenant.

The main object of writing was to explain the fulfillment of the typical priesthood of Aaron, in Christ, or in other words, the fulfillment of the types of the old covenant, in the heavenly realities of the Christian faith.

After a strong and magnificent comparison of the two covenants, the author admonishes these Jewish Christians not to misunderstand him, and to think that the Christian faith and spirit of the new covenant is not accompanied by works; but to "Let brotherly love continue," "Be not forgetful to entertain strangers," and that they should "Remember them which have the rule over you," and have "Spoken unto you the Word of God," and that they should call to memory the close of

their lives, and follow their faith.

He also admonishes them to be in the Christian faith, because the kingdom of Jesus Christ, the new covenant, is not only for a short time, like the old covenant, but it is the "same yesterday, today, and forever." He tells them how necessary it is, that the heart be established with grace, "not with meats, which have not profited them that have been occupied therein"—they shall not do these things as though they were serving in the tabernacle, or in other words, they shall not do these things in order to be right with God, because the altar of the new covenant is entirely different from the altar of the old covenant, and, just as the one who served at the altar of the old covenant, lived of the altar, so he who is of the faith of the new covenant, lives alone by the altar, JESUS CHRIST, V. 15, from which altar we "have no right to eat"—can not partake, seeking to be right with God by observing the law. For whatsoever we do, even the very least, in the spirit of "serving in the tabernacle"—meriting God's approval, or seeking to be justified before Him, belittles Christ's office, dishonors His holy name, has a chilling influence on our spiritual life, and leads to leanness of soul and death. Oh, let us not depend on any of our good works, or any good part of us, no matter what it may be, no matter how much it may humble us, or how much reproach it may bring, but let us patiently bear the reproach with Christ, who for our justification, suffered without the gate, and let us, outside the tabernacle of serving to merit God's righteousness, offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name.

Harrisonville, Mo.

FORMALISM AND SPIRITUALITY

For the Gospel Herald.

In an editorial of the Gospel Herald of April 28, the question is asked as to wherein formalism consists: "Two meetings may be conducted exactly alike, while one may be highly spiritual and the other dead with formalism. Two men may belong to the same church and obey the same rules and regulations and yet one be highly spiritual and the other very formal." The answer given is, Apply the test, whether we do what we do in the newness of the Spirit or in the oldness of the letter.

But the question with me is, How can we know whether those actions are out of newness of Spirit or out of oldness of the letter, when both are exactly alike. Enthusiasm can sometimes be mistaken for spirituality and undemonstrative and reserved meekness may sometimes be misjudged for formality.

Centralia, Mo.

J. D. Guengerich.

Our brother's question is to the point and worthy of our consideration. We should be quick to apply the test to ourselves and slow to apply it to others.

When the love of Christ constrains us to pray, read the Bible, attend religious meetings, practice obedience to the commandments of Christ, labor for the ingathering of the lost, etc., we are serving Him in the "newness of the Spirit."

When these things are done simply because it is our solemn duty, while our affections are set on other things, we are serving Him in the "oldness of the letter." Spirituality is a matter of experience, not something to be seen. We may have outside evidences that spirituality exists within, but we must insist that spirituality belongs to the inner man.

Here is a point which some people overlook: No man who is really in the Spirit is disobedient to the letter. Christ was perfect in spirituality as He was in obedience to the law. When a man out of an obedient and Spirit-filled heart heeds the teachings of God's Word with reference to going to church (Heb. 10:25), nonresistance and swearing oaths (Matt. 5:33-48), nonconformity (Rom. 12:2; 1 Tim. 2:9, 10), testifying for Jesus (1 Pet. 3:15), etc., etc., what people see on the outside are but evidences that the heart is right with God. But where these outward signs exist and there is no experimental knowledge of Christ within they constitute only a Christless formalism.

As we said, spirituality and disobedience never go together. Many people who are accused of formalism are simply obedient to what the Bible teaches. We thank our brother for emphasizing this point in the latter part of his letter.—Ed.

ALONE

Selected by Mollie Kauffman.

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing the first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites laughed at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone.

And of the lonely way His disciples should walk, He said: Straight is the gate and narrow is the way which leadeth unto life, but few there be that find it.

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love

his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Savior and persecuted the saints. And multitudes now, in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted today, men and women, young and old; who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

Scottdale, Pa.

DOING THE BEST I CAN

The following article, a tract by John Ritchie and sent us by Bro. Enos Martin of Dutton, Mich., for publication, gives us some practical thoughts on salvation. If faith, repentance and surrender means doing something, then we must do something in order to be saved. But if we mean to get saved by making ourselves so good that God will accept us, then we had better stop along that line and give ourselves to God who can save us instantaneously and make us better than a life-time of self-effort can make us. For a clear view of sin, salvation, faith and good works, read Eph. 2:1-8.—Ed.

"Have you got that great question of your soul's salvation settled?" I asked of my fellow-passenger, while traveling by rail the other day. "Well, I can hardly go the length of saying that," she replied, "but I am doing the best I can, and I hope the Lord will have mercy upon me and help me."

This is rather a common condition found among men, and an answer given by many. But it betrays utter ignorance of the Gospel of God, and of what Christ came to do. No sinner ever was, or ever will be saved, by "doing the best" he can, and God nowhere promises to "help" in this matter. On the contrary He says salvation "is not of works" at all. The work by which the sinner must be saved is not doing, but **done**. Jesus did it all. He said on the cross—"It is finished." Nothing now remains to be done, only to accept it. The following hymn gives the experience of one who long tried salvation by "doing" but who came to see that it was "done."

I wanted to be happy,
I wanted to be blest;
To know the joy of Christians,
To know their peace and rest.
I knew God's eye was watchful,
And searched me through and through;
And, O, I thought salvation
Was doing, and to do.

And so I prayed and fasted—
I wept alone and cried,
And sought to be more holy—
By every means I tried.
And full of constant longing,
Self-righteous more I grew;
For, still I thought salvation
Was doing, and to do.

But soon the Word aroused me—
My soul was ill at rest—
Something I knew was wanting,
My heart was so opprest;
Then God my eyes directed
To His beloved Son,
And said that His salvation
Was **doing not**, but **DONE**.

Yes, **DONE**, once and forever,
When Christ on Calvary bled,
Bearing the sinner's judgment,
And dying in his stead.
Yes, **done**, once and forever,
Life everlasting won;
God's glorious, full salvation
Is **doing not**, but **DONE**.

—J. R.

ACQUAINTANCE WITH HIM

By George J. Lapp.

For the Gospel Herald.

(Concluded)

The admiration of the disciples was aroused, and well it might be; for they were not deceived. Before long they were to be the eye-witnesses of His first miracle. They were to see Him cleanse the temple. They would witness His deeds of mercy and kindness toward all classes, especially the downtrodden and outcast. They would see Him fulfill the great object of His life, the doing of His Father's will and His prayer life would help them to realize that to Him only could they go, for He had the words of eternal life. They even would witness His holy pleasure in the joys of life. Life is not that of the melancholy nor or the frivolous, but that of the happy man who "trusteth in him." The beauties of Nature, the profit from wholesome literature, the pleasures of uplifting associates all add fatness to our lean bodies, increase the marrow in our bones, drive worry and dread from our lives, enrich our souls. Nor is it a sin to smile or laugh. The child laughs in his joyous glee; the hopeful youth of the land justly long for the pleasures of society and the home; the aged share in a passive way in the joys of all. Our Savior pronounces His benediction of approval upon them. Sanctified pleasures broaden the minds, develop lofty thoughts and lead all to Him who inspired the apostle to pen the beautiful words, "Rejoice with them that do rejoice." The sinner in his dreadful state would have no pleasure to look forward to if he could not see beams of joy in the Christian's face. Let us be burdened for the souls of the lost, but may we ever throw around them the light of joy and happiness, thus drawing them from a life of sin which means eternal pain and remorse. The gray hairs of time will sooner or later settle upon our heads. May they be the silvery locks of a happy life spent in acquainting ourselves with Him who shares our joys.

Voluntary Loving Obedience was the result of their acquaintance and fellowship with Jesus, who was their great example. Hear the child of Mary at the

age of twelve telling His mother, "Wist ye not that I must be about my Father's business?" Peep among the trees of Gethsemane and hear the words, "Not my will, but thine be done." A close study of all similar expressions convinces us that His obedience was that of the heart and prompted by love. "The love of Christ constraineth us" to seek and do God's will. The injunction to join church and be good is but the kernel. There is a life-giving germ necessary to the regeneration of every heart. Do you see the drunkard in the ditch? Do you see the moral wreck? Do you ever meet the profane man? They all have become disgusted with themselves and tried to be good but failed. Throwing out the life-line to them, they will reach out to it and readily respond to the love of God. Having received eternal life through faith, they will live a life of grateful service and ceaseless praise to God. Let us who know Him serve Him because our tendency to obey has become a part of our natures. Let us naturally conform to the teachings of His Word.

We can then wash one another's feet with true humility, and minister to the needs of the sick and dying with that love which Jesus had. We can enter into the rite of partaking of the emblems of Christ's broken body and shed blood with the full realization that He who manifested such love is our constant companion. We can also take our place in the ranks of those who cheerfully spend and are spent for Him in behalf of the millions of heathen who know Him not.

May the following practical hints aid others as they have the writer who finds perennial joy in the study of the life of his Savior.

1. The study of Jesus' prayer life should drive us to our closets.
2. His triumphs should spur us on to victories in our own lives and to successes in the promotion of His cause.
3. His burdens for the lost and His great sacrifice for them should develop in us the willingness to make great sacrifices for the lost who lay so many claims before us in the great commission.
4. Our creed must be His Word and our way in accordance with His divine will.
5. No human devices can avail for our salvation.
6. It is essential for us to possess the Pearl of great price or else our professions become empty shells.
7. We need to become really acquainted with Him.
8. Our blessed fellowship with Him here below only strengthens our longing desire to meet Him when He shall come to take us to Himself.

"Give me to trust Thee, Lord
In the dark and stormy night,
When morning seems so slow to come,
And the stars are hid from sight."

Dhamtari, C. P., India.

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

II. IN BUSINESS

(Concluded)

147. *Is the plan of "taking it easy" the ideal life?*

A. It is not. The ideal life is to be seen in Eden. There among the first things commanded to Adam was to dress the garden. That meant not a life of leisure, but a life of diligent work.

148. *What evidence have we that God intends that we should live busy lives?*

A. The Bible condemns the sluggard and commands diligence. Hard working people get more real satisfaction out of life than tramps, whose business is to go through life without work. God has so created us that the body becomes strong and vigorous, and the mind bright and cheerful, through work, while the opposite results come from no work.

149. *When does work become drudgery?*

A. Under the same circumstances in which spiritual exercise becomes formalism. Going through the motion of work without knowing how, or without having our heart in it, or when sick or exhausted, is liable to be drudgery. When the body is in good physical condition and "people have a mind to work" it is both satisfactory and helpful to both body and soul.

150. *What has Solomon to say about diligence in business?*

A. "Seest thou a man diligent in business? he shall stand before kings" (Prov. 22:29).

151. *What should be our object in being diligent in business?*

A. The glory of God. "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

152. *How may we use our incomes to the glory of God?*

A. By providing for our own (I Tim. 5:8); by helping the poor (Prov. 19:17); by sustaining our fellow-workers (Gal. 6:2); by supporting those who give their time to direct Christian work (Matt. 10:10); by supporting the cause of Christ (I Cor. 16:1, 2).

153. *What is the promise to those who give liberally?*

A. "A liberal soul shall be made fat" (Prov. 11:25).

154. *What promise has the Lord for those whose diligence and faithfulness in giving is at least equal to their diligence in making money?*

A. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

155. *What further promise?*

A. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground . . . saith the Lord of hosts" (Mal. 3:11).

156. *What are we to gather from these promises?*

A. That we owe the Lord the first fruits of all our increase; that the Lord will abundantly provide for all who put their trust in Him and conduct their business in accordance with the Bible standard.

157. *What was David's testimony?*

A. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

157. *Are we to infer from God's promise to His faithful children that when a man is poor it is his own fault?*

A. No: but we are to infer that God will take care of him, and that whatever is best for him and the cause, whether poverty or plenty will be his lot; but that no righteous man will be forsaken to the extent that he must go out begging for his subsistence.

158. *That being the case, need we look after the wants of the poor?*

A. God overrules that through human hands the needs of the poor will be supplied. If we are subject to God's directions, we can not do otherwise than to distribute among the needy some of the bounties with which God has blessed us.

159. *And what of those who do withhold?*

A. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

160. *Of what sin are we guilty when we make all that we can without paying a due portion of it into the treasury of the Lord?*

A. Robbing God (Mal. 3:8).

161. *What is Christ's opinion of a rich man?*

A. He shall hardly enter into the kingdom of heaven (Matt. 19:23-36).

162. *Who are the rich?*

A. They whose money is not on the altar of the Lord.

163. *What would be the result if every dollar of the world's wealth were upon the altar of the Lord?*

A. There would be no money wasted in eating or drinking that which is not upbuilding to the body; in placing upon the person, clothing which is merely for display; in building houses which are needlessly large or expensive; in Sunday excursions, theater going or other sinful amusements or diversions; in anything else which can not be defended on the ground that it is to the glory of God.

164. *What is the effect of worldly care and riches upon people?*

A. It produces backsliding (Matt. 13:22).

165. *What advice has the Bible to give which throws light on business partnerships?*

A. "Be not unequally yoked together with unbelievers" (II Cor. 6:16).

166. *Should this be considered by Christian people as a restriction?*

A. No: it should be considered as safe counsel by all Christian people who have

no desire to become entangled in questionable business and methods.

167. *What besides money-making and business methods should be considered in the selection or maintenance of a business?*

A. Church privileges; the moral and spiritual welfare of the family.

168. *Is a thriving business a sufficient reason for keeping a family under unfavorable influences?*

A. Never. What became of Lot and his family? "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36) and the souls of the other members of his family? Until we come to the point where we value the souls of our children more than we do our prosperity in business we can not prosper spiritually nor stand in favor with God.

169. *What of unmarried men seeking employment somewhere away from church privileges until they have a start in life?*

A. That is Satan's method of quieting their consciences while he completes his cooling off process. Thousands of young men have been ruined spiritually because they made money-making their first consideration in business.

170. *What is money to those who use it for self-gratification?*

A. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10).

171. *What is money to those who would use it to the glory of God?*

A. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

REVEALED RELIGION THE
SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

(Continued)

The Law of Moses and the Gospel of God are essentially the same. The design both of the Law of Moses, and the Gospel of God is to exhibit Jesus Christ as the only Savior of man.

The Law given to Adam in paradise was never designed to express grace or mercy. It could not give life. Having once transgressed it, Adam was immediately driven from Eden's pleasant garden. And it was impossible for him to regain paradise by obeying that law. Adam by his fall lost the divine image in which he was created. He also lost the enjoyment of his Maker. And, in not eating he could not recover what he had lost.

The Gospel promises pardon to the penitent. There is, therefore, a wide difference between the "Paradise Law" and the Gospel. But between the Law of Moses, and the Gospel there is no essential difference. The law given to Moses was full of mercy, but the law giving (Continued on next page)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

QUARTERLY CHRISTIAN WORKER'S MEETING

By Geo. J. Lapp.

For the Gospel Herald.

The third meeting of the Christian workers of the American Mennonite Mission was held Saturday, April 9, 1910 from 8:00 to 10:00 A. M. Bro. M. C. Lehman was appointed to act as moderator. The program was as follows:

Opening exercises, Moderator.

Discussion:

1. Sin from a Hindu Point of View, Bro. Elisha.
2. Sin from a Biblical Point of View, M. C. Lapp.
3. How the Village People Try to Obtain Salvation, Sister Dasri Bai.
4. Salvation through Christ, Sister Esther E. Lapp.

A few of the leading thoughts presented in the discussion of the above topics were:

Among the Hindoos sin does not touch the heart of the individual but merely applies to the outward life, therefore in their estimation salvation cannot be for the heart and from the heart.

To break a caste rule, to kill cattle, to strike another of higher caste, to eat food prepared by other caste people, etc., etc., is sin. One may have any sort of evil desires or even express them, yet it is not counted sin.

Whatsoever is not of faith is sin; transgression of the law is sin; the one who knows to do good and does it not, sins; such are the laws of the kingdom of Christ.

The heathen bow before their idols, feed living sacred animals, give food on certain days to cattle and crows, thinking they are feeding their ancestors, give alms to beggars, fakirs, and religious fanatics, perform various kinds of penances, go on pilgrimages to sacred places, and in fact (if devoted) weave their religious ceremonies into every detail of life, thinking that thereby they will gain merit and gain a good birth in their next life.

Faith is the main principle essential to salvation. "We must believe that He is and that He is a rewarder of all men that diligently seek Him." Christ has atoned for our sins and all the ceremonies which we invent can avail us nothing. He so protects us from the evil that we have no room for superstition or fear, for His love is in our hearts and "love casteth out all fear."

A question box to which all were privileged to contribute was opened by the writer. We will give a few of the questions whose answers most of the readers will know.

1. If by accident a Hindoo kills a cow, is he punished? *Yes.*

2. How can we break the habits of sin? *By quitting and looking to God for assisting grace.*

3. Where does the heathen draw the line concerning sin? *Caste custom in most cases determines the line, and those depend upon the elders or guru (spiritual teacher) of the locality. Therefore difference of opinions among themselves.*

4. Whom can we dishonor and not be forgiven? *The Holy Spirit.*

5. The first disciples performed miracles. Why are they not performed today? *They are, in the conversion of sinners and many instances of healing and other miracles on record. The instance was given of this same question asked by a Brahmin of a Christian woman who was formerly of a low caste. The woman answered that, "It is a miracle that I, a low-caste woman, am permitted to converse as an equal with you." The social barriers of India need just such miracles.*

6. From whence is sin and who made it? *Sin is the natural result of voluntary disobedience of our first parents and of the arch-angel which was cast out of heaven.*

7. How long must we take up our cross, deny ourselves and follow Jesus? *Our whole lifetime. Especially at times when we are persecuted or when we are called upon to choose between a life of worldly ease and pleasure and that of serving Him and enduring hardship.*

We wish to give full credit to all who so heartily responded in answering the above questions.

Many hymns of praise were sung. Several seasons of prayer were had. The Spirit of God was present and all who came were greatly benefitted. These meetings are a great means in God's hands of strengthening both missionaries and native workers, who also realize that they too are missionaries to their own people.

Dhamtari, C. P., India.

ALTOONA MISSION

Greeting to the Herald Readers:—Another month has passed and brought us many rich blessings. During the month of April there have been thirteen souls received. There is now a membership of twenty-one at this place. On May 1 we held our communion service, which was a very blessed day for many. With all the blessings we are enjoying our hearts are also saddened with the work of the enemy. The Tuesday evening Bible study class is very interesting and helpful. Pray for the Lord's work at this place.

Yours for the lost,
E. F. and Ada E. Hartzler.

CHICAGO MISSIONS

"Bless the Lord, O my soul and forget not all his benefits." We praise the Lord for the blessings which He bestows upon the work at this place. On Sunday we enjoyed our communion service at which eighty-six communed. We praise Him for the love and unity which was manifested. Bro. John Nice of Morrison served communion.

There are a number who are thinking seriously of stepping out on the Lord's side. Will you not pray with us that the Lord will give them grace to forsake all sin and give themselves fully to Him? Some of them have obstacles which only the Lord can help them overcome.

Bro. and Sister J. F. Brunk are spending several days with us. The workers are busy cleaning house this week.

Yours for the lost,
May 11, 1910. Fannie Hershey.

(Continued from preceding page)

en to Adam in paradise there was no mercy. The Law of Moses exhibited the divine Redeemer; but the law to Adam exhibited no Redeemer. It promised no good thing, only on condition of perfect and persevering obedience. Sacrifices in the Law of Moses pointed directly to Christ. "It made Christ through its medium of types its object and end." Hence, "Christ is the end of the law for righteousness to every one that believeth." The law of sacrifices was happily adapted to the fallen condition of man and directed him to the appointed means of rising from his run. The Paradise law, on the contrary, made no provision for the fall. It knew nothing of Christ or redemption through His blood. Neither was there in this law implied any provision of a sacrifice of atonement. This would be contradictory to the whole current of divine revelation. Had not Adam fallen, a Redeemer would not have been needed. But now without a Redeemer the whole human race must perish forever. Not the law given to Adam in Paradise, but the law given to Moses on the Mount, exhibited a great and glorious Redeemer, and if we obey Him He will save us with a glorious and everlasting salvation.

It was Christ who came down upon the mount with glory and majesty promulgating a holy law. The law was given to Moses, and therefore, it is called the law of Moses. It was Christ who led the children of Israel through the wilderness and through the sea. This is evidently the sentiment of Paul, from his address to the Corinthians in his first epistle. "Brethren," says he, "I would not that ye should be ignorant how that our fathers were under the cloud and also passed through the sea and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them. And that rock was Christ."

(To be continued)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

TRUST

Sadly bend the flowers
In the heavy rain;
After beating showers
Sunbeams come again.
Little birds are silent
All the dark night through
When the morning dawneth,
Their songs are sweet and new.

When a sudden sorrow
Comes like cloud and night,
Wait for God's tomorrow;
All will then be bright.
Only wait and trust Him
Just a little while;
After evening teardrops
Shall come the morning smile.
—F. R. Havergal.

THE GREATEST NEED OF THE HOME

By Marilda Culp.

For the Gospel Herald.

I have been thinking of this need of the home for some time, in fact until it impressed me very much, when I received the invitation to express my opinions on it by our dear editor.

The greatest need, in my honest opinion, of the home is truly consecrated parents. How can parents bring up a child in the way he should go when they themselves are not true Christians and fully consecrated to the Lord? O, it is so sad to see young men, once started on the right way, turn back to sin, but much more sad and lamentable to hear these young men's own father confess that he knows his son is growing careless but has not "the heart to talk to him." How can we as parents expect anyone else to have the concern for, and help our children if we, their father and mother, have not the love or even interest in them we should have?

Another illustration: A young daughter makes the good choice and starts to serve the Lord, but her father stands in her way because she wants to cast her lot with a plain church, so she does not unite with any church and it is not likely that she will. Oh, where are the feelings of such parents?

Above all things I want to have my children consecrated to the Lord early in life and then I want to keep my life pure and be an example to them. "Follow me as I follow Christ," is a good motto to hold up to our children. Not—"You talk to my daughter and get her to confess Christ," but talk to your own children and show them we are interested in them and want them saved, so when someone does speak to them and finds out how much our life is in harmony

with the Bible, they will not need to say, "Father and mother had better do right themselves before they tell anyone to talk to us." Oh, for a deeper consecration in our fathers and mothers!

Goshen, Ind.

MOTHERS

Most men are what their mothers made them. The father is away from home all day, and has not half the influence over the children that the mother has. If a ragged colt makes a good horse, we know who it is that combed him. A mother is therefore a very responsible woman, even though she may be the poorest in the land, for much depends upon her. Just as she bends the twigs the trees will grow. As is the gardener such is the garden; as is the wife such is the family.

Little children give their mothers the headache, but if she lets them have their own way, when they grow up to be great children they will give her the heartache. Foolish fondness spoils many, and letting faults alone spoils more. A child may have too much of its mother's love, and in the long run it may turn out it had too little. Soft-hearted mothers rear soft-hearted children; they hurt them for life because they are young. A boy who is his mother's duck, generally grows up to be a great goose. You may sugar a child till everybody is sick of it. Boys' jackets need a little dusting every now and then, and girls' dresses are all the better for occasional trimming. Children without chastisement are fields without plowing, and vines without pruning. The very best colts want breaking in.

Good mothers are very dear to their children. There is no mother in the world like our own mother. My friend Sander, from Glasgow, said: "The mother's breath is aye sweet." Every mother is a handsome woman to her own son. The man is not worth hanging who does not love his mother. When good women lead their little ones to the Savior, the Lord Jesus blesses not only the children but their mothers as well. Happy are they among women who see their sons and their daughters walking in the truth!

He who thinks it easy to bring up a family, never had one of his own. A mother who trains her children aright had need to be wiser than Solomon, for his son turned out a fool. Some children are perverse from their infancy; none are born perfect, but some have a double share of imperfections; do what you will to them, they do not improve. Wash a dog, comb a dog, still a dog is but a dog; trouble seems to be thrown away on some children. Such cases are meant to drive us to God, for He can turn blackamoors white, and cleanse out the leopard's spots. It is clear that, whatever faults our children have, we are their parents, and we cannot find fault with the stock they came of. That which is born of a hen will scratch in the dust.

The child of a cat will hunt for mice. Every creature follows its kind. If we are black, we cannot blame our offspring if they are dark too. Let us do our best with them, and pray the mighty God to put His hand to the work. Children of prayer will grow up to be children of praise; mothers who have wept before God for their sons will one day sing a new song over them. If boys are not born with a chifney bit in their mouths, and therefore run wild, the Lord can bring them back. Colts often break the halter, and yet become quiet in harness. God can make those anew whom we can not mend, therefore let mothers never despair for their children as long as they live. Are they away from you across the sea? Remember the Lord is there as well as here. Prodigals may wander, but they are never out of sight of the great Father, even though they may be "A great way off."

Let mothers labor to make home the happiest place in the world. If they are always nagging and grumbling, they will lose their hold of their children, and the boys will be tempted to the public-house or the billiard-table, or some other dangerous ground. The smile of a mother's face has enticed many into the right path, and the fear of bringing a tear into her eye has called off a heart of iron, but his mother can hold him like a magnet. O woman, great is thy power! See to it that it be used for Him who thought of His mother even in the agonies of death.

It is of no use to try to bend a tree, we must begin with the saplings; so it is best to train the young ones before the down comes on their chins. If you want a bullfinch to pipe, begin with him when he's young; he will never catch the tune after he has learned the wild bird's notes. If you do not teach your son the ways of the Lord, the devil will teach him the ways of sin. Sow the wheat soon, for there are weeds in the soil already, and Satan is watching to sow his tares. Fathers and mothers, see to your children, or you will rue it when it is too late!—C. H. Spurgeon.

The Lord would have us know that we are weak, and that He alone is strong. It may cost us many struggles and many disappointments before we comprehend this fact. Ambition soars, and strives, and falls; humanity plans, and struggles, and fails; but when man comes at last into the presence of his Maker, and casts himself unreservedly upon Him, he then lays hold upon eternal strength.—Selected.

"Christ is our model. Men make a great mistake when they undertake to regulate their lives by the conduct of others. The best men have their faults. Our Lord is faultless in thought, word and deed. If we walk as He walked, we shall walk in the light, we shall walk with God, we shall walk in love, we shall walk in the straight way to heaven."

Sunday School

Lesson for May 29, 1910—Matt. 14:13-21; 15:29-39

For the Gospel Herald.

THE MULTITUDES FED

Golden Text.—Jesus said unto them, I am the bread of life.—Jno. 6:35.

Introductory.—This is the second recorded miracle in which Christ with a few loaves of bread fed the multitudes. It is a type of what God will do for the multitudes spiritually, provided they give themselves over to Him with the same degree of hunger which these people felt in a natural way. As we look out on our Savior's compassionate work we are impressed with the fact that there is no need in man that God is not willing and able to supply.

The Sick Multitudes.—First, let us notice the healing of the infirmities of the people. There was no limit to His blessings in this line. None went away from Him unhealed. Multitudes thronged Him and many who were sick, or maimed, or blind, or deaf, came or were brought to Him for healing. He healed them all. Not with great blowing of trumpets, but with mighty power, He spake the words and the sick ones were healed.

As we think of the multitudes coming to Him to be healed of their infirmities, we are made to think of the millions of sin-sick souls of today. What was it that impressed the multitudes with His marvelous power? Was it not because of the marked change which was noticed after He spoke the word or applied His touch? The lame walked away perfectly straight. The blind walked away seeing. The deaf went away hearing. Within the soul of every sin-sick one that comes to Christ in faith, there is a miracle performed, more marvelous than any which Christ performed in healing the multitudes. Dearly beloved, have we come to Christ by faith? Have we been healed? Have our spiritual eyes been opened? our maimed spiritual condition straightened out? Can the people see the change in our conduct? in our lives? Are other people impressed with the change? Herein lies the real test of the genuineness of our conversion; also our usefulness as instruments in the hands of God to convince other people of the genuineness of Christ's power to save.

The Hungry Multitudes.—While the people were following the great Healer, they became hungry. Is it not so today? Where is the man who, having been cleansed from iniquity and following in the footsteps of Jesus, is not hungering and thirsting for the bread and water of eternal life?

Again, what good did it do the multitudes to be healed of their infirmities if

they must perish for want of food? And what good does it do us to be cleansed from iniquity if we can not have our souls refreshed and fed continually by the living water and manna from heaven? We need to be fed continually from the Master's table. We need our daily bread. We need daily prayers, daily meditations, daily Bible-reading, daily cross-bearing, daily exercise in Christian service. More than this, there is a positive promise that they which do hunger and thirst after righteousness "shall be filled" (Matt. 5:6).

So the multitudes were fed. With man, that was an impossible task; but under the blessings of God the work was as easy as it was complete. With seven loaves of bread and a few small fishes, blessed by the Giver of all good, four thousand men were fed. So will we all be fed with the manna from on high if we continue to follow in the footsteps and worship at the footstool of Jesus.

Who Did the Feeding?—(1) Christ, who took the bread, blessed it and miraculously multiplied it in quantity, so that there was enough for all. (2) The disciples, who followed the commandments of Jesus, took the bread from His hands and distributed it among the people.

Who is to feed the multitudes today? Christ is doing His part. His flesh and His blood are offered as freely today as when He preached His bread of life sermon. "Lo, I am with you always," is a living promise to the end of the world. From the bounties of God's storehouse the whole world may be fed and still there will be a basketful for every disciple who faithfully distributes the bread of life among the people. Who will have a part? Who is ready to distribute? Who is ready to partake of the food? —K.

It required much more faith on the part of the disciples to attempt the feeding of so large a multitude with such a scanty supply, but they obeyed the word of the Master and went about the work of distribution. No doubt the supply increased in their hands, and as they dealt out the food to one group, they were surprised to find that there was still enough left for the next group. God will do marvels with the little we have, if we but apply it in the right way and use it in faithful service for Him.—D. H. B.

THE TICKET

A. J. Gordon while traveling on a train fell into debate with a fellow-passenger on the subject of justification by faith. Said the man to Dr. Gordon: "I tell you, God deals with men, not with a little bit of theological scrip called faith; and when the Almighty admits one to heaven He makes a rigid inquiry about his character, and not about his faith." Presently the conductor came along and examined the tickets. When he had passed, Dr. Gordon said, "Did you ever notice how the conductor holds his lamp to the ticket,

Our Young People

LIFE LESSON FOR ME FROM JOHN THE BAPTIST.—Matt. 11:7-15.

Topic for June 5

MOTTO

"Behold I send my messenger."

STUDY OF THE TEXT.—Matt. 11:7-15.

"A reed."—(V. 7). A slender growth subject to the outward influence of the elements.

"A man clothed in soft raiment."—Soft raiment indicates luxury of the one wearing them. John did not appear among the rich and great; he wore the commonest apparel and lived on the commonest fare.

"This is he of whom it is written."—Here was one in strict harmony with the plans and purposes of God carrying out the heavenly mission.

"There hath not risen a greater."—He was greater than all prophets because of the greatness of his time and message.

"He that is least in the kingdom of God is greater than he."—Greater in the same sense that John was greater than prophets before him; living in grander times with even a greater message in its results and blessings.

OUTLINE STUDY—(John the Baptist)

I. Birth and Parentage.—Luke 1:5-15, 57-80.

II. The Divine Purpose of His Life.—Isa. 40:3; Mal. 4:5; Luke 1:13; Matt. 11:14.

III. His Ministry.

1. Its Message of Repentance.—Matt. 3:1, 2.

2. Its Success.—Matt. 3:5; Luke 1:14-17.

3. Its Fearless Directness.—Matt. 14:3, 4; 3:7-10.

4. Its Unassuming Manner.—John 1:19-27; 3:25-36.

IV. His Imprisonment and Death.—Matt. 14:3-12; Mark 6:17-29.

PERSONAL THOUGHT

The divine plan for my life may be realized only as I yield myself to the Lord. On my side there is submission and trust. On His side there is the divine working (Phil. 2:12, 13).

SUGGESTIVE ASSIGNMENTS

I. For Children.

1. Find out how many men were named by a divine person in the Scripture history.

II. For Young People.

1. John's Preparation for a Life Work.

2. God's Plan for Each Life.

3. How Shall We Fulfil God's Plan in Our Life?

4. Firmness in Convictions,—How Attain It?

III. For Older People.

1. Lessons on Self-denial and Humility.

2. A Talk on the Meaning of Repentance.

and takes no pains at all to inspect the passenger?" A railroad ticket, if genuine, shows that the person presenting it has complied with the company's conditions, and is entitled to transportation. Faith alone entitles a man to that saving grace that is alone able to produce a character well pleasing to God. God cares about character; but "without faith it is impossible to please God."—Selected.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, MAY 19, 1910

Field Notes

Work on the new mission building in Chicago will be begun this week.

Communion services were held at the Home Mission, Chicago, May 8.

The spring conference of the A. M. brethren in France was held on Ascension day, May 5, at Baccarat.

Bro. Joe C. Driver of Larned, Kans., filled appointments at the West Liberty Church, McPherson Co., Kans., on Sunday morning and evening, May 8.

Bro. Geo. B. Landis of Hesston, Kan., spent some time recently in Comanche Co., Kans., being with the brotherhood over Sunday, May 8.

Bro. S. C. Miller of Newton, Kans., has recently spent some time in Oklahoma, being with the brotherhood at Manchester, Okla., over Sunday, May 8.

Bro. J. P. Bontrager of Albany, Ore., has returned home from a six weeks' tour through California where he conducted meetings among the brotherhood.

At the Gospel Mission, Chicago, there are now twenty-nine members, beside the workers. Several more are to be baptized in the near future.

May 8 is the date of the annual conference of the Mennonites in the Palatinate (Pfalz). This year's session was held at Monsheim.

The Lord willing, communion services will be held at Plainview, Tex., May 22. Bro. A. I. Yoder of Happy, Tex., will officiate.

Communion services are announced for the Pleasant View congregation near Larned, Kans., May 29, at which time Bro. David Garber of La Junta, Colo., expects to be with the brotherhood at that place.

Sister Lydia Schertz, returned missionary from India, started May 11, on a journey to Illinois, Indiana and Ohio. She expects to attend the coming Mission Board meeting at Orrville, O., before her return.

At the recent session of the annual conference of the A. M. churches of Lorrain, Southwest Germany, a number of ministers from Baden, Wuertemberg and Bavaria were present and took part in the deliberations.

In the financial report of the M. B. of M. and C. for March the two gifts from Goshen, Ind., for the Chicago Missions, should have been credited to the young men and the young women students respectively, of the College.

Bishop Ordained.—Bro. Jos. Mast of Harper, Kans., has been called to the office of bishop, as will be noted from a correspondence item. May his ministry in that capacity be richly blessed to the strengthening of the cause.

Eight applicants for baptism will be received into the church at Cullom, Ill., on Saturday, May 28. Communion services have been appointed for the following Sunday. On the same date Bro. A. C. Good of Sterling, Ill., will begin a series of meetings in the Cullom church.

Bro. J. N. Kaufman and wife, of Dhamtari, India, are off on a few weeks' vacation in the mountains. This is for Bro. K. the first time since he went to India, five years ago, that he left the torrid plains. May the rest be of real benefit to them.

Bro. T. M. Erb of Newton, Kans., after the meeting of the Board of Trustees at the Kansas City Mission, accompanied Bro. L. J. Miller to Cass Co., Mo. He preached an impressive sermon at the Bethel Church near Garden City on Friday night, May 13.

Baptismal services were held at the Walnut Creek Church Sunday, May 8. Thirty four were received into the church by water baptism, one by letter and two reclaimed. In the afternoon communion

services were held, with a large attendance. Bish. Fred Mast, of Martinscreek, assisted in the services, both forenoon and afternoon.

Bro. C. A. Hartzler of the Kansas City Mission started on an eastern journey on Friday night, May 13. He expects to attend the coming Mission Board meeting at Orrville, O., also several conferences and missions, before returning to his post of duty.

Bro. E. C. Bauman and wife, formerly of Ontario but who during the past year gave their labors to the support of the Sanitarium at La Junta, Colo., are now at the Kansas City Mission, where they expect to remain until the Lord directs them to another field.

The program of the annual meeting of the Mennonite Board of Missions and Charities, to be held next week at Orrville, Ohio, promises a spiritual feast to those who are interested in the extension of the Kingdom. May the meetings be well attended.

An enjoyable communion service was held May 7, with the Mt. Pisgah congregation near Cherry Box, Mo. Among those present were a number of members from the Palmyra congregations, who came to attend both the communion service and the Sunday school meeting the next day.

The brethren, Allen Erb and Elmer Hartzler, have been appointed as superintendents of a new Sunday school to be organized at a school house about seven miles northeast of the Pennsylvania Church near Newton, Kans. If previous arrangements were carried out, the first meeting was held there last Sunday. The Lord bless the work.

"Everything looks very prosperous," is the way in which the work, temporally and spiritually, is described in a recent letter from Roseland, Nebr. Bro. E. M. Shellenberger of Freeport, Ill., was with the congregation at that place over Sunday, May 8, and was also expected to be at the communion service there on Sunday, May 15.

Of a sister who has willed all her property to the cause an obituary notice is found on another page. It is encouraging to note the continuous progress in the willingness to give for the Lord's work in the Church. May we see the day when it will be a general usage to remember the extension of God's kingdom in wills.

The Board of Trustees of the Kansas City Mission met at the Mission building on Thursday, May 12. There were present, Daniel Graber, Noble, Ia.; L. J. Miller, Garden City, Mo.; T. M. Erb,

Newton, Kans.; D. G. Lapp, Roseland, Nebr. The reports showed that the work was well supported by the brotherhood, and the prospects are in many respects encouraging. The Lord bless the work.

A noteworthy decision has recently been rendered in Russia. Complaint having been made against the "Bruedergemeinde," a branch of Mennonites who maintain a publishing house and other institutions at Halbstadt in South Russia, that they put forth efforts to make proselytes among the adherents of the Russian state church, a number of the highest officials of the province came to Halbstadt March 12, and after three days of investigation warned them against continuing mission work among native Russians, on pain of criminal proceedings and severe punishment—all in the face of the fact that liberty of conscience has repeatedly been proclaimed in the realm of the Czar. In the opinion of the said commission the "Bruedergemeinde" is a branch of the Baptists, since they introduced baptism by immersion and welcome Baptists to the communion, while they exclude Mennonites of the old church. Nevertheless on such important points as non-resistance, the rejection of the oath, feet-washing, the kiss of charity, etc., they maintain Mennonite teaching.

Correspondence

Kokomo, Ind.

Dear Herald Readers, Greeting in the blessed name of our Master:—We had reasons to rejoice and be thankful on Sunday, May 8, when we had our communion services. Bro. N. M. Slabaugh preached from I Cor. 15:3. Bish. E. A. Mast officiated. 154 members partook of the table of the Lord. One dear soul was taken into church fellowship by letter; also on May 1, one was added to our number by water baptism. May the Lord bless these young souls that they may remain faithful. G. W. N.

Goltry, Okla.

Dear Herald Readers, Greeting:—On April 9 Bro. Perry Shank of Oronogo, Mo., came into our midst and remained till the morning of April 23, when he went to Newkirk to labor with that congregation. During his stay with us he held thirteen meetings in the city of Jet. The brother preached the Word with power and boldness.

On May 2, Bro. S. C. Miller of Windom, Kans., came into our midst and remained till the morning of May 6. During his stay he preached three sermons at the Milan Valley meeting house. On May 5 we held our communion. Twenty partook of the sacred emblems. Some could not be present on account of sick-

ness. Some others could not be present on account of old age and inclemency of the weather. On the afternoon of the same day, (May 5) a few of us with Bro. Miller went to the home of Bro. and Sister C. Miller to have communion services with them. Bro. and Sister Miller live 12½ miles from the meeting house and on account of old age and inclemency of the weather could not be present at the meeting house when communion was held there. We are very grateful to God and the brethren for the many admonitions and encouragements we received from them while with us and pray God's blessings upon them, wherever they go.

Simon Hershberger.

Souderton, Pa.

Dear Herald Readers:—Yesterday, May 8, was another season of rejoicing, when a class of nine were received into the church. Six were baptized in the church, one in the stream, one reclaimed and another was admitted from another denomination. Every addition means a greater responsibility on us who have had more experience in the Christian life.

On Sunday, May 22, our council meeting will be held, and the afternoon of June 5 we expect to hold our communion services.

We also had services on Ascension evening.

Jennie Ebersole.

May 9, 1910.

New Holland, Pa.

I felt like writing about making up money for India. Last Sunday I had in my class 13 boys, ranging from 12 to 15 years of age. I asked them if I gave them ten cents each if they would buy potatoes or something else to plant, and try the best way they know how to raise money for India. They all said that they would, so I gave them the money. We do not know how much money may be raised in this way, if all our Sunday school scholars would raise money in this way and hand it back to their teachers. May we take this to the Lord in prayer. If we are all willing, just think how much good can be done in this way without any one feeling it much.

H. M. Sensenig.

(Right, brother. Encourage the boys all you can. If all our boys and girls, the age of the boys and girls in your class and younger, would make an earnest effort to follow the plan you suggest, under the blessing of God enough money might be raised to support the entire mission.—Ed.)

York, Pa.

(East York City Church)

A few lines from here may not be out of place. Our little flock has great reason to rejoice. On the eighth day of May five young souls were baptized and re-

ceived into church membership; Bish. Weaver officiated. These are the fruits of the Sunday school work, as we did not have continued meetings here last winter. That they may prove shining lights in the world and pillars in the church is my sincere prayer. Our membership now counts thirty-three. Our Sunday school is an evergreen one. We have preaching every two weeks, but so far have no preaching in the morning, but hope it can soon be arranged that we can have it in the morning also. Here is a large field open to build up the church.

Yours in Christian love,

Maria Hershey.

May 9, 1910.

Fairview, Mich.

Greeting in the Master's name:—A few lines from this place may be of interest to some. We had our council meeting on April 16, at which unanimous peace was expressed by those present for which any brotherhood should be thankful. Communion was observed on May 1. But we are sorrowful to state that our bishop, Menno Esch, could not be present on account of sickness (La Grippe). Communion is announced for May 8, for the congregation that worship at Sunnyside. Bro. Raber of Missouri was with us on April 24, speaking both morning and evening. May God bless the messages delivered. We ask an interest in the prayers of all God-fearing people that the work in northern Michigan may prosper and be done to His honor and glory.

Yours in Christian love,

M. S. Steiner.

East Petersburg, Pa.

Dear Herald Readers, Greeting in the Master's name:—"The Lord hath done great things for us; whereof we are glad" (Psa. 126:1). Our covenant with God was renewed once more, and we had the privilege of partaking of the emblems which bring to our minds the suffering and atonement of our Lord. We were made glad in the thought that Christ had suffered for the sins of the world, and that He is a way and the only way, that we may be redeemed. On Ascension day baptismal services were held. There were ten precious souls received into the church. May showers of blessings be poured upon them, and may their influence be felt among their friends that many may seek after such a noble, happy and blessed life.

May many prayers ascend to the throne of grace for all God's children at this place that we may all remain steadfast in the faith, and live nearer to Christ.

Our Sunday school opened in April. The interest is growing. May the efforts that are being put forth be for the upbuilding of the cause of Christ.

Yours in the Master's service,

Anna H. Brubacher,

May 8, 1910.

Reinhold's Station, Pa.

A friendly greeting to all readers of the Herald:—The Lord is blessing us both temporally and spiritually for which we feel thankful. We are having fine spring weather. The fields and the vegetation look promising. On Sunday, May 1, we had the regular church service at Bowmansville. The brethren Abraham Gehman and N. B. Bowman preached to us. The latter chose for a text the words, "I have given you an example that ye should do as I have done to you." In the afternoon of May 4 preparatory services were held and on the following day, Ascension day, the death and suffering of our blessed Lord was again commemorated and nearly all of the brethren and sisters partook of the sacred emblems. Quite a number from other congregations were in our midst. Our bishop, Benj. Weaver, was assisted by Bro. Abram Herr from New Danville. I hope all present could say it was a season of refreshing.

The teacher's meeting is now being held every two weeks. The attendance of the Sunday school was 119 today. Pray for us that we may remain faithful.

Yours in Christian love.

Sallie L. Musser.

May 8, 1910.

Albany, Oreg.

Dear Herald Readers:—We have great reasons to thank God for His mercy. Bro. J. P. Bontrager returned home from California on April 30, where he conducted meetings; and God blessed the efforts put forth for the salvation of souls.

By the grace of God a series of meetings will commence May 15, at this place and continue as long as the Lord is willing.

The meetings will be conducted by Bro. C. Brennehan, of the Nampa Home Mission.

Pray for the work at this place that we may have a great awakening, and get closer to God.

Wishing God's blessing to all,
Cor.

May 3, 1910.

Allensville, Pa.

Dear Brethren, Greeting:—Our communion season is now past. The Lord has been very good to us during the last six months and in our council meetings peace and harmony prevailed with very few exceptions. We had communion at Belleville on Sunday, May 1st, at Allensville on Sunday, May 8th, and McVeytown on Sunday, May 15th. It is truly a blessed privilege to partake of the emblems of the broken body and shed blood of the Lamb of God which taketh away the sins of the world. The ordinance of footwashing was also observed. May God's sustaining grace keep you all.

In His name,

Oliver H. Zook.

May 11, 1910.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' worthy name:—We have again been richly admonished, during the short stay of the brethren, Nic. Roth of Nebraska and Joseph Schlegel of Oklahoma. While here one precious soul has been added to our flock by water baptism, after which we had communion, and after this Bro. Jos. Mast who has been in our midst for about six months, was ordained to the office of bishop. We feel the need of prayer of Christian people, so we may go on in the Master's service.

Bro. Jacob Yoder of Arkansas was also with us a few days and preached a very interesting sermon, April 24, and Bro. R. M. Weaver preached in the evening. What is more blessed than to be where we can hear the Word of God?

We ask an interest in the prayers of all God's children.

Your sister in Christ,
Sue Nafziger.

May 7, 1910.

New Paris, Ind.

(Salem Congregation)

Dear Herald Readers:—On Saturday, May 7, baptismal services were held when two souls were received into church fellowship. One was baptized, the other reclaimed and another one expects to be baptized in the near future. On Sunday following, communion was held, nearly all that were present taking part. Bro. Burkholder officiated at these services.

May 1, a collection was held and given to the children to make an investment to help furnish the new Chicago Mission building. This gives the children something to do and also may be the means of promoting the mission spirit.

A. W. C.

Fentress, Va.

Dear Herald Readers, Greeting:—On Sunday May 1, we had our first services in the new meeting house. Bish. G. R. Brunk of Denbigh, Va., preached the dedicatory sermon, with a few remarks by the brethren J. D. Wert and A. D. Wenger of this place. Text, Psal. 127:1.

In the evening services by Bro. Jos. Zook of Warwick Co., Va. The house was well filled both times. I believe we all felt to say with King David, "The Lord has done great things for us whereof we are glad."

Yours in the Master's service,
I. W. Eby.

Ephrata, Pa.

Dear Herald Readers, Greeting:—On May 1 we, the Groffdale congregation, had once more the privilege to partake of the sacred emblems of the body and shed blood of our Lord and Savior. The day previous we had our preparatory service when three souls were added to the Church. Bro. Banks Winey and wife were received from a branch of the Menonite Church known as the Graybill

people in Juniata Co., Pa. He, being a minister in that church, was received to assist our ministers of the Groffdale district. May God abundantly bless him in the joys and burdens which come upon a shepherd of the flock. May we as a laity stand by our ministers to make their burdens as light as possible. One soul will be received by baptism later. Bro. Elmer Meyers, who has been crippled with rheumatism for some years, met with an accident by a runaway team. He had his leg badly hurt but is gradually improving. We know not what a day may bring forth. May we count our victories and press onward and upward in the great cause of our Master, is my prayer for all the brethren and sisters in Christ Jesus.

W. H. Benner.

Medina, Ohio

Greeting to all in Jesus' name:—When scanning over the church work at this place, it presents a picture something like a number of persons rowing a boat up the stream against the current. We see as it were a faithful brother at the helm, and others striving at the oars, and yet with all these efforts, the boat comes in contact with rocks of difficulties and is retarded by the current of families changing location, and young brethren or sisters going east or west. But we would not brood over the dark side of the past, for we are assured that all things work together for good to them that love God, although we do not understand. So may we profit by the words of Paul to the Philippians when he said, "Forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Saturday, April 30, we held preparatory and baptismal services at the Bethel Church, at which time three precious souls were received into church fellowship by water baptism. Sunday, May 1, communion services were held at the same place with good attendance. These meetings cause us to feel the warm sunshine of God's love streaming down upon us, by bringing fresh to our memories the sacrifice that He has made for us unworthy creatures, and by the evidence that souls are being born into His kingdom. That they may be true and remain faithful is our earnest desire and prayer to God. May we who have been in His service longer set a good example for them. Our prayer to God for all His followers expressed in a few words is this:

Teach us, O Lord, day by day so to live
That when each fleeting day is past,
We'll feel that no better service could we
give,
E'en though we know it were our last.

Help us, O Lord, to live like Thee,
As near as Thou canst make mortal
man to be.
Guide us with Thy tender hand
Move us, O God, at Thy command.
D. M. Friedt.

Miscellaneous

THE MASTER'S VOICE

When days are dark and nights are cold,
And all the world seems going wrong;
When fears are fresh and hopes grow old,
And die because they've waited long;
When all is sad without, within,
And I am plagued with doubt and sin,
Yet, have I comfort and rejoice
If I can hear my Master's voice,
Come to Me, thou child distressed,
Come, find a refuge on My breast;
Lay down thy burden and have rest.

When clouds are thick, and winds are loud,
And angry waters rising fast,
With many leaping waves that crowd,
To overwhelm my boat at last;
When all my chance of life seems lost,
Though far astray and tempest tossed,
Yet have I courage and rejoice
If I can hear the Master's voice;
Be not afraid: 'tis I that stand,
In every danger, near at hand;
The winds are still at My command.
—Henry Vandyke.

PRACTICAL TALKS

VII. A Talk to Parents

By D. G. Lapp.

For the Gospel Herald.

There is a desire in every human breast for companionship which is God-given, and when God had created man and given him that desire, He saw it was not good for him to be alone. So He said, "I will create for him an help meet" (Gen. 2:18). Here we have the first marriage, the first home erected, and the first parents.

What a blessed state when two hearts are one whose desires are to serve a holy God, to live a pure life, to help to send a ray of sunshine and gladness into this sin-benighted world. But the powers of darkness have so perverted the minds of the people that a great mass are led astray and instead of building up each other's characters, they tear them down. In our companionship our relation should be courteous toward each other, having regard for each other's feelings, heeding Paul's admonition to be kindly affectionate one towards another with love, bearing our sorrows with Christian fortitude, not forgetting in the busy rush of life that love is the supreme thing.

Husbands, do not forget to tell your wives that you love them. How many tired and care-worn wives there are throughout the land who can only look back with a fond recollection to the days of youth when their hearts were light and free from care, when he who now is their husband used to treat them with all kindness and in tender tones of love would tell her how much he loved her, and would manifest to her that it was true. But now, alas, she can only look back to those days as of the mystical past. How the burden and cares of life would be lightened if she could hear those sweet expressions again by him

who has promised to protect and support her.

No doubt you are doing the latter to the best of your ability; you are adding to your acres and your bank accounts are increasing. But that does not satisfy the longing your companion has to know that you love her as of yore. Can she, when you return from your toil at noon, and night, expect that pleasant cheerful look and kind expression that she used to receive when you visited her in the parental home, or is it all changed now? Is there a fear lest there should be dissatisfaction because not everything is as you would like to see it? You are rushed with your work. The meals are not ready, the floor is not swept, everything seems to be out of order. You see in her eye stands a tear, you can see where they have been coursing down her cheek. Why all this? Oh! she is a mother now, her cares are doubled. The baby has been fretful all the forenoon and nothing but the caresses of a mother could soothe it; so she has had to neglect one or the other and it has been her household duties. So husbands, do not have that look upon your face that says to her that you are very much displeased with her, or perhaps speak unkind words to her which give her heartaches, but help to lighten her load of toil and care. Come to her relief as a man, with that same affection that you once manifested. Brush away that tear, practice Paul's admonition, "Husbands, love your wives and be not bitter against them" (Col. 3:19).

Wives, are you endeavoring to fill that place in this world which God had designed you for, as a help meet? While your suitor came to visit you in your home, you met him with a smile and kindly appearance, and what endeavors you made to have things so arranged that everything would be attractive. You always spoke in the most kindly manner. Let that be so now. Your husband in this world of business meets with his trials and perplexities and he needs your tender affection which woman alone has. Make that home so it is attractive, adorned by the affections of a loving wife, not forgetting that your mighty influence which you wield in this world is not by muscular power, or a shower of sarcasm, but in your affections and pleadings. Endeavor to follow the teachings of Paul: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

What a God-given desire that is throbbing in every human breast, to have a place to call home! Why do nations spend millions to reclaim the deserts? To make homes. So I see what is the desire of the human heart is also the pulsation of the nation. How dreary this world without a place to call home! Why are there so many wandering to and fro in this world? Because they have no home. The question arises, Did they not have a parental roof, a place where they were reared? Yes, many were raised in luxury, provided with all

that money can furnish and yet not a home. Those that were reared there, as soon as possible fled from it. Why this, when it had so much that appeared attractive to the eye? It had not that link which binds hearts together and makes home attractive. What then makes a home that is attractive? To have Christ enthroned in the hearts of the parents and their whole endeavors are to do those things that are pleasing in His sight, where the Word of God is accepted as His will to man. That being true, then there is love at home and each one taught the same.

Again, home is made attractive when parents agree, and repulsive when they do not. The home to be ideal must be one of prayer, where at least once a day the family is gathered together and there is read from the sacred pages the life-giving Word, and where the hearts are lifted to God in sacred devotion and the hearts' desires made known to Him who is a hearer in heaven and a helper on earth. No Christian home should be erected without the family altar. The happiness of the home greatly depends upon the confidence that the inmates have in each other. How many homes have lost that happiness once enjoyed, because confidence was lost and love began to wane, and where once was happiness there is nothing but sorrow and grief.

Oh, dear young parents, husbands and wives, do not make this woeful mistake, do not do anything either in your social or business career that you cannot let your wife or husband know. I believe it is the duty of every husband to keep his wife posted as to his financial condition and his business transactions. Then, wives, so conduct yourselves that you are worthy all confidence. Nothing should be undertaken without a consultation of husband and wife, where that is possible.

Wives, adorn that home over which you have been set as a steward with those graces which womanhood has been endowed with by an all-wise Creator; that gentle manner, that meekness and kindness, that pleasant smile which is so attractive to your husband and all the family. What is home without a mother? What is home without her kind words and tender affections? Nothing else in the world can make home so attractive.

Wives, do not forget that your husbands are only grown up boys after all and that they crave at least a share of your affections which will, as the day of toil is over, be the magnet which will attract the husband home and he desires to be there rather by far than at the corner grocery or any other place, where men gather to talk those things that should not be talked by Christian men.

Husbands, do not forget that you have your part as well in gracing that home with your true affections which your wife so much craves, do not hesitate to speak a word of praise and appreciation. That is what will buoy up her spirits and lighten her heart.

Home, the dearest place on earth, where the destinies of human beings, churches and nations are moulded. Destroy our homes—you destroy our destinies as individuals, churches and nations.

How widely the idea prevails in our day that a large family is not in keeping with modern progress. This idea is not of God, but of the evil one. If there is any one that is fit to raise a large family, it is Christian parents, who can realize the importance of the command, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.)

Every child has the right to be born right. In order to be born right there must be a training that precedes birth. How many children are unwelcome when they arrive! How many parents have just turned the words of Christ around when He said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Often it is the case that we suffer no little children to come unto us. That husband or wife who dislikes children has been robbed by Satan of a God-given principle—parenthood. There is no home complete without children. Its charm is lost without them. What is more charming than an innocent babe? How debased one must be who would push back a child and fondle instead a dog or cat.

How many children have been born with a desperate temper—possibly the fault of the mother, who allowed her temper to be ruffled continually and the child suffers the result. Mothers, if there is ever a stage in your life when you need to be prayerful and think holy thoughts it is previous to childbirth. Husbands, make conditions as congenial as possible.

Now the child is here, another soul is born to be fitted for a life of usefulness, to bless the world by its life. It is only a helpless babe. How its mind needs to be developed and trained! Its body needs care. With what pleasure we perform our duties with fond expectation of well developed boys and girls. They grow from infancy to youth. Every day we see new responsibilities are added. Now their minds are very inquisitive and should be satisfied and turned in the right direction.

Every child as soon as capable of receiving instruction has the right to have knowledge of sex. If they do not get it from their parents who are interested in their chastity and purity and the development of their bodies, they will get it from the wrong source or point of view. How many boys and girls are in our insane institutions because of that vile practice, masturbation. How many have begun that vile practice through carelessness of the parents. I have been in many homes where there were small children with the lower part of the body undressed and there, through the carelessness of the parents, was the trap set that fastened this habit upon them, that

has wrecked, ruined and blighted many a life. The result has often been insanity. Parents, let us arise to our duties and save our children from this awful pit. Take your children into your confidence, so they will make you their confidante. Pray and work that they may become converted to God and their lives be consecrated to His service. Then and then only is when our anxieties, desires and expectations are crowned with joy. Roseland, Nebr.

WHEN A CHURCH NEEDS AN AWAKENING

1. When the church wants shorter sermons, longer and more elegant forms and musical exercises with instruments and chimes, in which ungodly choirs shout lies to heaven with the inspiration of lustre, vanity and brandy.

2. When the people are delighted with inferior imitation liturgies, surpliced performers and the senseless confusion of "Responsive Readings."

3. When most of the members are yoked up with unbelievers in brotherhoods, worldly clubs and trumpery societies, disintegrating, despiritualizing and weakening the church.

4. When the church is made attractive and financially successful by feasting, fun and merchandizing and the "Amusement Heresy and Cooking-stove Apostasy" creates the chief enthusiasm.

5. When it seems necessary in order to revive flagging interest, to multiply rallydays, holidays, follydays, and jollydays, and to commit the evening service into the hands of a stage managing club.

6. When Sunday papers and novels, often called "Serials" to take the curse off, engross more time than the Word of God.

7. When professors do not find time for closet and family religion, but plenty for business, society and politics, and when pastor and people take a summer outing and give the devil an inning.

8. When the preacher, after getting his job at the bargain counter, instead of being a Gospel specialist, is secular, literary and sensational, advertising and booming each successive worldly craze, and perhaps flashing it with stereopticon.

9. When cold blood fills the pulpit, lukewarmness the pews, and indifference the surrounding world, and no impassioned appeals of life and death are made to sinners and no agonizing prayers to God in their behalf.

10. When the church is no longer a rescue mission with a hurry order, neither saint nor sinner is alarmed, and God and angels look down upon

"A church asleep with dying sinners in her arms."

When you see these signs manifested in any degree, a revival is needed, and you should wake up to importunate prayer and earnest effort.—E. P. Marvin in *The Christian*.

A CHURCH SURRENDERS

New England has for years had a strong party who look upon the dogma of Christian faith, which asserts the divinity of Jesus Christ, with disfavor. It is quite natural that the people of this type, who desire church fellowship, should identify themselves with the Unitarian Society, which is willing to allow that Christ was but a great and good man, and devotes itself to finding ways by which the plainest passages of Scripture, that teach our Lord's divinity, are explained away. It often happens that individuals permit themselves to be led into accepting the doctrines of the Unitarians and we think little of it in this day, when people are given to so many strange ways, but when a whole congregation, and especially one that for more than two centuries has been a Gibraltar of orthodoxy in the fundamental doctrines of the Gospel, takes a step in such a direction, the effect is startling. This week's papers inform us that the Centre Congregational Church of New Haven, Conn., which was organized in 1638 has adopted a new creed. We presume that a Congregational church has as much right to adopt a new creed, if it feels so disposed, as it has to build a new meeting house or call a new preacher at any time it sees fit, but the officers of Centre Church find it necessary to explain that the purpose of the change they are making is to make their confession of faith absolutely *non-theological*, as they call it, so that they will be free to gather into membership those who have hitherto been debarred by what they are pleased to regard as "*slight theological scruples*." In their new confession the Apostle's Creed is omitted and candidates for church membership are not required to make a formal expression of their belief in the divinity of Christ. In other words any one disbelieving any one, or all, of the articles of the Christian faith as expressed in the Apostle's Creed is as welcome to membership as the one who accepts all the articles defined in that historic statement. As cordial a welcome is offered to one who believes the Gospels to be a fraud, as far as they assert the divinity of Christ, as is extended to him who accepts the whole of the Gospels as truth.

When we hear of such a surrender it is but natural that we should be curious to know how their pastor would interpret such passages as "*Be ye not unequally yoked together with unbelievers*." We are even unkind enough to wonder if the change had not been made to please some particularly liberal contributor. (It's hard to say just what some churches would do to please some splendid givers.) Our speculations might lead us to suppose, even, that the pastor of the flock had become so tainted with the liberalism of today that his church finds him unfitted to preach the Divine Christ, men's Savior, to any but those who don't want

a divine Savior or feel the need of His atonement.

We can understand how that a more liberal concession to the world on the part of the church will make it attractive for persons who have no use for a Divine Christ, but can we call that organization a church, that makes such a concession? An ethical society devoted to culture and the higher things that go with it, may have its uses, but the only thing a church can stand for is Jesus Christ the Son of God, and its first duty is to lead men to find forgiveness for their sins in the shed blood of the crucified Christ.—The Mennonite.

COURAGE

By Emma Beller.

For the Gospel Herald.

Courage is a great factor in the Christian life. We generally have courage according to our faith. In Joshua 1:9 God says, "Have not I commanded thee? Be strong and of a good courage, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

If we would only stop and think that as long as we do God's will, He will keep us and help us fight our battles.

Why need we shrink back with fear when the enemy comes, for have we not the Almighty with us helping us to overcome? And have we not many promises in His blessed Word that He will be with us and protect us wherever we go and whatever we do in His name?

Only when we forget God and trust our own feeble strength does the enemy gain the victory over us. But Jesus says, "Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." But He also lets us know that He is watching over us and will let nothing hurt us if we trust in Him. Let us therefore glory in our trials because should they not cause us to flee to Him for help and protection and thus make Him both nearer and dearer to us? Paul says in Heb. 4:16, "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace in time of need."

Let us, then, with the help of the almighty and all-powerful God press faithfully on in the work which He has given us.

Graymont, Ills.

PREACH THE WORD

A pastor in Iowa calls our attention to an advertisement in a secular paper which reads as follows:

"Wanted—Traveling man, religiously inclined, who spends Sundays in Des Moines, would like address of a church in which he might hear a sermon and

not a political discussion. Address, etc."

Such an advertisement is a sad commentary on the "sermons" that are delivered, Sunday after Sunday, from so-called Christian pulpits, the length and breadth of the land. Almost anything save the Gospel of the forgiveness of sin in Christ Jesus is the burden of these discourses. The sad fact can not be ignored. But sadder still is the fact that while here and there a voice is heard in protest against this profanation of God's institution for the proclamation of the Word, the hearers, in the great majority, ask for the kind of preaching which they get, and would be satisfied with nothing else. The preaching of the lodge chaplain, of the social and civic reformers is far more to their liking than the preaching of the righteousness that comes through sincere repentance and faith in Christ Jesus. We have no apology to make for the preachers who are faithless to the trust reposed in them by their Lord. But we cannot shut our eyes to the fact that if the pew did not support such preaching, the pulpits would soon be empty of all such misnamed Gospel preachers.—Selected.

LOVE

X.

By Jacob Eby.

For the Gospel Herald.

Now the children of Israel in number were seventy that went into Egypt. And the children of Israel increased abundantly and the land was filled with them. God's love was still with them. And there arose up a new king over Egypt which knew not Joseph and he got affrighted at the increase of Israel so that he set over them taskmasters to afflict them with burdens. But the more they afflicted them the more they multiplied and grew. And they made their lives bitter with hard bondage and all manner of service. Now the king had a plan to have all the male children killed, but he did not succeed in this. Then Pharaoh charged all his people that every son that is born should be cast into the river. And now there was a son born of the house of Levi and his mother saw that he was a goodly child. She hid him in a little ark and laid it in the flags by the river's brink and his sister stood afar off to watch him. Here we can imagine what great love the sister had for her little brother. Now the daughter of Pharaoh found the ark with the little babe in it and wept and she had compassion on him and said, "This is one of the Hebrew children." And Pharaoh's daughter had the child's mother brought to take care of the child and the child grew and she brought him unto Pharaoh's daughter and he became her son and she called his name Moses.

Wonderful are the ways and works of God. This obedient child was to be brought up by Pharaoh's own daughter.

The great leader was to be prepared by his mother, by Pharaoh, and by God for the great deliverance which God was to bring about. The children of Israel were to be delivered out of bondage from the hands of the Egyptians; they were taken into Egypt by a great drouth. God always fulfills His promises to His obedient children; He always did and always will. Now when the children were pressed so hard with their bondage, they cried to God and He heard them and now God fully prepares Moses for the great work. He was to lead them out of Egypt into Canaan which flowed with milk and honey.

(To be continued.)

THE NEED OF TEACHERS THAT CAN TEACH IN SUNDAY SCHOOL

By Lewis D. Appel.

For the Gospel Herald.

After these things the Lord appointed other seventy also and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.—Luke 10:1, 2.

These were the words of Christ when sending forth the seventy disciples into the great harvest field. Today the great need of faithful workers who can teach, is realized at home and abroad as never before, such as be endued with power from on high—Holy Spirit power. All our training and preparation leaves us but empty vessels unless connected with the power of the Holy Ghost. The Lord needs workers who know the power of prayer and of faith in Him.

Without some standard all teaching would be aimless. In all lines of education he who would teach must possess certain qualifications. This we all admit is proper.

The Sunday school should in reality be, and is, if its purpose is truly carried out, a Bible school for the whole church, or should be the church studying the Word of God.

We must sacrifice something, time, etc., in order to live consecrated lives. It takes a little perseverance to go, but as we grow older, we appreciate Sunday school training. Froude has said: "You cannot dream yourself into a character. You must forge and hammer yourself one."

Having now brought our attention to an ideal toward which we should strive and which, under proper conditions would seem possible to attain, we must examine one of the chief elements necessary in so comprehensive a work, viz.: the sphere and work of the teacher. Upon him the success of the Sunday school depends and this brings us to the topic under consideration. Paul says (II Tim.

2:15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

From the foregoing we can easily see that a haphazard way of teaching could never accomplish such results. Furthermore, it is very plain that certain elements must be found in the teacher's methods which affect his entire class, which elements would certainly be absent, were there no standard required or none set at which to aim. I may have set the standard somewhat high, but, if I can direct any one to "look up" and behold the great fields which are already white to harvest, I feel sure there will be some results from the consideration of this subject and results are what we need. I have been made to think too often many of us are simply playing Sunday school instead of being in real earnest.

In the first place, *the teacher should be converted*. A teacher who merely professes Christianity can no doubt assign classes, and can theorize on lessons, but surely can not teach with authority; he can not teach something, the essence of which has never entered his own life. The supreme object of the Sunday school teacher should be to win souls to Christ and how can a teacher win a soul to Christ whom he has himself refused to accept? Often the life of the teacher is taken as a standard by which the class lives, therefore the necessity of living exemplary lives before those whom we wish to influence.

Again, *the successful teacher must possess adaptability*. He must know how to win the confidence of every member of the class. He must acquaint himself with the environments of each individual member. He must familiarize himself with their inclinations. He must know how to present the lesson truths so as to make them attractive. He must be kind, cheerful, hopeful and discreet in his conduct at all times. Some teachers can adapt themselves to any class, while others are successful with just certain classes.

Then again, *a teacher must be able to teach* if he would be successful. He must do more than simply ask questions, as asked in a quarterly, nor must he do all the talking. If he is studious and makes thorough preparation of the lesson, then comes before his class filled with love to all and with sincere desire to present the truths of the lesson, so each individual can make application, he will have taken the whole matter before the Lord before Sunday morning comes and by much meditation and by the infilling power he will have something to give out. Efforts should be made to get the class members to asking questions. This leads to the most thorough discussion and thus makes the study of the lesson all the more profitable.

The successful teacher also recognizes that *teaching is a business* just the same as farming, banking, etc., and conse-

quently he will apply himself diligently to discover the best methods. He sees clearly and recognizes the full force of the fact that while it is very necessary to know what to teach, one of the greatest problems is to find out how to teach. He will endeavor faithfully to accomplish in every detail the ends for which the Sunday school stands.

The very nature of the work suggests to us that the Sunday school is an educational institution, and if it be such in reality, what can be expected if it be carried on by teachers who fail to realize or recognize the importance of trained and prepared teachers.

A teacher becomes capable in proportion to the fund of knowledge he acquires and his ability to impart it to others. A fund of Bible knowledge with an enlightenment which God promises to give through the Holy Spirit, and a sincere effort to teach in a natural way will form a combination which will equip almost every Sunday school teacher with sufficient capability to give him a good start, while close application to the leading essentials mentioned, will enable him to grow in usefulness and proficiency until teaching will become a means of strength, that many souls may be won for the kingdom of God.

The various departments of the Sunday school need to be conducted along different lines, and the teaching must be in keeping with the requirements of each. But the one purpose and aim, viz., the bringing before the classes the unchangeable truth of God in all its beauty and power must be the prominent feature, and the better and more capable the corps of teachers, the greater will be the work done in this direction. Teachers should be selected with the greatest care and the very best material obtainable should be employed.

It may not be possible to reach the standard set before us, but it must be apparent to every one that a standard is necessary as relating to the capability of teachers, and the higher the standard and the greater the effort to reach it, the nearer will we approach to the true object of the Sunday school. It should never be said of any of us that we are doing other than our very best in this important work. The Lord will lend much grace to the faithful steward and his efforts will not remain unblessed.

Cullom, Ill.

DAILY RECORD OF EVENTS

By O. H. Zook.

For the Gospel Herald.

April

1. Sister Elizabeth, wife of Pre. Samuel D. Lehman, passed to her eternal reward.
3. One added to the Church at Surrey, N. Dak.—Four received by letter and one reclaimed at Shipshewana, Ind.—A class of twenty-nine precious young souls begin taking instruction at Walnut Creek, Ohio.—Quarterly S. S. Meeting was held at Roanoke M. H. near Metamora, Ill., also at Roseland, Nebr.—S. S. reorganized

at Holy Corners, Mich., also at Baden, N. Dak.

5. S. S. Meeting at Chicago Home Mission.—The annual conference of the Eastern Pa. (Franconia) District meets in session at Franconia, Pa.
7. Meetings close with two confessions at Dinuba, Calif., also at Waynesboro, Va., with three confessions.
9. Preparatory services at Hagerstown, Md.—Thirty-three precious souls were added to the Church at Strasburg, Pa.
10. S. S. reorganized in a school house near Metamora, Ill., also at Waynesboro, Va.—Communion at Strasburg, Pa., Hagerstown, Md., and Beemer, Nebr.—Council meeting at Springs, Pa., and Edgemont, Md.—Baptismal services at Waynesboro, Va.
14. The Howard-Miami Co., (Ind.) congregation held their council meeting at which time five were received by letter.
17. Sixteen received into church fellowship by water baptism at the Altoona (Pa.) Mission, twenty-three at the Shore Church near Shipshewana, Ind., and eight received and one reclaimed at Ephrata, Pa., also baptismal services at Canton, (Ohio) Mission.—Communion at Metamora, Ill., Birch Tree, Mo., Canton (O.) Mission and Cedar Grave Church near Greencastle, Pa.
18. An all-day S. S. Meeting was held at Hershey's Church near Paradise, Pa.
20. Quarterly Mission Meeting was held at Kinzer, Pa.
23. Twelve received by baptism, one by letter and two reclaimed at Columbiana, O.
24. Communion services held at Columbiana, O., Nappanee, Ind., Arthur, Ill., Midway Congregation in Mahoning Co., O., and Middlebury, Ind.—Six received by baptism at Akron, Pa., three at Waynesboro, Va., eleven at Pleasant Hill M. H. near Orrville, Ohio, also a number received by letter at Middlebury, Ind.
28. S. S. workers meeting at Rheems, Pa.
30. Baptismal services at Paradise, Pa.

FINANCIAL REPORT

Of the Mennonite Publishing House, Scottsdale, Pa., for the year ending

April 30, 1910

RECEIVED

Books, Bibles and Mottoes sold	\$ 9420.81
Gospel Herald Subscriptions	5333.40
Words of Cheer	1641.23
Beams of Light	289.23
Christian Monitor	852.63
Mennonitische Rundschau	3858.55
Jugendfreund	504.81
Sunday School Quarterlies	6731.54
Advertising Space in Rundschau and Almanacs	947.64
Manufacturing Account for printing books and other jobs	3708.07
Machinery sold	195.00
Open Accounts	925.24
Total Loans by the House	6300.00
Total Amount Received from Board as Capital	26617.56
Surplus from last year	1511.45
Total	\$68837.14

PAID OUT

Total for outfit and equipment	\$18860.84
Total for Books, Bibles, etc.	15304.30
On Manufacturing accounts, including material, power, rents, wages, salaries, etc.	25037.02
Open Accounts	7449.50
Total	66651.30
Cash on Hand	\$ 2185.84

INVENTORY

Machinery and Equipment	\$18165.48
Bibles	2295.02
Bound Books	4073.27
Unbound Books	1207.00
German Books and Bibles	1482.78
Mottoes, etc.	716.27
Paper Stock, Ink, etc.	1391.41
Total	\$29331.23
Net Gain for the year	\$ 3243.33

STATEMENT OF THE FINANCIAL
CONDITION OF THE INSTITUTION

Resources	
Outfit, Machinery, etc.	\$18165.48
Stock in Books and Papers, etc.	11165.75
Subscription Lists	16000.00
Annuities	2000.00
Accounts Receivable	7449.50
Cash on Hand	2185.84
Total Resources	\$56966.57
Liabilities	
Accounts Payable	\$ 925.24
Bills Payable	368.99
Loans by the House	6300.00
Loans by the Board	8400.00
Total Liabilities	\$15994.34
Net Solvency	\$40972.34

TRACT FUND

Total amount received during year	\$113.77
Total amt. paid out for printing, etc.	150.00
Balance short	36.23

REMARKS

Under "Received" the \$26,617.56 represents the total amount of capital received from the treasurer of the Board to date. The amount received this year is \$10,600.00.

The amounts reported under "Paid Out" include the invoice values of stock on hand at the beginning of the year as well as the amounts paid for additional stock or machinery purchased during the year.

The \$7,449.50 reported as paid out on open accounts includes an item of \$5,000.00 owing to the House but not due until July 31, 1911. This amount is covered by a note.

A comparison of this report with that for last year reveals the following facts:

1. That while the net gain for last year was \$1,511.45, this year it is \$3,243.33, an increase of \$1,731.88.

2. That the net solvency of the House is now \$40,972.34 against \$26,729.01, the net solvency April 30, 1909, showing that after collecting all outstanding accounts and paying all debts, the House would now be worth \$14,243.33 more than it was a year ago. This gain is to be accounted for by the donations received and net earnings of the House during the year.

3. That during the year we have added \$8,695.99 worth of machinery and other equipment to our plant.

4. That the total amount of money borrowed by the House and Board is now \$14,700.00 against \$11,450.00, amount reported last year.

5. That the amount due us on open accounts, above what we owe, plus the cash on hand, is \$6,894.96 greater than last year.

6. That subtracting that balance which is \$9,341.11 from our loans, \$14,700.00, there remains only \$6,358.89.

7. From the above figures we gather that if the House were to collect all outstanding accounts and pay all debts possible, it would be short only \$6,358.89 of having the entire plant and stock, valued at \$47,331.23, clear of debt.

Praying that we may recognize the blessings of God in these facts and thanking

Him for His many favors, this report is humbly submitted.

A. D. Martin, Sec.-Treas.

May 7, 1910.

MANAGER'S ANNUAL REPORT

We herewith submit our second annual report as manager of the Mennonite Publishing House. The year just closed has made a very satisfactory record as will be noted by the financial report.

We are indebted to the brotherhood for their liberal patronage in purchasing books and Bibles as well as Sunday school literature and promptness in renewing their subscriptions to the various weekly and monthly periodicals published by the House. Also the free will offerings which were given during the year indicate a warm spirit that augurs well for the future growth and prosperity of this Church institution.

In our last report we recommended a number of improvements, some of which were made. During the year we purchased a new No. 6 Babcock Printing Press at a cost of \$2,500.00, a new Model 4 Linotype machine at \$3,600.00, also a Press Feeder at \$1,450.00. We did not put in the power and light plant as we had contemplated for the reason that the electric company that had been furnishing us current proposed to make such terms that would be satisfactory in service and cost. We gave them the privilege of putting in an installation of power at their own risk on trial and if not satisfactory as to service and cost, they would remove same without further expense to us. The test proved satisfactory and we now have each machine driven by an individual motor. This installation was put in at a cost of about \$500.00.

The press feeder has been a valuable asset to the House. We have increased the output of one press by this addition about 50%, besides saving the greater part of one man's time. By the installation of the improvements the output of the plant has been increased while the force of workers has been decreased.

We appreciate the loyal support of the brotherhood in patronizing the publications of the House, yet we believe the various periodicals have not attained the support which they merit. It is our ardent hope that the lists of all our publications will grow to such proportions that they will not only yield a fair profit to the House, but that through these mediums much Gospel seed may be sown that will bring forth a rich harvest of souls saved for the kingdom.

We wish to specially call attention to the Christian Monitor; this paper is now in its second year and is receiving a fair support. It is not, however, self-sustaining, and it will be necessary to increase its circulation very materially to bring it up to that point.

Our working force is growing in efficiency in their various lines, and are rendering satisfactory service. We aim to maintain a helpful Christian atmosphere and growth among the workers by opening each day's work with reading a portion of God's Word, prayer and song.

In conclusion I want to record my sincere thankfulness to the Church and Sunday school workers for their constant support in this work. May the coming year yield richer returns in the cause of Christ, for the efforts spent, is the prayer and desire of your humble servant.

Aaron Loucks, Gen. Mgr.

May 7, 1910.

Obituary

Wenger.—Sister Alice, wife of Bro. Elam M. Wenger died of inflammation of the bowels after an illness of twelve weeks.

She was born near Strasburg, Pa., Jan. 8, 1884, and died near Farmersville, Pa., April 24, 1910; aged 26 y. 3 m. 16 d. She united with the Mennonite Church in her seventeenth year, of which she remained a faithful member to the time of her death. She was married to Elam M. Wenger Nov. 15, 1906. She was the mother of two children. During her illness she had a desire to be with her Savior. She had her favorite hymn, "There's a beautiful land on high," read to her quite frequently which was also sung at her funeral.

Services were held at the Strasburg Mennonite Church by Elias Groff and Ben Weaver.

Hirsbrunner.—Catharina Hirsbrunner was born July 6, 1840 in Ashland Co., Ohio and died near Columbus Grove, Ohio, March 4, 1910; aged 69 y. 7 m. 28 d. She was united in marriage to Alexander Hirsbrunner, Feb. 27, 1867, who with one brother, Henry Hartman, are the only ones of near kin to mourn her departure. She was the daughter of Peter Hartman and sister of Anna Miller, deceased. There are no children nor nephews nor nieces in this case. Catharina united with the Zion Mennonite Church in her younger years and always interested herself in the cause of Christ and the prosperity of the Church. The funeral services were conducted by M. S. Steiner, the home pastor.

She left a will and testament in which she provided for her burial and the disposition of her property as follows: The Mennonite Board of Missions and Charities receive all her personal property and money amounting to nearly \$500.00 with the provision that said Board pay all her funeral expenses, nurse and doctor bills and place a tombstone to her grave and that of her husband at his death. The husband gets a life lease on the 40 acres of land she had held in her name during his natural lifetime, and after his death the said Board is given a clear title to use and invest the same in charitable or mission work as the Board decides will serve the best purpose. The gifts will mean \$4,000.00 for the advancement of His cause on earth. Under the conditions she has made wise provisions for the disposition of her earthly possessions, and which her husband gladly accepted.

The Mission Board wishes to give credit to the following for favors during the illness of Sister Hirsbrunner: Anna Bucher, \$1.00; Anna Spollinger, \$10.00; Amos Augspurger, \$1.00; David Augspurger, \$1.00; Emma Riggerbaugh, \$1.00; Caroline Burkholder, 50c; Mrs. John Hilty, 50c; Nettie Lehman, \$1.00; Marian Burkhardt, \$1.00; Lydia Goldsmith, \$1.00; Lena Bixel, \$1.50; Chris Bixel, 50c.

Roth.—Katherine Roth (nee Zehr) widow of C. L. Roth, was born in Chalon, France, Oct. 15, 1841; died after a long sickness of diabetes near Milford, Nebr., April 20, 1910; aged 68 y. 6 m. 15 d. She was united in marriage with C. L. Roth, March 12, 1861. To this union were born eleven children, seven sons and four daughters. Her husband and two sons preceded her to the spirit world. She leaves 5 sons, 4 daughters, 46 grandchildren and a host of relatives and friends to mourn her departure, but not as those who have no hope. Sister Roth was a faithful member of the A. M. Church from her youth. She lived a consecrated Christian life to the end. May the good Lord comfort the bereaved with His Word. Bro. N. E. Roth, one of her sons, is bishop in our church. Sister Roth was laid to rest in the East Fairview burial ground, April 22. Funeral services were held by the brethren David Zehr from Manson, Ia., Joseph Schlegel and Joseph Witaker.

Items and Comments

The autumn of next year England will assemble a battleship fleet for a trip around the world, to consume two years. Two hundred ships of all classess will be included.

The Mormons are not "resting on their oars." Nearly 2,000 missionaries are quietly doing work in this and other countries. The Book of Mormon has lately been translated into Japanese.

Edward Payson Weston, a man of seventy-two years, has lately crossed the continent from Los Angeles, Calif., to New York City, on foot, a distance of 3,483 miles, in seventy-seven walking days.

The bishops of the Methodist Episcopal Church South have, at the general conference of that denomination, held recently at Asheville, N. C., taken a decided stand against the chanting (singing) of the Lord's prayer and other innovations in worship.

When asked the cause of the high cost of milk, a prominent dairyman answered that thousands of cows were compulsorily slaughtered to prevent the spread of pernicious diseases, the latter being replaced by gold, which naturally is no producer of milk. The resulting scarcity of milk, he said, was followed by high prices of the product. He further stated that a great number of the cows were slaughtered wholly unnecessarily.

It is said that in the last twenty-five years there has been a great addition to the number of words in the English language. In 1828 the first edition of Webster's dictionary contained but seventy thousand words, whereas the Oxford Dictionary, which is in course of completion, will probably contain definitions of four hundred and fifty thousand words. The new Standard Dictionary has four hundred and twenty-five thousand words defined, and the International of 1910 has four hundred thousand.

According to recent investigations, all the Methodist, Presbyterian, Baptist and Congregational churches of Chicago, their membership strength being in the order named, added in the last two years only 3,533 members, averaging less than a dozen to a congregation. Since these accessions were chiefly by letter, the actual record based on confession shows the Baptists losing 266, the Methodists 205, the Presbyterians 50, while Congregationalists make a gain of 17.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene near Louisville, Stark Co., Ohio, May 19, 20, 1910. Members of Conference are invited to meet with the Executive Committee on the day preceding at 1:00 P. M. to arrange for the work of the Conference. Persons coming from the East on local passenger trains will stop off at Maximo; coming on through trains, will stop off at Alliance, take the street cars and stop off at Rome Crossing. Those coming from the West will stop off at Louisville, or Canton, take the street cars and get off at Rome Crossing.

Everybody is cordially invited to attend the Conference. May the Lord be glorified thereby and His Kingdom advanced.

Those expecting to stop off at Maximo will please notify in advance Bro. Eli Bech-

er, Maximo, Ohio, R. F. D. No. 1, of their coming.

Those coming to Rome Crossing as directed, should notify Bro. John J. Krabill, Louisville, Ohio, R. F. D. No. 3.

Those stopping off at either New Berlin or Canton should notify Bro. C. N. Miller, Canton, Ohio, R. F. D. No. 2.

All persons expecting to receive mail during this conference should have same addressed Louisville, Ohio, R. F. D. No. 3, c-o Jos. H. Krabill, Box No. 2, and prompt delivery will follow.—J. A. Liechty.

For further information write to John Sommers, Middlebranch, O., or J. A. Lichty, Louisville, O.

C. Z. Yoder, Sec.

Ontario

The Conference of the Mennonite Church of Ontario will be held at the Wideman Church near Markham in York County, on Thursday and Friday, May 26, and 27, next. A cordial invitation is extended to all who would like to meet with us. Take G. T. R. train from Toronto for Markham. Write to L. J. Burkholder, Markham.

D. B., Secy.

Ohio

The Lord willing, the Annual Mennonite Conference of Ohio will be held at the Martin Church near Orrville, Wayne Co., Ohio, May 26 and 27, beginning at 9:30 A. M. A cordial invitation is extended to bishops, ministers, deacons and all lovers of the work of the Lord to meet with us in this conference. Those coming by rail will stop at Orrville, on P. Ft. W. and C. R. R. or Wabash R. R. Notify Michael Horst or Wm. Shoup of same place. Come to help and be helped.

I. J. B.,

Illinois

The Illinois Church Conference will convene this year at Cullom, Ill., the last Friday in May (May 27). The Sunday School Conference will also be held at the same place just preceding the Church Conference, May 25 and 26. We extend a hearty invitation to the friends and brotherhood in general to meet with us at that time. Those coming from the West by way of Peoria, come on the Toledo, Peoria and Western R. R. to Chatsworth, then change to Illinois Central R. R. to Cullom, those coming from the north or east take Illinois Central from Chicago to Cullom. Any further information wanted may be had by writing to the undersigned.

Benjamin Herner, Secretary.

Indiana-Michigan, A. M.

The Indiana-Michigan A. M. Conference will meet with the Middlebury Congregation, June 2 and 3, 1910. You are invited to be present. If coming from a distance, you will find it convenient to come by way of Goshen, Ind. Trains leave Goshen for Middlebury at 8 A. M. and 4 P. M. For further information address D. J. Johns, Mod., Goshen, Ind., or S. E. Weaver, Sec., Goshen, Ind.

ANNOUNCEMENT

The 5th Annual A. M. Sunday school conference of the Pacific coast district will be held at the Zion M. H. near Hubbard, Oreg., on June 17 and 18. We extend a hearty invitation to all to be present and help and be helped. Those coming to Woodburn by rail will please notify Daniel Roth, and those coming to Hubbard will notify A. P. Troyer or the undersigned and you will be met at the train.

M. H. Hostetler, Sec.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Orrville, O., on Tuesday and Wednesday, May 24 and 25, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will also be given to the discussion of live mission subjects. The Mission sermon will be preached on Monday evening. All members of the Board of Trustees are expected to be present at the meeting, and all who are interested in the mission and charitable work of the Church are cordially invited to meet with us.

M. S. Steiner, Pres.

J. S. Shoemaker, Sec.

There will be a meeting of the Mission Committee of the Mennonite Church in Orrville, Ohio, on Monday, May 23, at 9:30 A. M. Let every member of the Committee be there on time as there are some important matters to be discussed before the meeting of the Board. Volunteers for mission work desiring to meet the committee should call at the same place at 1:00 P. M.

D. J. Johns, Chairman.

NEBRASKA S. S. CONFERENCE

The fourth Annual Nebr. Sunday school Conference will be held at Salem Congregation near Shickley, Fillmore Co., Nebr., on May 26 and 27, 1910.

Everybody cordially invited.

By Committee:

ANNOUNCEMENT

The Lord willing the Ontario Sunday School Conference will be held at the Wideman Church near Markham, Ont., on May 24 and 25, an evening session on the 24th, and all day on the 25th. An invitation is extended to all to attend. Parties coming will please notify L. W. Hoover, Markham, Ont., and arrangements will be made to meet them at the station.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, MAY 26, 1910

No. 8

EDITORIAL

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."

The more a man talks about himself the less he is liable to talk about Christ or to be of practical help to fellow-men.

Young ministers, as well as those who are not so young, will find it to their interest to read carefully the pointed article by Bro. D. H. Bender which we publish in this number.

Among the essentials to a healthy growth are pure food, pure air and plenty of exercise. Apply this spiritually, and you know how to meet Peter's admonition, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

"To him that ordereth his conversation aright will I show the salvation of God" is the psalmist's way of reminding us that the richest blessings of God are given upon condition. Not only is there a condition stated, but the ends to be gained are held out as incentives to men to rise and meet the conditions.

"I press toward the mark," is the way that Paul describes his Christian warfare. Not only had he an aim in view, (the heavenly goal for which all men should strive) but he pressed on toward it. He did not simply drift, he pressed on. Pressing on means hardship and often opposition and persecution; but it also means the peace of God in the heart, the strengthening of the work of the Lord upon earth and victory in the end. Brother, sister, look up; press on.

We have passed through the time when astronomers assured us that we should pass through the tail of Halley's comet. There was much speculation as to what would happen, but so far as we are able to learn none of those unusual

things happened which some people feared and others scoffed at. Those who foresaw in this the end of the world can again assure themselves that the Bible positively says that that day and hour is known by no man. When the end of world does come, it will be suddenly without immediate warning, in less time than the earth would likely be wiped out by collision with any of the heavenly bodies. The practical thing for us to do is to simply believe what the Bible says about the second coming of Christ and the end of the world and to so live that whenever it does come it may mean for us a glorious rapture and a blissful eternity.

"What are they among so many?" said the half-hearted, half-afraid Andrew as he ventured the thought that possibly under the blessings of God the multitude might be kept from starving. But Jesus quickly came to his rescue by acting upon his suggestion and performing one of the most notable miracles in His earthly ministry. Many thoughts crowd into our minds as we behold the scene of the hungry multitudes being fed at the hands of our Savior. "With God all things are possible." "Blessed are they that hunger.....for they shall be filled." "I have compassion," is our Savior's attitude toward all the world. Under the blessings of God the whole world may be filled with the heavenly manna, though not a single crumb of it is visible to the eye of the world when the subject is first considered. But the thing which should profoundly impress us is the fact that our Savior did His feeding through the instrumentality of the disciples. So today the world will not be fed unless there are faithful disciples who are ready to take the heavenly manna and pass it on to the people. We still have the same loving Savior. "Lo I am with you always," is His promise. A billion and a half of people are numbered among the starving multitudes of today. Under the blessings of God there is bread enough and to spare. Where are the faithful

servants in number great enough to offer the bread from heaven to all this mighty host?

The moral man and the immoral man are beset with temptations of a different sort. While those of questionable character are tempted mainly by things which appeal to the lust of the flesh, the tempter seeks to entrap the moral man through the pride of life. To resist the desire for popularity and drift with the current is his greatest struggle; that is, if he makes a struggle at all along this line and tries by the grace of God to remain free from all sin.

There are two currents of worldliness. The lower current destroys its victims on the shoals of vice, the tempter plying his trade through drunkenness, sensuality and profanity. The upper current destroys its victims on the rocks of pride and self-exaltation. The mission of Satan is to destroy; and it is the same to both him and his victims, no matter in which current they float.

Not long since, we heard a brother say, "One of the worst things which comes from the pit is the plea of 'it makes no difference.'" Lulled to sleep by this seductive and destructive plea, thousands of souls whose moral character is unspotted by vice or crime, allow themselves to become deaf to the question, "Is it right?" and are moved wholly by the question, "Is it popular?" With them it is not "What does God think of me?" but "What will the people think of me if I do so and so?" Thus their eyes and ears and consciences become closed to visions of goodness and the voice of the Lord, while their souls become blackened in sin as they listen to the siren of popularity.

Though we speak of the upper and lower currents of worldliness, both of them flow into the lake of eternal fire, and it behooves all the "fishers of men" to rescue as many people as possible from both currents before they are finally discharged into the pit at the end of the stream.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

TRUST

He holds the key to all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather He unlocked the day,
And as its hours swung open, say,
"Thy will is best."

I cannot read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
And so I rest.
For what I cannot He can see,
And in His love I e'er shall be
Forever blest.

—Exchange.

THE GLORY AND JOY OF THE FUTURE

By Peter Boshart.

For the Gospel Herald.

Eye has not seen, near ears heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2:8.

O, how great is thy goodness, which thou hast laid up for them that fear thee.—Psa. 31:19.

When Christ who is our life, shall appear, then shall ye also appear with him in glory.—Col. 3:4.

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Rom. 8:18.

The Lord will give grace and glory: no good thing will be withheld from them that walk uprightly.—Psa. 84:11.

He raiseth the poor out of the dust and lifteth up the beggar from the dung-hill, to set them among princes and to make them inherit the throne of glory.—1 Sam. 2:8.

Thou shalt guide me with thy counsel, and afterward receive me to glory.—Psa. 73:24.

The glory of the Lord shall endure forever.—Psa. 104:31.

Stephen looked steadfastly up into heaven, and saw the glory of God.—Acts 7:55.

And the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:10.

But rejoice inasmuch as ye are partak-

ers of Christ's sufferings that, when his glory shall be revealed, ye may be glad also with exceeding joy.—1 Pet. 4:13.

O what a glorious place the Lord has prepared for those that love Him and how joyful it will be to them, at the great judgment day to hear the sweet words of our Savior, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21)!

In the day of all days when the world shall be judged,
And the chaff from the wheat shall be thoroughly fanned,
Then the righteous shall shine as the stars in the sky,
And their places shall be at the Savior's right hand.

My dear friend, are you prepared to meet your God? Have you accepted Jesus as your Savior? Are you true and faithful to His Word? Do you love the Lord your God with all your heart and with all your soul, and your neighbor as yourself? Are you led by the Spirit of God?

The Spirit itself beareth witness with our spirit, that we are the children of God. If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. 8:16, 17.

My dear friend, if you can answer the above questions with *yes*, the glorious place is for you, if you have to answer *no*, then you are on the downward road to destruction, "where the worm dieth not and the fire is not quenched" (Mark 9:44).

Topping, Ont.

THE OLD BOOK STAYS

Some of the higher critics think they are improving the Bible by tearing it to pieces and undermining some of its sacred principles, but it will be observed that these critics are not converting people. They can take all the inspiration out of the Sacred Book, but they can not preach the gospel that will take the devil out of men and women. In their work they may have no use for miracles, but it will be observed that the Church has no use for a higher critic in a revival meeting. A congregation may listen to a critic trying to prove that Moses did not write Genesis, Exodus, etc., that there was no real flood, that the children of Israel never really crossed the Red Sea, and that the sun and moon did not stand still for Joshua, but when the evangelist comes to convert sinners, they want the higher critic to keep still. Everybody knows that the best evangelist in the world cannot convert sinners when a lot of higher critics are trying to explain away the inspiration and miracles of the Blessed Book. However gifted a higher critic may be, he would never undertake to work up a revival with the kind of teaching he hands out to students in the

class room. His work would prove a failure, and he knows it. Not only so, but there is not a wide-awake congregation in the land that would send for that kind of a man to hold a protracted meeting. Devout people of all persuasions still have more faith in the old Book, with its inspiration and miracles, than they have in the critics.—Selected.

IN WHAT FUNDAMENTALS DO MENNONITES AGREE?

By John Horsch.

For the Gospel Herald.

This question was recently asked editorially in "The Mennonite" (Berne, Ind.). A marked copy of the number containing the article has been sent us. In the following reply we mean to face the question fairly and squarely, and hope that it will be received as it is written—in a spirit of kindly feeling and good will.

In what fundamentals do Mennonites agree? The Mennonites of America agree on such vital doctrines as the inspiration of the Scriptures, the Trinity, the divinity of Christ, the fall and redemption of man, etc., in which the Christian denominations, with a few exceptions, are of one mind. We understand the question of our contemporary rather to be: To what extent are the various Mennonite bodies agreed on the points in which Menno Simons and the early Mennonites differed from other denominations? A close investigation will reveal differences among Mennonites on the following points:

1. Baptism. The conferences represented by the Gospel Herald hold infant baptism where they hold infant communion (as practiced in certain oriental churches); or where they would hold communion administered to a sleeping or unconscious person. We believe that to receive one for whom such a ceremony has been performed in unconscious infancy, into the Church, would mean to make baptism no longer a condition of membership in the Church. We regret to notice that in some Mennonite churches infant baptism is sometimes accepted as valid.

2. Nonresistance. We hold that this designation loses its meaning where members in good standing are permitted to serve in such worldly offices as policemen, and the like, as is the case in certain bodies of Mennonites.

3. Simplicity of worship. Menno Simons and our fathers taught that the Christian standard for worship is not the Old Testament with its ceremonial types and shadows, but the New Testament Scriptures. We believe that "steeple-houses" (to use an expression of George Fox and the early Quakers) with memorial windows, bells and musical instruments to be out of order for Christian worship, the same as incense, statues, priestly robes and altars.

4. Salaried ministry. We hold stipul-

ated salaries for ministers to be not in accordance with Scripture teaching.

5. The washing of the saints' feet and the prayer head covering of the sisters we believe to be Christian ordinances.

6. Discipline. We hold that worldliness in the church is to be met by discipline, as well as by advice and admonition.

7. There is a point of paramount importance standing in the way of a union of Mennonites—the attitude which some Mennonites take to modern unionism and liberalism. The conferences for which "The Mennonite" stands are represented in the well known "Federal Council of Churches." This federation comprises numerous pronounced adherents of higher criticism and rationalism. Is not Dr. Lyman Abbott, the liberal leader, a prominent minister in the Congregational Church, and Dr. G. B. Foster a Baptist? In our last number we published an article shedding light on conditions among Congregationalists. The fact is that many Congregational churches are openly Unitarian in principle.

The "Federal Council of Churches" represents clearly a yoking together of believers with unbelievers; and mark you, it is not the Gospel of Jesus Christ and Him crucified that is in the ascendancy, but it is unbelief that is gaining ground over "the faith once delivered to the saints" in this federation.

The question confronts us: How can faith enter into a religious federation with unbelief without silently admitting that the points of difference are of secondary importance? The consequence of faith and unbelief being yoked together is, that faith will be tainted and adulterated. Food is changed into poison by mixing it with a few drops of strychnine, but poison will ever be poison, even if mingled with that which is wholesome. A federation that does not exclude that poisonous leaven will in the course of time be poisoned through and through. From generation to generation the opposition against the false teaching will weaken. No one can enter into federation with that which is out of the pit without being the loser in the end.

We believe the injunction of the apostle not to be unequally yoked together with unbelievers to be timely in these days of looseness in teaching and falling away from the truth. To join the federation would mean to open the door for modern liberalism. The name Mennonite, in days of yore, stood for those who were willing to give their lives "for the Word of God and for the testimony of Jesus Christ." We regret to see this name in the list of those who make up the said federation.

"The Mennonite" deserves praise for urging a union of all Mennonites. It is God's will that "they all may be one"—one in loyalty to Christ, in the faithfulness with which the teachings of God's Word are upheld. We know that the points mentioned above will be said by some to be non-essentials. We admit

eth unto an holy temple in the Lord." The mercy seat of Christ is exhibited at that salvation does not come through ordinances and discipline, but we believe that all teachings of God's Word are essential for the maintenance of the purity of the Church, and to manifest obedience on the part of the individual member. As much as we desire union, we cannot hold that union is a fact as long as there is disagreement on that which is distinctly taught and required in the Word.

Scottdale, Pa.

SALVATION

By D. B. Shelley.

For the Gospel Herald.

Salvation means to be saved from that which is destructive to our lives, when we are in danger of losing our lives. If we were in danger of drowning and someone would risk his life to save us, and he would succeed and save our life, and his own, would we not rejoice and show our thankfulness for saving our lives? But this would be no comparison to that of saving our immortal soul which is lost without a Savior.

There is a great contrast between the two redeemers or saviors. The one only risked his life to save; the other gave His life to save the soul. The one only risked his life to save natural life, which is nothing compared to eternal life. Our life ends either in eternal joy or eternal hell. This salvation of the soul is so great and glorious that it saves from sin and keeps from sin. A saved soul is a redeemed soul, bought free from the bondage of sin by the blood of Christ and does not want to live in sin any longer, and that soul prays each and every day for God's keeping power to keep it from sin. If we are dead to sin, how shall we live any longer therein? (Rom. 6:2.) A saved soul is the happiest soul on earth. He can lay down at night and fall asleep as sweetly as a child without any fear or condemnation. Every saved soul will never shrink from duty if called on whether to pray in public or testify. Some fight prayer meetings and say it was a Jewish custom. If all people were filled with the Holy Ghost there would be more praying done and less striving for the riches of this world.

Hubbard, Oreg.

SURRENDERING TO CHRIST EXPLAINED

Has the Gospel resounded within you? Have you been awakened? Do you feel the need of the salvation God offers you through Christ? Then make no mistake. Do not consider one's surrendering to Christ as the cultivating of a certain state of mind. It is an act of the will, resulting from the trusting of the heart. If you see that Christ is worthy to be trusted by you, then do the trusting act to which God calls you, and, irrespective of your state of mind, surrender to Christ.

Let God no longer wait for this act. Let your soul no longer wait for it. It will be your transition into the kingdom of God, where Christ dwells in those who have surrendered to Him.

This surrendering to Christ is done individually. You may do it simultaneously with others, still it must be altogether your own individual act. Others may help you by words of advice and encouragement, but they cannot wholly or partly do it for you. It must be emphatically *your* act. You confront Christ alone and individually, even though in the presence of others, when you surrender to Him. You take the responsibility upon yourself, and act in your own behalf. You commit yourself to Him as if you were the only person existing, and the only one He offers to save. You act as individually as the bride when she commits herself to the bridegroom.

In one sense the surrender to Christ to let Him take up His abode in us is a *final* act, while in another it is only an *incipient* act. As a *final* act it closes the period of *preparatory* grace, in which God prepares for meeting Christ its appointed Deliverer, and becoming forever united to Him. As an *incipient* act it opens the period of trust in Christ, which will never end. It is pre-eminently both a resting and a starting point in your history.

Having once for all surrendered to Christ, you are to go on from surrender to surrender, while Christ leads you, through trial and tribulation, to an ever-deepening union with Himself. There will likely be many a moment in your life when you will feel deeply moved to a fresh surrender to Christ for a new blessing. The one lesson you shall have ever to learn is to take all of Christ by giving all of self, and to give all of self by taking all of Christ.

Are you desirous of being forever joined to Christ as to your Deliverer? Has God opened your eyes to see Christ's fitness to save you, and has He touched your heart to yearn for the pardon and the life treasured up for the trusting soul in Christ? Then no longer delay, but now, even now surrender to Christ.—Sel.

REVEALED RELIGION THE SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

(Continued)

The object of the prophets, as well as the apostles, was in all their preaching to exhibit Jesus Christ as the only Savior. Hence, Philip, the eunuch having read a passage in Isaiah, "opened his mouth, and began at the same scripture, and preached unto him Jesus." So then, "both" Jews and Gentiles have "access by one Spirit unto the Father, and are built upon the foundation of the apostles and prophets, Jesus Christ being himself the chief corner stone; in whom all the building fitly framed together grow-

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

V. IN SOCIAL RELATIONS

Let your speech be alway with grace, seasoned with salt.—Col. 4:6.

172. *Where does God first intimate that man is a social being?*

A. In Gen. 2:18: "It is not good that the man should be alone."

173. *What evidences have we that sociability is God-given?*

A. We see evidences of sociability in birds and animals about us. We notice that hermit life dwarfs rather than develops the faculties of man, and in other ways is unsatisfactory. We have evidences inside and outside the Bible that God works with man through the instrumentality of fellow-men. God has ordained that man should associate with fellow-man in home church and business and has promised it in heaven.

174. *What conclusions should be drawn from this?*

A. That sociability being God-given should be both cultivated and used to the glory of God and the good of fellow-men.

175. *Is it always a power for good?*

A. Like every other power given to man, it may be a power for good or for evil, depending upon the question as to whether the social being is on the side of good or evil.

176. *Where may it best be cultivated?*

A. In association with fellowman.

177. *Is it possible to have gatherings for the express purpose of cultivating sociability?*

A. It is a dangerous possibility.

178. *Wherein lies the danger?*

A. Such gatherings are apt to drift into foolishness.

179. *What rule should govern the Christian society?*

A. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

180. *How may we know when anything is or is not to the glory of God?*

A. This may be determined by several test questions: (1) Is it scriptural? (2) Has it a tendency to make us more Godlike or useful? (3) Does it add to our influence and will our influence be on the right side?

181. *What is the advantage in associating with others?*

A. It gives us a broader view of life, gives us a better knowledge of human nature, puts us in touch with fellowman and gives us an opportunity to exert an influence for good, helps us to get rid of some of our idiosyncracies, and make life more cheerful and satisfactory.

182. *How far should our sociability extend?*

A. It should extend to the limit of acquaintanceship and opportunity, remembering

that it is both wise and scriptural to shun the influence and companionship of wicked people. (I Cor. 5).

183. *Who is our best example?*

A. Christ; who mingled with all classes of people, but always as the Son of God, always about His Father's business, and never as a worldling among the worldlings.

184. *What lesson for us?*

A. We should have a good will toward all men, improve every opportunity to do them good, wherever we go we should act as a child of God ought to, avoiding all places and all manner of conversation and actions which would put us in the light of worldlings seeking worldly pleasure.

185. *What has Peter to say about sinful amusements?*

A. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:3, 4).

(To be concluded)

(Continued from preceding page)

eth unto an holy temple in the Lord." The mercy seat of Christ is exhibited almost in every page of the volume of divine truth. That Isaiah preached Christ is evident from Rom. 10:15 referring to the prophet. "How beautiful," says Paul, "are the feet of them that preach the gospel of peace, and bring tidings of good things, but they have not all obeyed the Gospel: for Esaias saith, Lord, who has believed our report?" And Christ is exhibited not only in Isaiah, but in all the prophets.

The Ten Commandments contained in the Law of Moses are incorporated in the very system of the Gospel, and a system excluding the Ten Commandments would be a mere shadow; it could not be called a Gospel system. The word "Gospel" signifies good news. But what good news would there be in a system which should exclude the Ten Commandments?

Christ taught that on the two commandments, love to God, and love to man, hang all the Law and the Prophets.

It is evident from the writings of the Apostle Paul, that that person is entirely destitute of every grace required in the Gospel who is destitute of love. "Though I speak," says he, "with the tongues of men and of angels, and have not charity," which is love to God, "I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." "Every one that loveth," says another apostle, "is born of God and knoweth God: for God is love." He therefore, who is destitute of that love required in the Law of Moses, is destitute of every Gospel grace. Would the Gospel be good news if it did not require love to God and man? It would

not. Therefore the Gospel requires what is required in the two great commandments, on which, said Christ, hang all the law and the prophets.

It will no doubt be asked by some, does the moral law, as well as the Gospel, require faith and repentance? According to my understanding it certainly does. You will grant that the moral law requires even sinners to love God and man, but it is impossible for a sinner to love God and yet remain impenitent. If the Law then requires sinners to love God, it requires them to repent. Love in the heart of a sinner necessarily involves repentance. Some, I conclude, have become confused regarding this harmony between the Law and the Gospel, because repentance was not required in the Law given to Adam in Paradise, that therefore it was not required in the Law given to Moses on the mount. The doctrine of the prophets is founded upon the Law of Moses; and in their preaching they are continually calling sinners to repentance. And in the preaching of Noah, Moses, David, and Samuel was the preaching of the Gospel of the grace of God.

That the Law of Moses required justice, mercy and faith is evident, because Christ blamed the Pharisees for passing them over in their exposition of the Law, besides, the essence of saving faith consists in love required in the Law. Faith involves love, for there can be no true saving faith without it.

"The law," says Paul, "was added because of transgression." The meaning is, the Law was added to guard men against transgression. The same blessings are promised to those who obey the Law as those who obey the Gospel. God has promised in the Law to show mercy to thousands of those who love Him and keep His commandments. That the best of blessings, both spiritual and temporal, are promised in the Law of Moses to the obedient is evident from what is said to the people of Israel. "Know therefore," says Moses, "that the Lord thy God, he is God; the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments and judgments to a thousand generations. Thou shalt therefore, keep the commandments and judgments which I command thee this day to do them."

(To be continued)

WORLDLY CONFORMITY

To conform in manner of life to the world of unrighteousness is fatal to the divine life of the Christian. To maintain fellowship or association with God we must turn our backs on this present evil world. This is a common expression, and yet it contains a truth as unalterable as the law of the Medes and Persians. We can not walk with the world and with God at the same time.

But what is meant in the Bible by "the world?" The Christian must transact ordinary business; is expected by God to do a good, honest day's work, and usually

comes in contact with sinners daily and hourly. How can he still keep separate from the world? We answer, If we submit ourselves to God He will teach us how to keep ourselves unspotted from the world, and we will realize that we are daily walking in the footsteps of Jesus who was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

The Spirit of God is a sensitive Spirit, and unless we walk in godly fear and reverence, that Spirit will be grieved and finally driven from us. Then we will be as was Samson when shorn of his hair, our strength will be gone and we will soon be taken by the enemy and our eyes put out, then to us the glorious beauties of the kingdom of God will disappear. Dear children of God, "grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

The Lord has one effective remedy for worldly conformity, mentioned in the Roman letter. I quote from the Revised Version—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1, 2). Those who live fully up to this Scripture will have the abiding blessing and approval of God upon them.

Worldly conformity means more than following the fashions in dress, though it includes this. One may conform to the world in all the details of life. The apostle Peter laid down the standard—"As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy; for I am holy" (1 Pet. 1:14-16, R. V.).

There are two sides of the Christian life—the negative and the positive. We must lay aside some things that are detrimental to our godly influence and spiritual prosperity, but these baubles and harmful things are not worthy to be compared to the glorious treasures which God has prepared to take their place, even in the present life. Do you realize the glory of the state to which God has called you—even to be conformed to the image of the Son of God? Do you properly value the prospect of living through the endless ages of eternity in the society of heaven? If you do, let God have His way in setting you apart from this world and in fitting you for a higher life. Have you lost sight of the grandeur of the Christian life? If you have not, you will not murmur when God strips you of worldly adornment and pleasures, that He may prepare you for something better.

There are a thousand and one things to daily engross the attention of the men

(Continued in third column)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

ARE WE LABORING FOR THE LORD?

By a Brother.

For the Gospel Herald.

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.

The above verse teaches us that the Christian field is a field of labor, and that Christians are laborers sent forth by the Lord to labor for Him. He has a great work to perform and is in need of workers at all times. Anyone can make application for work at any time and no one need to be fearful of not receiving work. No one is hired for a certain length of time, but only life positions are given after which each one is rewarded according to his works. (Matt. 16:27.) No experience or special training is necessary to obtain work. All that is necessary is a willingness to be cleansed of all unrighteousness and be clothed with the garments of salvation and the robe of righteousness, after which He gives the Holy Spirit for a teacher with the Bible for instructions and Christ as an example. Each one has a special work to perform and if every one does the work assigned to him, much can be accomplished.

According to the recent appeals for money in the columns of the Herald more laborers are needed who labor for money to give to the cause of the Lord, working with their hands for *money for the Lord*. We who are laboring for the Lord are not simply servants, but are adopted into the family of God and become His, and therefore all our possessions become His also, and we no longer labor for self but for the Lord. Then, if we are laboring for the Lord and He needs some of the money we have in our possession, and do not give it to Him, are we not in danger of being likened to the husbandman mentioned in the parable found in Matt. 21:22-41, to whom a certain householder entrusted his vineyard. "And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed one, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. When the lord therefore of

the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Let us give as the Lord directs and use what He allows us to have in our possession not to gratify self, but only use it in a way that will be pleasing to Him and in a way that will help to advance His kingdom.

Wooster, Ohio.

(Continued from first column)

and women of the present time and unless one is on his guard the vital interests of eternity will be crowded out of mind and heart. "Because iniquity shall abound," said Jesus, "the love of many shall wax cold." It need not be so for the word is, "Where sin abounded grace did much more abound."

"Be not conformed to this age," Rom. 12:2. This applies as much to the godless fashions and styles in dress as to anything. Some people's life seems to be style and fashion. All their time, thought, conversation, money is occupied with their silks and satins, laces and frizzes, hats and rats, feathers and flowers, games and parties, theatres and moving pictures, etc.

These are some of the prominent characteristics of the age manifested conspicuously on the surface. They are of the world, therefore the world loves them. This world is doomed to destruction. The Word says it "passeth away and the lust thereof, but he that doeth the will of God," (that is, is not conformed to this doomed evil age) "abideth forever."

Now, if it is worldly conformity to follow the customs and styles of the world when we are well and cheerful, is it not equally wrong to be conformed to the mourning customs and funeral styles when we mourn the loss of our friends? Isn't it just as wrong to cover our coats, hats and faces with heavy mourning drapery and veils as to wear feathers and flowers? Is there not more sin in conformity to worldly customs than in the difference between dyed rags, dead birds or black crepe?

"Yes," some one says, "but what would the people say?" What people? Who? God's people or the devil's people? Spiritual people or worldly professors?

The more fully we are in God's will the more unchangeable we become in spite of all the changeable circumstances. The pure in heart see God in all things and acquiesce to His will and say, "He hath done all things well."

Our eternal interests are too important to be lost for the pleasures of this fleeting world; if we come short of the glory of God at the judgment we will awaken to the fact that Satan caused us to trade off true, priceless riches for but a mess of pottage. God help us not to conform to this world, but to conform daily to the laws of God's kingdom.—Sel.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE GUEST OF EVERY DAY

Homely work is mine today—
Floors to sweep and fires to lay,
Plates to wash and clothes to mend;
Work which never seems to end,

Yet I pray,
Jesus, be my guest today.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,
Thus I pray,
Lord, be Thou my guest today!

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask;
My dear guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is Thine!
Christ, I pray,
Be my guest of every day!"

—Selected.

A FEW "BE'S" FOR THE CHRISTIAN

By Levi Blauch.

For the Gospel Herald.

Be prayerful. Be in earnest. Be prompt. Be on time. Be devoted. Be consecrated. Be careful. Be cheerful. Be mild. Be submissive. Be gentle. Be kind-hearted. Be truthful. Be holy. Be righteous. Be believing. Be a Bible student. Be a truth seeker. Be Spirit-filled. Be an opposer of that which is evil. Be an upholder of that which is good. Be an abstainer from strong drink, tobacco, style, foolish talking, and jesting. Be a shunner of all worldly amusements. Be plain in your attire; simple in your speech. Be a friend to children, to the young and to the aged. Be a friend to sinners and win them for Christ. Be sociable and friendly wherever you be. Be sincere in whatever you do. Be deeply interested in the welfare of the Church. Be sure to remember the Sabbath day to keep it holy. Be sure to examine yourself and the Bible so that you may be able to obey the commands of heaven. Be strong in the Lord and in the power of His might, so that the advocates and teachers of false doctrines may gain no influence over you to lead you astray.

Now, in conclusion, I would say to you my Christian friends, let us be watchful, always abounding in the work of the Lord, having our eyes set on that which pertains unto life everlasting. Amen.

Johnstown, Pa.

THE READING OF FICTION

I was asked recently by a Methodist novel reader, two of whose pastors furnished her out of their library all the works of fiction she wished to read, how it could be wrong to read such books when good men read them and Methodist publishing houses kept them on sale? My reply to her question was: There are good men, better men, and best men; and that I did not see how the most spiritually minded men and women could read such books. She then asked me how do we know when a book ought not to be read? My reply was, that if its reading did not tend to the knowledge and love of God, it ought not to be read by a child of God. She then asked me this further question, How am I to know that the tendency of a book is other than to the knowledge and love of God? My reply was, that if in the reading our taste and love for the Bible and deeply spiritual literature was not destroyed, but rather intensified, then, and then only, would it be safe to read the book. If we were all governed by this rule—and it is scriptural and methodistic as well—the works of fiction, many of which are to be found in Sunday school libraries, would never be read. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

A. B. Simpson, in a recent issue of his paper, gives us his judgment in the paragraphs I herewith append. Every word should be printed in capitals and read and re-read.

Question. Please give your teaching on church members reading novels. My pastor told me yesterday that he always read the best. Are best plays worse? Much hangs in the balance. Young Christians are waiting for your answer.

Answer. While it is undoubtedly true that many of the most gifted literary minds are giving their thoughts to the world in the form of fiction, yet we can not help regarding this as unfortunate and unwholesome. The chief objection to novel reading is that it appeals primarily to the interest of the reader in the plot and has the same exciting effect upon the mind that alcohol has upon the nervous system. Novel reading is the use of intellectual stimulants, and will be most avoided by those who are fully subject to the Spirit's finest touches. There is in the best of them the element of sensationalism, and very often seductive error and infidelity. It is of the same class as the play, only less exciting and less highly colored. We cannot see much difference in associating with evil persons on the page of the novel and in the acts of the drama. The play and the story bring you into direct companionship with people you would not want to meet as a Christian in the intercourse of daily life, and we think this quite sufficient to condemn the whole thing in the judgment of a sensitive conscience and an obedient child of God.—E. G. Murray, in *Way of Faith*.

MOTHER

I wonder if there is any word in the language, that stirs within the heart of the true man or woman so many deep and tender memories as mother? The years vanish at its sound. Distances are annihilated as by a miracle. In an instant we are back amid the golden scenes of our childhood, basking again in the blessed presence of that mother who must always stand to us for the highest and holiest things in human life. When the glamor of those childhood days is analyzed we find its chief constituent was the glory light that fell upon our way from mother's face.

Thank God for the mothers who keep praying for us through the years. I declare my firm conviction today that more men and women are brought to God through the instrumentality of their mother's prayers than by any other agency in this world.

It was the mothers of the last century that determined the characters of this one. Their descendants are today occupying the Senate chambers, the pulpits, the business offices and the professional chairs of this age; or they are filling the penitentiaries, the asylums and the alms houses. Oh, mothers, do not forget that it is not simply one life that you are shaping, or one generation of lives. Your hand is upon the future of the nation and the race. Your power is stupendous. Who can stop it? Who can escape it?—M. H. Anderson.

HOW TO BE USEFUL

Almost every boy or girl would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is needed. If a boy or girl has quick eyes and willing hands they will find ever so many ways of being useful, at home, in school, and wherever they may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mamma wants something from the store, and will offer to run such an errand before he goes off to play ball.

The girl who has quick eyes will see when grandma wants her needle threaded, and will do it promptly, and yet so quietly, that grandma will feel as if fairy fingers were helping her to sew. The girl with quick eyes will see when baby is restless and will gently care for its wants, and thus often help mamma.

The boy or girl with quick eyes will see when teacher is tired, and will be so still and attentive in the class room that she will feel that her scholars are actually helping her to teach.—Apples of Gold.

It takes some frost to ripen the best fruits of the heart.

Sunday School

Lesson for June 5, 1910—Matt. 14:22-36

For the Gospel Herald.

JESUS WALKING ON THE SEA

Golden Text.—Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.—Matt. 14:33.

It was a dark and stormy night. The disciples in the ship, storm-tossed and terror-stricken, after having endured the struggle until the fourth watch of the night received, as they thought, fresh cause for alarm, "and they cried out for fear." Possibly some of our readers have had similar experiences and know from experience the feeling of the disciples at this time, but the rest of us can only imagine. Out on the deep, in the throes of a mighty storm, in danger of being dashed to pieces on the rocks, affrighted by the appearance of a spirit on the waves—how would you feel under such circumstances?

Where was Jesus all this time? We will leave the disciples for awhile, and turn our eyes upon Him. We find Him in the mountains alone with His Father in prayer. Threatened with death on the one hand, allured with the temptation of an earthly kingdom on the other, and having before Him the great work of indoctrinating the disciples, enlightening the world and carrying on His part in the great work of salvation, He sets us a good example by carrying all His burdens to the Father. Our greatest victories are won, not upon the battlefields of actual warfare, but in the secret chamber wrestling with God in prayer. Having been endowed with power, we go forth to the fray and complete the work. It is the secret of success.

Our Savior having finished His prayers, He goes to the rescue of the disciples. Why did He not come to their rescue sooner? Had He forsaken them? No; under the power of God they were safe, even though frightened, they were learning a lesson for future usefulness, and we have before us an object lesson which we should never forget. "All things work together for good to them that love God." When out upon life's ocean, struggling amid the contrary waves of life, let us not forget the presence of Jesus, walking upon the waves and ready to speak the words which bring calmness to the waters and peace to our souls.

Now the disciples catch sight of something which intensifies their terrors. They imagine they see a spirit, which is taken as an omen of great calamity. But it was their best Friend. How like timorous mortals of today. When Jesus approaches them, instead of drawing close to Him they flee from Him as from a great enemy. Sinners under conviction might be saved many a frightful terror if they would but yield at once to His

loving voice and receive the peace which He comes to bring.

"Be of good cheer." Ah, how this must have thrilled their hearts! No more crying for fear, but weeping for joy. No more troubled hearts, but hearts overflowing with the ecstasy of delight.

Now we have the voice of Peter who desires to get still closer to Him. He asks permission to come to Jesus, and Jesus tells him to come on. Looking upon and thinking of Jesus only, he gets along all right. Taking his eyes off his Savior and looking upon himself and boisterous waves around him, he begins to sink. "Lord, save me," is his pitiful cry. The loving hand of Jesus is extended to him and he is saved from a watery grave. "Wherefore didst thou doubt?" is the Savior's gentle rebuke. The wind also was stilled, and all was calm.

We are now ready for reflection and meditation. Think what must have been the emotions of the disciples after the stillness came into their hearts and upon the waters. Then think of ourselves in our voyage of life. Looking upon Christ, we may walk upon the waves. Looking upon the billows around us, we are sure to sink. "Wherefore didst thou doubt?" is a just rebuke to us every time we stumble or mire in worldliness. Faith in Christ means sure victory. Even when we through weakness stumble, a fervent prayer, "Lord, save me," brings Jesus to our side and joy overwhelms our hearts. Thank God for the loving Savior who is always within reach to hear our cries and keep us from sinking.

"Of a truth thou art the Son of God," was the grateful acclaim accorded Him by those who were in the ship. Christ was given His proper recognition. His power was supreme. He had been at the throne of power, and it meant glory to God and healing to the multitudes. "And as many as touched were made perfectly whole."

In this Gospel narrative we have an object lesson which should be an inspiration to us all. We see how that the disciples, in recognizing Jesus, were not only saved themselves but were the means through whom Christ reached the multitudes. Thank God for that storm. Thank God for storms today, even though they make us cry out in fear. They bring us closer to God and through us the multitudes are brought in touch with God.—K.

Whenever we find a preacher or teacher or individual worker who is conspicuous in his power to interpret Christ to men, we find that his sole message is Christ's power to meet men's needs. Whenever we find men failing to make Christianity a living, transforming force in the lives of others, we find that they have not realized that this one truth is the only message that all souls are hungry for and can always take in.—S. S. Times.

Our Young People

"TENDERHEARTED."—Eph. 4:32.

Topic for June 12

MOTTO

"See that ye love one another with a pure heart fervently."

OUTLINE STUDY

I. The Heart Defined in a Scriptural Sense.

1. It is that part of our being that is the seat of understanding, love, courage, grief and pleasure.—Hos. 7:11; Luke 24:25; Ezek. 13:2; Jer. 12:11; Deut. 5:29; 28:47; Neh. 2:2; Esther 1:10.
2. It seems to be the center of our nature as the fleshly heart is the center of our physical being.—as such,
 - a. It may be stubborn.—Psa. 101:4; Prov. 11:20.
 - b. Willing.—Ex. 35:5.
 - c. Believing or unbelieving.—Gen. 45:26; Rom. 10:9.
 - d. Wicked.—Prov. 26:23; Eccl. 9:3.
 - e. Good.—Heb. 10:22; Matt. 5:8; Psa. 7:10.

II. A Tender Heart.

1. Defined.—That quality that can be impressed by something outside of itself, moved in pity, love, humility, fear, obedience, and sympathetic joy, praise or sorrow.
2. A condition for the Lord's blessing.—II Kings 22:19; Psa. 51:17.
3. Given to men as the gift of God.—Ezek. 36:26.
4. Brings about peace and love among men.—I Pet. 1:22; Phil. 1:7; Jas. 3:17, 18, 19; Matt. 11:28, 29; Rom. 12:9, 10, 15.

PERSONAL THOUGHT

A look at all that makes life's relationship dear and beautiful on earth should make us earnestly seek by what means those precious ties may be cherished and brought into fuller development. Lord, teach us by Thy blessed Spirit, and train our hearts by His leadings in Thy way of Thy allwise providence, that we may be loving and tender and true.

SUGGESTIVE ASSIGNMENTS

I. For Children.

1. Tender Ways to Treat Our Playmates.
2. Tender Ways to Treat Dumb Animals.

II. For Young People.

1. Tenderness in Judging.
2. Tenderness in Conversation.
3. Tenderness With Those Who Wrong Us.
4. Tenderness in Sympathy for Others' Sorrows.
5. How Can We Become Tenderhearted?

III. For Older People.

1. Tenderness Between Old and Young.
2. The Power of Great Men and Women With Tender Hearts.
3. "Jesus Wept."

Self-will dies hard. There are many sins that we abhor and condemn; but self-will is such a subtle and plausible enemy that it is often greeted as a friend and called "zeal for God's honor." It takes the exercised heart and the anointed eye to discover the workings of the flesh, even in ourselves.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLICATION HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.
Scriptural activity in all lines of
Christian work.
Love, unity, purity and piety in
home and church.

THURSDAY, MAY 26, 1910

Field Notes

Communion services were held at the Pleasant View Church near Hydro, Okla. May 8.

Quarterly reports from mission workers in India will be published in next week's number.

Bro. Jacob S. Loucks of Scottsdale is on a visit with his children and friends in Franklin county, Pa.

Bro. T. M. Erb of Newton, Kans., was with the Kansas City Mission over Sunday, May 15, handing out the bread of life.

Bro. N. E. Roth has been with the congregation at Hydro, Okla., from May 5 till 9. May the Lord bless the brother as he goes from place to place preaching the Word.

Bro. Aaron Loucks, general manager, left on Monday afternoon for Orrville, Ohio, to attend the annual meeting of the Mennonite Board of Missions and Charities.

Correction.—On page 115 in this number, two lines on top of the middle column are misplaced, belonging at the end of the third column on the same page. These lines were shifted after the final

proofreading had taken place, and the mistake was not discovered until after that part of the paper was printed. The sentence should read: "We admit that salvation," etc.

Communion services were held on Sunday, May 15, in the congregation in Fulton Co., O. A very large number partook of the table of the Lord.

Bro. A. D. Martin occupied his desk at the Publishing House a part of last week. He came to Scottsdale on Wednesday and returned to Greencastle on Saturday.

One of our faithful ministers, Bro. John Latshaw of Spring City, Pa., has passed to his reward, at the ripe old age of 83 years. Obituary notice will be published later.

A Sunday school meeting will be held in the Mennonite church at Hanover, Pa., June 1 and 2. A good program has been prepared. Everybody cordially invited to attend.

Communion services were held at the Bethel Church near Garden City, Mo., on Sunday, May 15. The day before, one precious soul was received by water baptism into the church at that place.

Bro. Levi Sauder and wife, of the Welsh Mountain Industrial Mission are at the time of this writing in Lancaster staying with their seven year old boy Paul who is very sick with appendicitis, at the hospital. May those who know the power of prayer remember the sick child.

Bro. L. J. Miller of Garden City, Mo., has for fifteen years kept a record of the deaths which occurred in the three congregations near his home. In all there have been a hundred and thirteen during this time. A glance at this record furnishes much food for reflection. Those called from time to eternity were of all ages from the tiny infant to the aged grandfathers of four score years and ten, and, as far as a man is able to judge, of all conditions spiritually.

Ordination services were held Sunday, May 15, at McVeytown, Pa., Martinscreek, O., and Wauseon, O. At the first named place Bro. John B. Harshberger was called to the office of deacon and in the Martinscreek congregation Bro. Calvin Mast was ordained to the ministry, the brethren M. A. Mast of Walnut Creek, Jonas Yoder of West Liberty and Benjamin Gerig of Smithville taking part in the services. In the Fulton county congregation Bro. Samuel Grieser was ordained as minister and Bro. Jacob C. Frey as deacon. May God bless these brethren and own their labors to His glory, and may the congregations never forget that they have a duty toward them (Eph. 6:18, 19).

Just before closing the forms for this number we received the following interesting statement of facts regarding the Virginia Conference, by Bish. Lewis J. Heatwole: "The late session of the Virginia Conference of Mennonites held at Denbigh, Warwick Co., Va., on the 13th and 14th of May, 1910, was the 75th anniversary since the organization of this body, its first session having been held at Weaver's Church near Harrisonburg in the spring of the year 1835. The Mennonite Church in Virginia, previous to this, had been regarded as the southern stem sprung from the parent body in Pennsylvania, where the first Mennonite conference was established in America, and it follows that in point of history the Virginia Conference ranks at least third, if not second, with similar organizations of this faith in the United States. The first session of this body in Virginia was composed of five ministers and two deacons, namely., Peter Burkholder, Abraham Nisewander, Daniel Good, Frederick Rhodes, Benjamin Wenger, ministers; David Heatwole and Martin Kendig, deacons. From this embryo beginning the conference has since grown to a delegated body of fifty ministers and deacons, and the scope of its work, which was at first confined to a small membership of less than two hundred, located in sparse settlements in Rockingham and Augusta counties, is now expanded westward one hundred miles across the Alleghenies, and eastward two hundred miles into the tide-water belt on the banks of the James river and the Atlantic coast. The membership now located within the bounds of the Virginia Conference numbers close to 1200, yet of these the greater portion reside within the Shenandoah Valley in the two counties aforesaid. Communicants to the number of two hundred reside in the counties of Pendleton, Hardy, Tucker and Randolph in West Virginia, while east of the Blue Ridge in Fauquier, Norfolk and Warwick counties, in Virginia, there are possibly as many as 150 communicants. It was with the Warwick River congregation in Warwick county that the session of the conference just closed, was held, and it was the first time in its history that a meeting of this body was held outside of the Shenandoah Valley.

Correspondence

La Junta, Colo.

Dear Herald Readers, Greeting in the name of Jesus:—Our council meetings were held by house to house visits which proved very satisfactory, and nearly all expressed peace and a willingness to move forward in the good work. We are glad that our kind heavenly Father spared us to commemorate the dying love of Jesus once more, on May 8. On Saturday previous the four who accepted Christ at the time Bro. Shoemaker was with us were received into church fellowship by baptism.

The Lord willing, on the 28th Bro. J. M. Nunemaker expects to start on an extended trip west and will visit brethren in Arizona, California, Oregon and Canada.

Bro. D. S. Brunk expects to attend conference at Cullom, Ill., and also visit in Indiana and Ohio.

Bro. Jno. L. Brubaker of Birch Tree, Mo., preached for us today, May 15.

The Lord has blessed us with beautiful showers of rain this spring for which we are thankful.

A. F. Burkholder.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—Last week we were favored with a short visit by Bro. Daniel Kauffman of Scottdale, Pa. He stayed only two days, preaching for us on Tuesday evening. On Wednesday morning he gave a chapel address and in the evening preached at the Pennsylvania Church. We were very glad for the messages and also for the advice and encouragement. May God bless him in his work, and use him to His honor and glory.

Two of the students were called to their homes during the past week.

Bro. Bender expects to be absent from us for about a week as he leaves for Goshen, Ind., next Tuesday, to meet with the Mennonite Board of Education.

The Workers' Band had cottage meeting with Grandma Richy of Hesston this week. She seemed to enjoy it and gave us a hearty invitation to come again and also encouraged us to visit the homes of the unconverted if we could. Our difficulty is not in finding places for the cottage meetings but in visiting all of the places that are open to us. Pray for us that we may ever be faithful workers in His service.

Stella Coopridner.

May 20, 1910.

Rheems, Pa.

Dear Herald Readers, Greeting in Jesus:—We are again under renewed obligations to God, having been so bountifully blessed in every way, and may we not live indifferent, but may we be entirely consecrated and live in a way that our lives may be in harmony with our heavenly Father's will.

At our last Sunday School Workers' Meeting, held at Elizabethtown, Pa., Bro. Martin Rutt was appointed moderator for this quarter.

The program for our next meeting to be held this Thursday evening, May 26, is as follows:

Lesson 9, The Multitudes Fed, by Samuel Oberholtzer.

Lesson 10, Jesus Walks on the Sea, by Israel Mumma.

Lesson 11, The Canaanitish Woman, by Jacob Sholtzberger.

Lesson 12, The Parable of the Sower, by Isaac Brubaker.

Lesson 13, Parable of the Tares, by Phares Gish.

Meeting held at Elizabethtown Mennonite Church; all interested invited to attend.

Yours in Christian love,
Elias E. Garber.

Congerville, Ill.

Greeting in the Master's name to all Herald Readers:—On May 5, Bro. Brunk from Colorado Sanitarium came into our midst, filled one appointment in the evening and made us to feel the need of a Savior. Our souls were refreshed with earnest words of the Master. After the services a collection was taken in behalf of those he is laboring for in Colorado. May God bless the brother in this earnest work.

So far as is known, everybody is enjoying good health. Church and Sunday school work is moving on very well. Remember us in your prayers.

P. S. Heiser.

Metamora, Ill.

Greeting to all Readers:—Sunday, May 1, Bro. Samuel Gerber of Tremont, Ill., was with us at the Roanoke Church and preached an impressive and edifying sermon from Luke 4:18, 19. He was at the same place in the evening.

On the evening of May 15, Bible Meeting was again started at the Metamora Church, to meet every two weeks, the meetings having been closed during the winter. The meeting was good, although the number present was not so large.

In His name,

Agnes Albrecht.

May 17, 1910.

Portersville, Calif.

Dear Herald Readers, Greeting in the Dear Master's name:—On April 6, we expected Bro. J. P. Bontrager of Albany, Oreg. But as the car came in our eyes saw Bro. B. L. Horst and daughter Amanda. Bro. Bontrager had been holding meetings at Dinuba and saw fit to continue the meetings a couple of nights longer, so Bro. Horst came to fill the appointment, preaching two good sermons. On April 8, Bro. Horst and daughter took the car for home and Bro. Bontrager came to take charge of the work. The writer's mother and niece also came on a visit. Bro. B. preached 13 impressive sermons. Although no confessions were made, many were under conviction but would not yield to the Savior's calling. Oh, that souls would choose the right path before it is forever and eternally too late! Oh, that we had more good workers among us. The people in this vicinity have such hard hearts. They seem to want to have Bro. B. come, but they would not yield to the Lord's calling. One dear soul, after the meetings were over, wanted to ask me some questions. So I answered him to the best of my knowledge. Surely he was considering the cost. Just the day before he had been helping make hay and the derrick fell and just missed him about a foot.

Oh, if it had struck him where would he be? This young man says that puts one to considering and thinking of the future. Oh, if this dear one would turn to God what rejoicing, as he has a prayerful father and mother. Yes, we know not when our time is coming, and why not be ready to meet the Lord? Oh, dear Christians, pray for this dear soul. Oh, if they would come to Jesus, what a great help they would be in this community! My prayer is that many souls will turn to God before it is too late. Any dear ones coming to our far away country, stop with us. The Lord is here the same as any place. He will never leave us nor forsake us. Praise His holy name.

Orva Kilmer.

Hanover, Pa.

Dear Herald Readers, Greeting in the Master's name:—Bro. Noah Landis came into our midst on Saturday, May 14, to hold preparatory and baptismal services, when one young soul sealed her vow with God. May we pray for her that she may put her whole trust in Him and serve Him to the end. May 15, we commemorated the suffering and death of our Savior, the attendance being good.

Sunday school workers are cordially invited to attend our meeting Wednesday and Thursday all day, June 1 and 2. Come filled with the Spirit of God and help the meeting.

Yours in the Master's service,
Virgie E. Shank.

May 16, 1910.

Blooming Glen, Pa.

Dear Herald Readers, Greeting in the adorable name of Jesus:—On Sunday, May 8, we had communion services at this place. Bish. Andrew Mack of Bally, Pa., assisted Bish. Rosenberger. Bish. Mack was also with us at the preparatory services on Saturday, May 7, and preached very interesting and edifying sermons on both days.

Our ministers and deacons met in their semi-annual conference at Franconia, as usual, on the first Thursday in May. Permission was given by conference to the congregations at Doylestown, Pa., and the Vincent congregation in Chester Co., Pa., to ordain deacons. The church in Chester Co. was also given the privilege to hold a Bible conference, or Bible instruction meetings as they are called in some places.

We are glad to notice that prejudice is giving way to the spirit of love to God and fellowman and the brotherhood in general is awakening to see the necessity and importance of more systematic and thorough Bible teaching. The apostle Peter says, "As newborn babes desire the sincere milk of the word that ye may grow thereby" (I Pet. 2:2). May God abundantly bless all His saints and enable them to "grow in grace and in the knowledge and understanding of our Lord Jesus Christ" (II Pet. 3:18).

William D. Fretz.

May 13, 1910.

Ephrata, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—Sunday evening, May 1, Bro. Noah H. Mack preached to us, using I Kings 18:39 as a basis for his remarks.

Sunday evening, May 8, Bro. John Bucher preached an instructive sermon from the words recorded in Acts 1:4. On the evening of May 15, Bro. Banks Winery of Bareville preached a helpful sermon to our congregation. He used the words recorded in Acts 2:37: "Men and brethren, what shall we do?"

There is abundant proof of the true God in the Word and in nature. There are also many idols here in the world. Let us decide to worship the Triune God.

It was necessary that Jesus left this world. When He was here below only a few could commune with Him at a time. The Comforter is now here. Through Him many can commune with the Father. After we accept Jesus our work only begins. If we know not what it is, let us ask God for light.

Minnie E. Schload.

May 18, 1910.

McVeytown, Pa.

To all the readers of the Gospel Herald, Greeting in the name of Jesus:—On May 15, votes were taken to ordain a deacon. Four brethren were chosen. The lot fell on Bro. John B. Harshbarger. May God's blessing rest upon him and all God's people. Pray for him that he may faithfully discharge his duties both to God and man, so that much good may come from it, the church built up and the Lord glorified.

Cor.

La Junta, Colo.

Dear Herald Readers, Greeting in the name of Jesus:—After a short absence from this place, I have again been permitted to return and am again enjoying the sunshine and pure air of Colorado. With the exception of a few sand storms the weather this spring has been extremely fine and the prospects for fruit and crops in general are good.

On Sunday, May 15, we expect to hold communion at this place. God grant that all who have named the name of Jesus might be in a relationship with the Master and fellowmen to partake of the sacred emblems. On Saturday evening previous to communion preparatory and baptismal services will take place at which time one precious soul will be received in church fellowship. We wonder why there are not more; we wonder why men to whom have been proclaimed the blessings of salvation and the stern realities of eternity can turn away, and at the parting of the way, continue to take the downward road to destruction.

The work of Sanitarium is going along nicely. There are sixteen patients there at present and a few others that are coming soon. Prospective patients are heard from right along. There are a few new

workers coming to help along in the work and those who are staying seem to have the work at heart. In speaking with one of the workers, recently she said: "I would feel as reluctant in leaving the work here as I was first in taking it up." Eternity alone will fully reveal the blessings of this institution.

Yours for the cause,

Rufus Buzzard.

Cherry Box, Mo.

Dear Herald Readers, Greeting in Jesus' name:—On May 6, Bro. Daniel Kauffman, Bro. Ira Buckwalter, Bro. Hess, and Sister Edley drove through from Pea Ridge to this place. On Saturday Bro. John Hershey, Bro. Harry Buckwalter, and Bro. John Kreider came. We had communion services that afternoon at which all the members were present (but two), and partook of the sacred emblems, which our Savior said we should do in remembrance of Him until He come. Bro. Ira Buckwalter preached that night. On Sunday we had an all day Sunday school meeting which was very interesting and upbuilding. Many truths were brought out. We also had another sermon by Bro. Kauffman that night. All these meetings were good for all who were present. Hope we may all profit by them. We were certainly glad for the presence of the visiting brethren and sister. Hope they may come again, also invite others. Pray for us at this place that we may be used in God's service.

Barbara Detwiler.

Tuleta, Tex.

To the Readers of the Gospel Herald, Greeting in the Master's name:—May God be praised for His wonderful love which He has bestowed upon us in times past. We were again refreshed today by Bro. Unzicker from these words: "She hath done what she could." His words were impressive and to the point. We have a good attendance every Sabbath for Sunday school at 10:00 a. m., preaching at 11:00 a. m., and Bible Reading at 8:00 p. m., and praise God that all is peaceable and harmonious.

Bro. Unzicker is contemplating a trip in the near future North and West, to be gone for several months, which will leave the work at this place to Bro. King. We have decided to hold a Sunday school conference at this place on July 4 and 5, and expect to be assisted by Bro. D. Gerber of La Junta, Colo. We also invite all who would wish to be with us to be present, or at least your prayers in our behalf. As we are quite a distance from our sister churches it makes it a little inconvenient to attend for many who might have a desire. But while we have a healthy country with rich soil and prospects for a bountiful crop this season, we would invite such that are contemplating a change for a milder climate to give this place a visit, although there are some reports going out about this country, also

about the people, which are not straight. While we have our shortcomings, at the same time we are striving for the right, and trust God will have mercy on us. We do not claim this country as the best on earth, and should we be privileged to better it, I fear we would only make a failure of it. Will close by wishing God's blessing to all who may seek after Him.

C. C. Schrock.

Dinuba, Calif.

Dear Herald Readers, Greeting in our Dear Redeemer's name:—We thank and praise our dear Savior at this place for the way He is blessing us, and for the sweet peace of Jesus that is burning in our souls. It lifts us above the sorrows and cares and afflictions of this world, and keeps our hearts and minds and affections on things above.

We also thank Him for answering prayer, and for the three souls that came out from the world, and took into their hearts and lives their Redeemer and Friend. A mother and her two daughters through persecution were added unto the church, and took upon themselves the humble and meek spirit of Jesus, in which we give God all the glory. May God bless and keep them.

We have prayer meetings at the homes on Wednesday evening every week, in which we pray and talk and sing, and have real rejoicing good times together in the work of our Master.

We ask the prayers of God's people everywhere that many more will be gathered into the fold of Jesus, and that the church will be built up in the most holy and precious faith, and also that the love of Jesus will keep His children faithful and true. We are glad for the promise that He will never, never leave nor forsake us. May we all be faithful to the end that we may receive a crown of life.

Ernest Isgrigg.

Garden City, Mo.

Dear Herald Readers, Greeting in His name:—We again have many reasons to thank our heavenly Father for the good received from His hand.

On May 1, two precious souls were received into the church by letter. On May 14, one was received by baptism. Bro. Daniel Kauffman came into our midst on the 12th and proclaimed to us the Word on Thursday and Saturday evenings. On Sunday we were privileged to partake of the communion. In the evening Bro. Kauffman preached at the Sycamore Church on the subject just previously discussed in the young people's meeting, "Practical Piety in the Home."

On Friday Bro. T. M. Erb of Newton, Kans., came into our midst and preached to us the following evening. Bro. Erb left here on Saturday for Kansas City where he expected to fill the appointment. We are truly thankful for the visits of the brethren.

In His service,

May 16, 1910.

Cor.

Miscellaneous

THE DAILY RECORD

By Sadie Brubaker.

For the Gospel Herald.

Roll on! roll on! at God's command,
O day of toil, of joy or pain,
While governed by a mighty hand
I would not bid you long remain.

Roll into billows of the past,
The days of wand'ring away from God,
Turn! my feet and travel fast
In the path my Savior trod.

Heed, my soul, thy fleeting days,
Now for the judgment day prepare;
Think not to hide thy sinful ways—
Angels a diary are keeping there.
Birch Tree, Mo.

PRACTICAL TALKS

VIII. A Talk With Young Preachers

By D. H. Bender.

For the Gospel Herald.

My Dear Brethren and Fellow-laborers, Greeting in the name of the Great Preacher:—Since I am called upon to address a congregation of preachers, I count myself happy that my audience consists of "young" preachers only. Not that association with out older brethren is uncongenial, or that they could be considered as unappreciative listeners, but considering myself as a young preacher, I would feel out of place to address my seniors whom I look up to for counsel and advice in this responsible calling. Having been called into this service just as I attained my majority in years and passing through the experiences that usually come into the life of a young minister, I feel a special interest in my fellow-workers who are yet tender in the service. You have my sympathy and prayers.

Your Calling.—Considered from the viewpoint of sacredness and responsibility, you have a calling that is second to none, yea, that ranks above every other position in the gift of God and man, in this life. Especially qualified and set apart by God; called, sanctified and quickened of the Holy Ghost; ordained and commissioned by the Church, you certainly should regard your relation to God and man as more than a mere profession, position, or office to be filled in the sense that worldly positions are regarded. You are directly responsible to God, to the Church and to your fellow-man for results.

Your Authority.—With a heavenly commission (Matt. 28:19), the assurance of divine presence (Matt. 28:20), the guidance of the Holy Spirit (John 16:13), the esteem (I Thess. 5:13), honor (I Tim. 5:17), love (II Cor. 8:7, 8), support (Heb. 13:17) and prayers (Rom. 15:30; Eph. 6:19) of the Church back of you, you ought to realize a keen sense

of security, and enter upon any trying or responsible duty with the confidence that your work will not be in vain, and that you have a perfect right and a sacred obligation to fulfill in presenting the everlasting truths of the Gospel and defending the doctrines of Christ and His Church. A lack of self-confidence and an absence of assumed boldness are essential elements in the make-up of a humble servant of Christ, but an inward confidence that God has both commissioned you and expects you to valiantly stand for the right with the assurance that He will take care of results when service is faithfully rendered, cannot help but make better preachers and lead to the accomplishment of greater good.

Your Attitude.—Always remember that you are a servant, and not a lord. You are called to your high position, not to receive homage, honor, prestige, aggrandizement, nor to wield authority, but to serve. The position our Savior took is the position for us to take: "The Son of man came not to be ministered unto, but to minister." The advice He gives, is the advice to take: "Whosoever of you will be the chiefest, shall be servant of all."

The ministry of the Gospel is not a position in which to obtain earthly greatness, or display authority and lordship. The highest possible tribute that can be paid to a servant of God is to have it said that he was always willing to take the lowest place and to do the humblest service for the Master or for his fellow-man.

Especially should this be a characteristic mark of the young minister. It is sometimes the case that a young preacher, because of advantages in education and power of speech, is tempted to feel a little above the old minister with his old-fashioned manner of presenting the truth, ungrammatical language and lack of adaptation to the more modern way of doing things. This is a dangerous temptation, and should be withstood with all the grace obtainable. Our older brethren have preserved the doctrines of the Church, maintained the Gospel simplicity, labored faithfully for the salvation of our souls, and now should be respected, counseled and supported in every possible way by the younger workers in the Master's vineyard.

Your Preparation.—Two dangers present themselves: (1) The danger of trusting to intellect, mental training, prepared outline and studied sermon. (2) The other danger is to trust to the spur of the moment, depending on God to supply both thought and words, making no preparation whatever. Both these are right in a certain degree, but either one employed absolutely alone can be conducive only to failure.

The preacher employing the first method will become formal, stiff, dry, and produce a lifeless and ineffective sermon, while the one adhering absolutely to the second, will become narrow, irregular, formal, fanatical.

God has given us minds to use and to develop. He tells us to "study," to "give

attendance to reading," to "search the Scriptures," and by many other direct injunctions lays it upon us to apply ourselves. He makes no promise to miraculously sustain the idler. It is an imposition to the Divine Teacher to pass our time in idleness or secular work, then get up before an expectant audience, preach a miserably poor sermon and blame God for not doing better by saying, "I have given this subject no thought whatever, but just preached what the Lord gave me to say." I fear we would come more nearly to the truth if we said, under such circumstances, "I have had my mind on other things and have given the Word of God no place, and so the Spirit was unable to use me to better service today."

No person will ever be able to quote Scripture without first having learned Scripture. Neither can any one refer to any other facts that he has never before learned. Every young preacher should get a good, thorough, working knowledge of the Bible, and in every other proper manner develop his mind and increase his fund of knowledge, so that when he comes before the people he may have something for the Holy Spirit to "bring to his remembrance" and help him use aright.

On the other hand, no true minister of the Gospel will ever come before his congregation with nothing but the result of his own preparation, trusting to his memory, his notes and his knowledge of facts. A discourse delivered under such conditions cannot be termed a sermon. A sermon is a discourse that comes from a mind renewed by the Holy Ghost, throbbing with the pulsations of a heart filled with the love of God and love for souls, the result of faithful study, followed by an entire giving over to the will and into the hands of God, a consecration of heart and mind and faithful submission to the promptings of the Spirit, whether that means the presenting of the exact line of thought prepared, or something entirely foreign to your original intentions. Every sermon should be borne of earnest prayer. A true, effective, Gospel sermon is but the voice of God speaking through an instrument dedicated to His service.

Your Example.—It is not only what we say that influences men, but much more what we do. Many an effective sermon has been lost on at least some members of the congregation by the inconsistent life of the one who delivered it. The young preacher is exhorted thus in God's Word: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Again, we are admonished to "walk worthy," to "walk in newness of life," and are reminded that if we indeed be His, our lives are "hid with Christ in God."

We cannot be too careful as to our walk and conduct. It means so much of weal or woe, not only to ourselves, but to those who are influenced by us. Could you, my dear young ministering brother, measure and reflect on the power gained

from a complete separation from the world, an unquestionable submission to the simple, "peculiar" teachings of the Gospel and the Church, pure conversation, godly habits, clean association, over that of the ordinary, compromising attitude assumed by some, you would not for a moment consider the sacrifice and application required to attain to this exemplary standard of living, but would rejoice for the privilege of following your Master in a life of self-denial and consecration, which may cost but a trifle, as compared with the reward that will follow, both in this life and in the life to come.

Time and space forbid me of speaking concerning your necessary secular work, business relations, financial problems, family affairs, your attitude toward erroneous and questionable doctrines, and a number of other important features of the life and work of a young preacher. May God abundantly bless you and use you in your high calling for the advancement of His cause here and His glory yonder.

Hesston, Kans.

THIRTEEN REASONS WHY SECRET SOCIETIES ARE UN-CHRISTIAN AND FALSE

1. Their insurance rests on an unsound basis.
2. Their creed is deistic.
3. Their prayers are Christless.
4. Their initiations are degrading and dangerous.
5. They divide society and promote an exclusive, narrow and clannish spirit among the people. They divide men on a basis on which they ought to be united, and they unite men on a basis on which they ought to be divided.
6. They destroy mutual confidence in the home, peace and order in the church, and subvert and undermine the principle of general sympathy, charity, friendship, and brotherhood in the community.
7. Secret orders tempt men to injustice, idleness, violence, murder, untruthfulness, irreverence and extravagant and luxurious habits of life.
8. Secret orders keep men out of the Church, and encourage and abet those who are members of the Church, in the violation of their duty to worship God and to encourage and help others, by their good example, faithfully to perform the same duty.
9. Lodges require unlawful oaths, attach a wrong importance to morality, and inspire false hopes of heaven.
10. Lodges do not draw a clear and definite distinction between truth and falsehood, belief and unbelief, sin and grace, salvation and condemnation.
11. Lodges reject the Bible as the inspired Word of God and the only standard and rule of faith and life, the one authentic source of information as to the nature and requirements of the supreme

and only saving religion in the world—our holy and blessed Christianity.

12. Lodges hinder the impartial administration of civil law, causing men to bear false witness, and to perjure themselves, and judges to pronounce unjust sentences.

13. Secret societies approve and practice forms of amusements objectionable to, and condemned by the Church.

The whole character, teaching, and tendency, of the lodge system is such that a person joining the lodge, or remaining in the lodge after due instruction and admonition, or the pastor who officiates with lodge chaplains or fails in his public ministrations or private conversations to condemn and resist them, sins against Christ, against the Church, against himself, and against the world.

There has been assigned me, on the program of this conference, I will not say a very simple, common or pleasant subject, but a very interesting and timely one. The man who speaks on lodges is always sure to get attention. I am not merely to give you my personal opinion or individual convictions on this topic. So far as that is concerned, I might as well sit down, for that you know. Our aim is simply to state a few facts in regard to one of the burning questions of the day, and to have everyone give those facts the consideration which their importance demands. To do more than that, would be an extravagance; to do less than that, would be to charge myself and you with cowardice and insincerity. To multiply words would be useless and tedious. It is always a good thing to say what you have to say, and then stop.

The Church and the Lodge are two institutions that are exercising a most powerful influence on the social and religious life of America. They are alike also in this, that they both claim, as the object of their existence, the honor of God and the welfare of man. Both count their adherents by the millions and are still increasing in numbers and power. Three hundred orders exist in the United States with a membership of five million. Eighteen hundred have ceased existence in the last twenty years. A sense of fairness and respect for the truth compels the admission that lodges have some good men in their organization. But there are more good people outside of the lodges than have ever been, or ever will be, inside of them. And when we study the actual facts and hear and see how many, through the night feasting and drinking and dancing and outbursts of revelries of various sorts, have been turned away from a life of righteousness, truth and purity into sin and shame and moral degradation, we must declare that their great promises of improving and elevating the character of man—of raising him to a higher plane of virtue and excellence—of imbuing him with broader and higher conceptions of his capabilities for good—of enlightening his mind—of enlarging the sphere of his affections—of leading him to the cultivation of his true

fraternal relations, designed by the Great Author of his being—of exalting his manhood—of increasing his means and measures of blessing others and himself—of opening for him a field beyond the limits of his party or his church—of developing his powers—of opening for man, wherever he may be, a school for moral and social culture—and of making him in every respect a better man, better in every relation he bears to Church, etc.—are not fulfilled. They are nothing but high-sounding and alluring catch-words, sentimental gush. They are their stock in trade. We must demur and take exception to many of their claims as extravagant, irrational and misleading, and fitted only to increase the deceptiveness and danger of the entire system. The principles and practices of Masonry, Odd Fellowship, and all kindred fraternities, are in conflict with the principles of the Gospel of Christ. Thousands of lodge men, becoming convinced of this, dropped their membership, withdrew from the societies, and fearlessly bear testimony against them.—Wm. Brenner in Luth. Witness.

A BIBLE CUSTOM

For the Gospel Herald.

The following clipping from the Lancaster "Intelligencer" is worthy a careful reading. We publish it with a reply from Congressman W. W. Griest.

Lancaster, Pa., April 29, 1910.
To the Lancaster "Intelligencer:"

Dear Editor: In your last evening's issue of the "Intelligencer" I noticed you published that a request was made to Mr. W. W. Griest to fight the "Mennonite" custom of kissing. I would beg leave to state that this custom is not a "Mennonite" custom so much as it is a Bible custom or rather a Bible command and is found in the Scriptures no less than five times, as follows:

1. By Paul.
 - (a) "Salute one another with a holy kiss."—Rom. 16:16.
 - (b) "Greet ye one another with an holy kiss."—I Cor. 16:20.
 - (c) "Greet one another with an holy kiss."—II Cor. 13:12.
 - (d) "Greet all the brethren with an holy kiss."—I Thess. 5:26.
2. By Peter.
 - (a) "Greet ye one another with a kiss of Charity."—I Pet. 5:14.

It may be a question in the minds of some people whether these commands are real commands of God or only of the apostles. To such as are believers in the Bible as the Word of God, revealing His will to man we would simply refer you to Paul's own words and statements relative to the epistle he had written to the Corinthian believers in which we find this command:

"If any man think himself to be a prophet or spiritual, let him acknowledge, that the things that I write unto you are

the commandments of God" (I Cor. 14: 37).

Peter writes and says, "The Word of God liveth, abideth, and endureth forever" (I Pet. 1:23-25).

Mr. Griest therefore deserves credit in refusing to fight in the name of God against that which God Himself has commanded all believers in this dispensation to obey.

These commandments are the same in the King James and Douay versions of the Scriptures.

Thanking you kindly for the privilege of the above correction in your columns, I remain,

Sincerely,

John H. Mosemann.

Rev. John H. Mosemann,
Lancaster, Pa.

Dear Sir:

My attention has just been invited to an item in the Manheim Sentinel and Advertiser of May 6, 1910, with reference to the suggestion made to me that a bill should be introduced with a view to the discontinuance of kissing. I read your letter with considerable interest and satisfaction, and I am pleased to note that you sustain the position which I assumed regarding the matter.

Yours very truly,

W. W. Griest.

BIBLE TRANSLATION

The work of Bible translation stands easily in the front rank of this service. Other achievements may seem to some more conspicuous and impressive, but after all nothing more fundamental and constructive, more vitalizing in its power, and more benign in its results can be named than placing the Scriptures in the hands and before the minds of men in their own language. In this special sphere missionaries everywhere have co-operated with the great Bible societies of Christendom. A careful estimate of the total number of Bible translations, in whole or in part, which, up to the present time, may be credited to missionaries, is fully 500. Ten of these were issued before the beginning of the nineteenth century, and all of them are now in active circulation, save forty which have become obsolete. We have not included in these figures the six principal ancient versions, or the sixteen standard modern versions of Christendom, as it is doubtful if they should be listed as strictly missionary effort. If these be added to the sum of missionary translations, the total of ancient and modern, living and obsolete translations from the above sources may be stated as 522. This is surely a record the value of which can hardly be overestimated. It stands in the front rank of missionary contribution to the welfare and progress of mankind. Think of the value of the service rendered to China by that noble veteran in Bible translation, Bishop Schereschewsky, who has recently been called home to his exceeding

great reward. Notice also the confirmatory evidence which we have in the record of Bible circulation in Japan during 1905 which amounted to 565,004 copies of Scripture, either entire or in parts, newly put in circulation during that year. This, to be sure, was in war times, but the record of 1906 still gives a circulation of nearly 300,000, the exact figures being 293, 531. Within the lifetime of most of us the Bible was a despised and prohibited book throughout the empire, then a nation comparatively unknown, but now well known and abundantly respected in all the high places, as well as in the far regions of the earth.

Around the translated Bible has clustered an expository and historical library of polyglot proportions, including Scripture manuals, handbooks, introductions, and guides to interpretation, which have proved serviceable aids to Bible study. Exegesis and practical exposition have received much attention, and Scriptural biography, especially the life of Christ, has been treated in numerous issues. Bible dictionaries and monumental concordances have been prepared with consecrated care and industry, and many Biblical histories have been written.—Dr. Dennis, in Record of Christian Work.

A UNITED PROTESTANTISM

A "clerical conference" was held recently in New York City to promote the formation of a united Protestantism in New York and eventually in America. The meeting was held upon invitation of the Federation of Churches. More than one hundred clergymen were present, representing Baptists, Congregationalists, Disciples, Seventh Day Adventists, Episcopalians, Quakers, Lutherans, Methodists, Moravians, Presbyterians, Pentecostal Nazarenes, Reformed, Swedenborgians, Unitarians, Universalists and three ministers who said they did not belong to any of these.

Bishop Greer of the Episcopal Church presided. He told the ministers of the various bodies that he wished all were his clergy, and that he stood ready at any time to ordain them. The Episcopal position was explained at length and difficulties of co-operation were outlined.

"We hear at times," said Bishop Greer, "that the churches are failing. It is not true. Mr. Moody used to declare that London is the greatest Christian city in the world. If that be so, New York is certainly second. The churches are well filled, some of them crowded, and the proportion of men attending them is greater than ever. We must start this conference with a note of optimism, and happily there are plenty of facts on which to base our hopes. Men and women are giving of their time and money to missions at home and missions abroad as they did not do in the good old days so-called."

This is a significant movement and in full accord with the times in which we live. Such a coming together of Chris-

tendom will take place according to prophecy and here is the start. Astonishing it is how in this church federation *Seventh Day Adventists, Unitarians and Universalists* were represented and that the bishop of a ritualistic church, the Episcopal leader of New York City, declared that he wished they were all his clergy and ready to ordain them by the laying on of his hands. Ordain "These deniers of the faith and of Christ!"

Astonishing too are the claims of this bishop that New York City is the second Christian city and that the churches are well filled and some of them crowded. Optimism must be the keynote. The fact is that New York contains a heathendom of vileness and corruption as bad as that of India and China and the Gospel is rejected as perhaps nowhere else. Besides this New York City contains nearly a million Jews who vigorously object to being called Christian. Another clerical conference is soon to be held and Mr. Aked of the wealthy Fifth Avenue Baptist church, a man whose unbelieving statements were last year circulated through a popular monthly, is to be the chairman. That such a union of Christendom is bound to come we are fully aware of. But what will the hundreds of true Christians in the different local churches do, we mean such, who know the Lord. Will they fall in line with this Babylon attempt? Will they join in church fellowship with those who deny and blaspheme their Lord?—*Our Hope.*

LOVE XI.

By Jacob Eby.

For the Gospel Herald.

Now when God was telling Moses to lead out the children of Israel, Moses felt himself too weak for such a great work, but God promised to be with him and gave him power to do miracles. And Moses still thought he was not eloquent and was slow of tongue, but God bid Moses take his brother Aaron with him for he could speak well. And when Moses and Aaron had gathered all the children or elders of Israel together and told them how God had visited them and that they were to be led out of their bondage, they bowed their heads and worshiped. O, what a love must have filled their hearts for their leader and their God for this great deliverance.

And afterward, when the children of Israel were taught of the great deliverance, Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel; let my people go that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord that I should obey his voice to let Israel go. I know not the Lord, neither will I let Israel go. It seems to me that there are so many people in our time that know not the Lord. The more Moses pleads with Pharaoh, the harder he makes the burden of the children of Israel, so that they commence to cry unto the Lord and Mo-

ses brought it to God. Then the Lord saith unto Moses, Now thou shalt see what I will do to Pharaoh, for with a strong hand shall he drive them out of his land. For I have heard the groaning of Israel and I have remembered my covenant which I have promised to Abraham.
(To be continued)

WHAT TO DO WITH WRONG

Break off your habits at once. Do not attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer the perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant. I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society.
—J. S. McGaw.

PREPARATION FOR SERVICE

God has to take all His children apart to teach them. Our dear Lord had to go apart into the wilderness forty days before He began His ministry. Let us not wonder if we share His life. Moses had to go forty years apart before God could use him. And Paul went three years into Arabia, where he was separated to God, and then came forth to do his Master's work. When the gardeners of this city are preparing their beds, they go out and find some loamy, black earth, and then they can raise almost anything in the ground that comes from the virgin soil. And so where God wants to raise spiritual harvest, He says, "I will allure her and bring her into the wilderness, and speak comfortably unto her, and I

will give her her vineyards from thence," that is from the soil that comes from her wilderness experience. So, beloved, if you had an easy path you would become a coward; and run away every time you saw a Philistine. The people that have no trials and discipline are just like this, they are soft and cowardly. And the one God wants to make strong to undergo this journey to Canaan, He has to make hardy by discipline and training. He leads you by the hard way that you may be harnessed, may be trained as a soldier to fight the battles of your life, educated for your work by the very things you are going through now.—A. B. Simpson.

LET US LIVE CLOSE TO JESUS

By A Sister.

For the Gospel Herald.

In our every-day life those who are associated with us most are naturally the ones of whom we think most. Their kindness causes us to cling closer to them. Anything they do as a favor is reciprocated by us in any possible manner.

Let us live with Christ. May we talk with Him, walk with Him and live with Him.

He is our shield. At our first cry of "Master, we perish," He is ready to help. He is our counsellor, for "thy word is a lamp unto my feet and a light unto my path." We cannot go astray while He is near for His warning voice, sure yet gentle, will guide us right.

Let us live closer with Christ, invite His presence, trusting and knowing that His way is best. "The peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus."

Lampeter, Pa.

THE GUESS WORK OF SCIENCE

The age of the earth has been over and over again estimated by the men who call themselves scientists. Not two of them agree, but they differ a few million years and more. Recently a geological publication of the University of Chicago made the statement that the age of the earth is about 400,000,000 years. Others are equally sure, say that the age is 100,000,000,000 years. What folly! But turning from the Scriptures these "great" men professing themselves to be wise become fools.

Some years ago a skull was found at Gibraltar and was termed a prehistoric skull. After spending months of study on the skull Prof. Keith of London has come to the conclusion that it belonged to a woman who lived 600,000 years ago. This great professor has discovered that nuts and roots were the chief diet of that woman and that her palate was one-third larger than that of the woman of today. Oh, how smart! But—some

other scientist will be certain that the skull is not more than 2,000 years old. And this flimsy thing called science is used in colleges and institutions to ridicule the Word of God, that sublime revelation, which tells us of the beginning of all things. Yet with all these attacks the solid rock foundation of God's Word stands and ever will stand: "In the beginning God created the heavens and the earth."—Sel.

PREACH THE SIMPLE GOSPEL

A young pastor in a college town was embarrassed by the thought of criticism in his cultured congregation. He sought counsel from his father, an old and wise itinerant, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A—, teacher of the sciences, right before me. If I use an illustration in Roman mythology, then there is Professor B—, ready to trip me up for any little inaccuracy. If I instance anything in English literature that pleases me, I am cowed by the presence of that learned man who teaches that branch. What shall I do?" The sagacious old man replied: "Do not be discouraged. Preach the simple Gospel; they probably know very little of that."—Sel.

IS CHRISTIAN FAITH LOSING GROUND?

The remark of a clerical visitor concerning Christianity in Britain, that "it is rapidly approaching the vanishing point," led to a sort of symposium in which bishops and prebendaries took part. All admit the decreased church-going; and several causes were assigned, such as "the development of locomotion," "love of pleasure," "irreverent handling of Scripture," "week-end excursions," "a nig-gardly spirit in rich church-goers," and one party says that "the vocabulary of the churches has become sounding brass."

Of the decrease in church attendance, admitted by all, one cause, not mentioned, may have more to do than any or all of the others; namely, the *decline in worship*, in the Scriptural sense. Some one says that "let us go into the house of the Lord" is now changed to "Let's go to Dr. ———'s church," or "Let us go and hear So-and-So," the thought of meeting God, and offering to Him worship in praise and prayer, and reverent hearing of His Word, being almost lost in the seeking of entertainment in listening to some human orator.—Missionary Review of the World.

RABBI FLEISCHER

Rabbi Fleischer of Chicago speaks of the marked change that has come in the attitude of progressive Jews toward the observance of the Christmas festival. He says:

"You see Christmas, unlike Easter, is

not so distinctly a 'Christian' festival as perhaps the average Christian imagines. * * * * *

"Even with the Christian, it must be noted, the Christ story connected with the festival, is hardly to be compared as to prominence with the Santa Claus legend. * * * * *

"Even the progressive Jew would not want to be understood as 'coming to Christ' because he accepts what is universal in the Christmas feast."

We have repeatedly held before our readers the great sin of letting Santa Claus take the place of Christ. This learned Rabbi knows that Santa Claus has taken the place of the Lord of the Christians, and he tells the public of it. Surely it must look to him like a great victory for the Jews. Religion without the Christ of the Bible, is what the world is striving for, and the worldly churches are making an attempt to give their members what they want.—Sel.

A WIFE'S TEMPER

In a church I was working in, in Manchester, I frequently received requests for prayer for the conversion of husband, children, and friends from one woman. She was a Christian, but she had one besetting sin, which handicapped her. She used to bring request after request, "Please pray for my husband."

Well, we got him along, and when we got him nearly in, that woman would upset the whole thing. What do you think it was? It was her temper; and when she did let go—whew!—everybody in the house knew; and her husband used to say, "Well, Mary, if that is religion, I don't want it."

She knew she was wrong, and she was sorry afterwards, and would ask his forgiveness. He forgave her, but, all the same, it hindered him.

One day I made up my mind that, when she brought another request, I would talk with her and be very honest with her. She did come, and I told her that the fault was hers, and that she must overcome her temper—that the Lord could give her grace to enable her to curb her temper. She took the matter to the Lord and committed it to Him, and He gave her the victory.

The time for Spring cleaning came around, and she trusted the Lord. She had just got a new lamp hung up in the hall, and a new carpet; and John came hurrying home carrying something on his shoulder. He did not know anything about the lamp—this was to be a surprise—and he came in, swinging round, and down came the lamp, and there was a clattering and a row, and a breaking up of things; and he waited for another row—he expected it in the natural order of things. He waited, and presently a quiet woman looked over the stairs down at him, and said gently:

"Never mind, husband! It is all right; we can get another lamp." And he looked up at her and said:

"Mary, what's the matter?"

"O, my dear," she said, "I have trusted Jesus to cure me of your temper."

"Well," said John, "if He has cured you, come right down and pray for me, for that's what I want. If there's enough in religion to cure your temper, I want the same religion."

John was converted that day.—*Gypsy Smith.*

REPORT

Of Old People's Home, Marshallville, Ohio

April

Balance on hand April 1st.	\$ 45.55
Received during month	267.94
Total	\$313.49
Expenditures	\$178.39
Balance	\$135.10

Donations.—Mrs. Sarah Yoder, Garden City, Mo., one bed quilt; David Zook, Sterling, O., 3 qts. milk, bread, cookies; Mrs. Hunsberger, Orrville, O., bread, oranges; J. A. Ressler, apples; Mrs. David Steiner, parsnips; Ella Horst, North Lawrence, O., applebutter, potatoes; Solomon Hartzler, Sterling, O., 4 bu. oats; Anna Huber, Elida, O., bed quilt; Mrs. Dan Ramseyer, Smithville, O., beans; Fred Beyler, Harper, Kans., \$1.00; Mrs. Latham, Barberton, 50c; stair carpet by Oak Grove and Salem Churches; M. P. Yoder, Wooster, O., trees, vines, shrubbery; lawnmower by a friend.

Carpets previously reported donated by Oak Grove Congregation should have been Oak Grove and Salem congregations.

Meals given during the month, 26; visitors, 37. Sunday afternoon services well attended by visitors. Health good in the Home. Number of inmates, 22; workers, 4; children, 2.

Gratefully acknowledged,

J. K. Hooley, Supt.

IN MEMORY

Of George K. Baer who died Aug. 16, 1909

Selected by his parents.

Darling baby, how we miss you,
Never, never can we tell,
How our hearts are aching, bleeding,
Since we bowed to say farewell.

Darling baby's voice is stilled,
Playthings laid away with care,
Treasures that to us are sacred
Oh, we see them everywhere.

Now he's gone to live with Jesus
Gone to join the angel band.
By faith we look and see our baby
Wave his little beckoning hand.

Yes, father, God is with you,
Yes, mother, He is near,
To soothe your bitter anguish
And dry the lonely tear.

Obituary

Yoder.—Jesse Ray Yoder, youngest son of Bro. Peter and Sister Annie Yoder died on the first of May, 1910. He was born in 1905, Mar. 5. His age was 5 y. 1 m. 26 d. Services were held at the Locust Grove

Church on the 3rd of May by S. T. Yoder assisted by J. L. Mast.

Peachey.—Sister Lizzie M. Peachey, wife of Bro. John Peachey died of consumption on the 7th of May 1910. Her age was 22 y. 5 m. 28 d. She united with the Amish church and was a faithful member and was loved by all who knew her. She leaves a dear husband and a little daughter of four months old, a father, three brothers, one sister and many friends to mourn her death, but we do not mourn as those who have no hope. Services at Locust Grove Church by the home ministers on the 10th of May.

Culp.—Bro. Henry Culp was born Feb. 1, 1863; died in Columbiana, Ohio; aged 47 y. 3 m. 14 d. His wife and three small children survive him. His death was caused by internal cancer. He had not been well for some time, but did not know that his case was serious until about three weeks ago. Up to this time he had not accepted Christ as his Savior, but he had often thought of it, and like many others he was waiting for a more convenient season. But when he saw that his case was a serious one, he became anxious to unite with God's people and was baptized, but showed his regret for putting it off so long. A few days later he went to Cleveland, O., for an operation, and when the incision was made, the doctor saw that an operation would mean certain death and the operation was not performed. From that time on he was suffering almost beyond endurance, but during all his suffering he did not complain one word, but prayed that God should relieve him of his suffering by taking him home. He warned those around him to live right. He made part of the funeral arrangements, selecting for a text II Kings 21:1, "Set thine house in order for thou shalt die and not live." The text was an appropriate one, and indeed is a loud call to those who are waiting for a more convenient season. Funeral was held at Midway, May 17. Services were conducted by Bro. E. M. Detwiler assisted by Allen Rickert, David Lehman, and A. J. Steiner.

Moyer.—Bro. Elmer M. Moyer of Blooming Glen, Bucks Co., Pa., was born Dec. 19, 1876, and died March 14, 1910; aged 33 y. 3 m. 25 d. Bro. Moyer was a commission merchant and while away from home, in Philadelphia, attending to his duties, he was suddenly taken sick with acute inflammatory rheumatism. He was too ill to return home and so he was removed to the home of his cousin, Mrs. Wilson Baringer, where he remained until he passed away. His wife, who went to the city to nurse him, also took sick with the gripe. Bro. Moyer had accepted Jesus as his Savior, and united with the Blooming Glen Mennonite Church in the days of his youth. He had been a teacher in Sunday school for a number of years and in January was elected assistant superintendent of the Sunday school at this place. Later, circumstances so shaped themselves that the brother who had been elected superintendent moved into another district and the duties of that office rested upon Bro. Moyer. The Lord, however, saw fit to take him to his reward without having actually served as superintendent. On the very Sunday when he was expected to perform the duties of his office for the first time he was already sick in bed and a little more than a week later he fell asleep in Jesus. He is survived by his wife, Beulah, father, two brothers, and four sisters and many friends who mourn his early departure. Because of his genial and loving disposition he gained many friends and his funeral, which was held March 19, was largely attended. Services at the Blooming Glen M. H. were conducted by Bish. H. B. Rosenberger and Pre. A. O. Hinstead. Text, Isa. 54:4-7.

Items and Comments

According to statistics the winter wheat area is larger this year than last year.

Japan plans a big expansive program for her navy, according to dispatches from Tokio.

In the recent elections throughout Spain the Liberals won. The Republicans carried Madrid.

Eighty-five is the total known dead, victims of an explosion in a mine at Palos, Alabama.

An explosion in the Wellington coal mine, at White Haven, England, entombed 137 miners, all of whom are thought to have perished.

The Treasury Department has begun the distribution of \$5,000,000 appropriated by Congress in the settlement of the claims of the Cherokee Indians.

The recent exposures of the White Slave traffic in New York and other cities make it certain that Congress will pass an iron-clad law for the punishment of girl traders.

The late Dr. Klopsch, the prominent editor of the "Christian Herald" of New York, so a recent number of that paper informs us, was buried according to the ritual of the Free Mason Lodge. Mr. Klopsch was a Mason of the thirty-second degree.

Joseph M. Huston, architect of the State Capitol at Harrisburg, Pa., has lately been convicted on the charge of being "guilty of conspiracy to cheat and defraud the Commonwealth of Pennsylvania." He is the fifth man convicted of fraud in connection with the furnishing of the new capitol, two of the five convicted having died.

We read of a banquet recently given by a wealthy Baltimorean in honor of the birthday of his eleven-year old black-and-tan dog. Besides, the cur received as a birthday gift from his master a collar set with 700 diamonds, valued at \$15,000. And this is not an isolated case. On the contrary, instances of such sinful extravagance on the part of the wealthy aristocracy are quite numerous.

Palestine is rapidly becoming a Jewish country again on account of the buying up of land everywhere and the swelling immigration of Jews from all parts of the old world, e. g., from Asiatic Russia and Persia. The Jordan Valley, with its rich soil, has been bought of the late Sultan, the great plain of Esdraelon has become Jewish property and there is a chain of Jewish colonies from Dan to far beyond Beersheba. The Turkish Government does not like that at all, but its dislike will be cured by the well-known remedy, gold-dust wrapped in greenbacks.—The Lutheran.

Commercialism predicted the economic ruin of the Chinese provinces which stopped raising the opium poppy. The reverse is the case. These now grow wheat, rice, maize, beans, peas, cotton, etc., and all food-stuffs have become much cheaper. The people look healthier and their houses are kept in repair. The provincial governments introduce many useful improvements, schools are opened everywhere, and the best of it is that the people now have money to

buy books with, and they do buy them. Christian literature is eagerly sought. The doors are opening wider and wider.

In the City of Berlin there occurred something not long ago, which deserves to be made known far and wide. The matter in brief is reported thus: Professor Drews tried to prove before a large assembly that Jesus Christ had never lived and that all the writings about Him belonged to the realm of myths. Against these assertions a great mass meeting of protest was held in the Winer building. Long before the building was opened 20,000 people had come together. But since there was room for only 5,000, the great multitude of people marched in a procession to the cathedral. Here court preacher Dryander delivered a powerful sermon to 10,000 hearers and thanked God for the expression of loyalty on the part of the Christians in Berlin to the truth over against the vague theories of an unbelieving professor.—LX.

CHRISTIAN MONITOR Subscription Offer

In the second annual report of the Menonite Publishing House, printed last week, the General Manager calls attention to the fact that the **Christian Monitor** is not yet self-sustaining and that a decided increase in its circulation is necessary to bring it up to this point. We believe that there are yet many homes in which it would be welcomed if once the inmates became familiar with its nature and contents. In order to introduce it more extensively we are making the following offer:

We will send the **Christian Monitor** the rest of this year and all of next, until December, 1911, to new subscribers, for the regular price of \$1.00. A subscription of a year and a half for the price of one year. While they last we will send a few of the back numbers to every one taking advantage of this offer. It will be to your advantage to subscribe immediately, thus securing the eighteen months' subscription.

Following are a few of the contents of the July issue: It will contain a discussion by a number of practical Sunday school workers on the following question: "Are the Church at large and the individual Sunday school deriving the best results from our Sunday school meetings as conducted at present? If not, How can they be improved?" The first of a series of illustrated articles on "England, the Lake District and Wordsworth," by S. F. Gingerich, who visited that interesting country during the summer of 1909, will be printed. The second of a series of articles on "Thoughts for Girls," by Anna Kauffman Hess, will also be printed in this issue. This article should be read by parents and especially by all girls having brothers. It will help them to be better sisters and thus have better brothers. The Mission department will contain its usual quota of interesting and instructive material. In the Bible Study department will be a continuation of the exposition of Ephesians and Exodus, and sketches from Egyptian History. The other departments will contain equally interesting and helpful matter.

We will cheerfully send sample copies to all requesting them. We would urge that you send for sample copies for distribution.

Remember our club offers: In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution), 50 cents each per year.

Address all requests for sample copies and subscriptions to **Christian Monitor**, Scottsdale, Pa.

H. Frank Reist, Editor.

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan, A. M.

The Indiana-Michigan A. M. Conference will meet with the Middlebury Congregation, June 2 and 3, 1910. You are invited to be present. If coming from a distance, you will find it convenient to come by way of Goshen, Ind. Trains leave Goshen for Middlebury at 8 A. M. and 4 P. M. For further information address D. J. Johns, Mod., Goshen, Ind., or S. E. Weaver, Sec., Goshen, Ind.

The 5th Annual A. M. Sunday school conference of the Pacific coast district will be held at the Zion M. H. near Hubbard, Oreg., on June 17 and 18. We extend a hearty invitation to all to be present and help and be helped. Those coming to Woodburn by rail will please notify Daniel Roth, and those coming to Hubbard will notify A. P. Troyer or the undersigned and you will be met at the train.

M. H. Hostetler, Sec.

The Berne Conference will be held at the Berne M. H., Berne, Mich., June 10.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, JUNE 2, 1910

No. 9

EDITORIAL

"The fear of the Lord is the beginning of wisdom."

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

He who scorns the advice, "Stay on the safe side," is liable to find himself tumbling at any time, into the ditch on the unsafe side.

We owe our life to the cause of Him who gave His life for us, is a thought which was presented with great earnestness before the recent conference at Cul-lom, Ill. If this thought were more fully impressed upon all our hearts, it would mean much for this blessed cause.

"Nothing risked, nothing made," says the speculator. And whether he makes or breaks he keeps on plunging, risking chances until he becomes a confirmed gambler. "Nothing risked, nothing made," thinks the sinner who risks his soul in sin, and awakens to a sense of his folly, only after he has plunged into the lake of eternal despair. Whether in temporal or in spiritual affairs, a plunger is a dangerous man.

Does it pay to give our lives for the cause of Christ? Not if we do it for the pay there is in it (I Cor. 13:3). But if we give our all—talents, affections, service—God will take care of rewards. Did it pay Christ to make the sacrifice that He did? or Moses? or Paul? or Stephen? Will it pay us to make the full surrender? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We were impressed recently by a fervent recital of the work of our missions in Chicago. Among the important things said was the statement that out of the one hundred workers who at different

times since the work has started in Chicago have lent their services to the missions, over half are still active in the service as preachers, missionaries, etc. The mission as a training school for workers is not the least among the helpful features of mission work.

Peter walking on the sea is a type of our Christian life. Looking to Christ, he was able to imitate his blessed Master in walking on the waves. Looking on himself and the surrounding billows, he began to sink. Looking to Christ, we may walk out on life's ocean unharmed, though the contrary waves may dash around us on every hand; but the moment we begin to doubt and try to walk in our own strength we begin to sink. Brother, are you sinking? The prayer of Peter, "Lord, save me," will bring the Lord Jesus to your relief immediately.

Pastoral Visits.—In one of our western congregations the ministers were impressed with the importance of visiting each member of the congregation before communion. Four questions were asked of each member as follows: (1) Are you satisfied with your spiritual condition? (2) Do you practice daily Bible reading and prayer? (3) What methods have you of contributing means to the support of the cause? (4) What things do you suggest as a means to advance the interests of the cause? The brother who told us of this work was enthusiastic as to results. It proved a stimulus to the work. Stout-hearted brethren and sisters were encouraged to press on with renewed vigor, while those who had been faint-hearted and were about to give up the struggle were helped out in their difficulties and encouraged to press on with fresh cheer.

This kind of work will do much to strengthen the cause. It is a positive help to the weak and inexperienced to have their spiritual overseers to get into their very lives and from the depths of experience lead them into the secrets of the overcoming life. It is a means of

encouragement to the soldiers of the cross to meet with those of like precious faith in a heart to heart talk concerning matters spiritual. "Then they that loved the Lord spake oft one to another." The faithful shepherd keeps close to his sheep, especially the lambs. The Lord bless all efforts put forth for the upbuilding of all our congregations.

Important Meetings.—This is a time of the year when a number of important meetings are being held in the Church. A number of our conferences have been held, two of them—Ohio and Illinois—being held last week. It was our privilege to be with the brotherhood at the Illinois Conference, which proved to be a spiritual uplift to all who were present. The work at the annual meeting of the Mennonite Board of Missions and Charities is likewise well spoken of by those who were there, and our prayer is that much good may come from the meeting. While we are writing this, the committee on the religious welfare of the two schools at Goshen, Ind., and Hesston, Kans., is holding a meeting (if previous arrangements were carried out) which meeting is to be followed by the meeting of the Educational Board. A number of Sunday school meetings are being held or have been held during the last few days and the Indiana-Michigan Conference is to meet the latter part of this week.

This is a season of active labors. May these labors be along right lines, and yield abundant fruit in the Master's harvest.

We would be glad to publish a more detailed description of the work of the meetings referred to, but lack of space and lack of information forbid us to do so in this issue. We hope to publish reports of these meetings in a week or two. Let us earnestly pray that the Lord may abundantly bless the work of His people and guide them aright in all they do, and may we never lay our armor down until at the end of our journey we hear the welcome plaudit, "Well done, good and faithful servants."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

WAITING

We're patiently waiting
Until Jesus comes,
And earnestly longing
For the rest of Home—
For the glorious rapture
Which is nearing each day
When Jesus appearing,
Shall call us away.

Oh, to catch the first accents
Of that beloved voice!
Beholding Thee, Jesus,
Our hearts will rejoice;
And the heavenly glory,
In prospect so bright,
For which we are waiting,
Shall burst on our sight.

It is not the glory
We desire to see,
But our Jesus Himself,
Who our heaven shall be;
His presence is heaven,
His love our delight—
Though now absent from Him
In this dark dreary night.

We are waiting and watching,
For we know not the day
When Jesus may come
And call us away;
But we know that His promise,
Though deferred, cannot fail,
And though wearily sighing,
Our faith shall prevail.

But Jesus, loved Savior,
Whilst Thou dost delay,
No shadows can vanish—
No breaking of day:
It must be Thy hand, Lord,
That wipes from our eye
The tear of the desert—
And hushes the sigh.

We're glad to be weary,
That then we may rest,
In unbroken enjoyment,
On Thy beloved breast.
We're glad to have sorrow
That Thou may'st remove
Each trace of our crying,
With Thine own hand of love.

For no other can lighten
The sin-burdened heart;
No other can bid
Our sorrow depart.
Descend, then, from heaven,
Performing Thy word—
Receive us to Thyself,
Our adorable Lord. —A Tract.

REPENTANCE AND CONSECRATION

A great many people get repentance and consecration confused in their minds as if they were the same thing, but they are never used as synonyms in the Scripture. Repentance is always addressed to sinners, and consecration is always addressed to God's people. Let us notice some of the differences between repentance and consecration:

1. Repentance is a deep sorrow for sinful action, with a sense of guilt, involving the wrath of God, and the fear of the punishment that is due to our guilt. On the other hand, consecration is the outcome of the intense longing to be set free from the secret evils of our nature, and a fixed purpose to abandon our entire being to the will of God, to be purified, and conformed to the image of Christ. Repentance prepares the way for pardon, and removes the hindrances between us and God, putting the soul in such an attitude that Jesus can forgive us. Entire consecration, on the other hand prepares the way for the cleansing of our hearts from all sin. Neither repentance or consecration having any saving virtue in themselves, but they remove the difficulties, so that the Holy Spirit can work in us the new birth or heart purity.

2. Repentance is the renunciation of all our bad things, of evil companions, unrighteous business, sinful conduct, and the turning from every known sin, and every purpose of committing sin. On the other hand, consecration is the yielding up to God of all our good things, the utter surrender to His disposal of our wills, our treasures, our loved ones, our choices, our capabilities, our reputation, all our outwards goods and all our inward lives, and everything we hold dear. Thus repentance is giving up to Satan what belongs to him, and consecration is giving up to God what belongs to Him. To illustrate this point. At one time I heard one speak of consecrating their tobacco habit to the Lord. In their heart they meant all right, but did not properly express the truth. The Lord does not want anyone's tobacco, for it is a vile weed that not even a hog would touch. What God wants for such is to throw their tobacco away, and then consecrate their mouth to the Lord, to be filled with prayer and praise. So repentance has reference to sin, but consecration has reference to holiness.

3. Repentance can only be in connection with things in the past, but consecration can never refer to the past, but must deal only with the future. We can never change the past, and an act once committed can never be uncommitted, but must remain as a fact forever unchanged in the annals of creation. While this is true, God has made arrangements, through saving grace, to separate from the penitent sinner all the guilt and evil of the actions committed, so that while the sinful act remains an act forever and ever, yet all the quality of the act is separated from the one who performs it. This is a mystery that philosophers can not understand, because it lies outside of the laws of nature, and belongs entirely to the kingdom of grace, and is made known only by revelation through Jesus. It is on condition of repentance that the guilt of past actions can be removed. On the other hand, consecration has its eye on the possibilities of holiness, extending from the present over all the future.

Consecration in itself does not produce purity of moral nature, but is the placing of ourselves in the hands of Jesus for the purpose of having Him impart to us the holiness of His own nature. The heart of the thirsty Christian does not want its own righteousness, but desires above all things the very purity of Jesus, and His holy love to take possession of it. Both repentance and consecration are useless unless they have a definite end in view, to the obtaining of forgiveness or cleansing. A repentance that is not for the purpose of being saved from all past sins is only a mental fiction. And likewise a consecration that is not for the specific purpose of being purified from all inward sin, amounts to but very little. In these times there is much talk about consecrating ourselves to the Lord in a general hap-hazard way, without any definite purpose of being sanctified, or filled with the Holy Spirit, and consequently the results are very meager, and such people have to be forever going over the same ground of consecration without ever reaching the point of a complete finished consecration which always brings the cleansing power and infilling of the Holy Ghost.

4. Repentance is the act of one who has been a rebel, but consecration is the act of one who is a loyal citizen in the Kingdom of Grace. In repentance we surrender to God, and ground our weapons of rebellion; but in consecration we come as citizens, and volunteer to join the army, and be a soldier for Jesus, and we heartily agree to be anything, to do anything, and to suffer anything, that our Lord and King may choose for us. It is the fear of the Lord that is the beginning of wisdom and leads to repentance; but on the other hand, it is the love of Christ, that draws us to yield ourselves perfectly and everlastingly up to Him. Hence the motive power of repentance is fear, but the motive power of consecration is love. There is a difference between being a citizen and a soldier. Repentance leads us from rebels to citizens, but consecration leads us to become soldiers, and volunteer to die for the Lord in addition to being citizens. When a citizen joins the army he assumes liabilities of danger, and hardship, and death, far beyond the liabilities of a simple citizen, and in like manner entire consecration to Christ to be made holy, to be filled with the Holy Spirit places the Christian where he must expect to have crosses and opposition, and persecution, and to be assaulted by Satan in different ways, much more than the Christian, who is not so bold and out and out for the Master. We become citizens by being born in a country, but we become soldiers by taking the oath of allegiance, and this binding oath of loyalty to the death is exactly what entire consecration is in the Christian life. —Sel.

If nobody or nothing ever opposes you, you have no chance to develop.

THE SECRET OF PRAYER

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)
 "Whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22).

There must be something in faith which makes it not only an arbitrary condition, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purposes. We can sometimes feel the pressure of a human will against us until it becomes painful and almost pierces like the piercing of a sword.

On the higher plane of the spiritual world, there is no doubt that a powerful will, inspired by the Holy Ghost and working in accordance with the will of God, is a mighty spiritual force. This comes into play when we pray in faith. We not only ask and desire a certain blessing, but we believe that it is the will of God to bestow it, not wilfully, but because it is His will.

This is what the Lord Jesus means when he says: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The word "will" here is the strongest Greek term for volition. There are two Greek words for will, one meaning to wish and the other to command. Here it has the force of command. It is as some one has said: "Send your orders in upon my bank and I will honor them." It is a respectful but forceful command. Thus God lets us command Him in prayer. Away back in the Old Testament He said: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." It was thus that Jesus prayed: "Father, I will that they also, whom thou hast given me, be with me where I am," which was His last pattern prayer before His disciples. When we thus pray we not only ask, but we take that which we ask and we refuse to doubt or be denied.

This is the prayer that beats back the powers of Hell, that claims healing and rises up against disease and temptation and presses through all barriers in our victorious way. This is the prayer that lifts the weak and defeats the devil and fights the battles of the Lord. It is a great spiritual campaign, it is a glorious conflict in the heavenly places, and it is the mightiest force on earth today.

Another secret of effectual prayer is desire. "What things soever ye desire when you pray" is one of the Lord's de-

scriptions of prayer. We can pray best for the people we love best. Here again in the very nature of things, there is a strange force in intense desire, and if it be holy desire it reaches the very heart of God.

Mightier even than the power of faith is the power of love. Daniel was called by the angel "a man of desires." His nature was full of intensity, affectionateness and sensitiveness. When we are deeply attached to some one we can carry them in prayer even as we would carry our own souls, and can almost impart to them our own souls in sympathy.

When God baptizes with a deep love for souls, we can pray for them with tremendous force. When He lays upon our hearts some glorious trust we can carry that our hearts might, like it, ever open it before God with doubly effective intercession. The writer remembers a touching case. A lady came to him to ask him to pray for her healing. She was suffering greatly. They knelt together, and he offered an earnest prayer to God for her deliverance, and felt that she was in perfect accord. When he had finished, he asked her to conclude with a few words of prayer. To his surprise, she seemed to have forgotten all about her own sickness and even failed to follow him in his petitions for her healing, and there broke from her lips with a flood of tears one cry, "Lord, bless that boy." It seems that she had just heard of a poor lad who was in great danger and temptation. She was superintendent of a home for boys, and her mother heart had taken hold of this case so intensely that she quite forgot about her own healing, and was lost in a whole-souled cry for the one she loved and pitied. It was most beautiful and touching. Self-interest was lost in unselfish prayer. God understood it, too, and while her prayer was answered for the poor lad, there came a still more glorious answer of blessing for hers.

The deepest kind of prayer is often voiceless. It does not ask for anything, but it just pours out its being in holy fellowship and silent communion with God. Sometimes it is an infinite rest to cease all our words and just lie still and rest upon His bosom.

"Too tired, too worn to pray,
 I can but fold my hands
 Entreating in a voiceless way,
 Of Him who understands."
 "And as a little child with pain and grief
 oppressed
 Sinks hushing all its wailings wild upon its
 mother's breast,
 So on Thy bosom I would pour my speech-
 less prayer,
 Not doubting Thou wilt let me lie in trust-
 ing weakness there."

There are moments too sacred, too divine for our interpretation. There are joys as well as groans which "cannot be uttered."

The highest ministry of prayer is intercession. This is prayer not for ourselves at all, but for others. This is most like the Master's own prayer, for He is constantly engaged in making interces-

sion for us. There is no higher ministry in which the children of God can be used for the help of others and the cause of Christ. It seems to be ordained that every blessing shall come from heaven through the name of Jesus and in answer to prayer. No breath of prayer is lost, this is especially true of unselfish prayer.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon his wealthy neighbor, and no doubt one reason why he helped him so promptly was because he did not ask for himself, but for another.

There is a passage in the Book of Revelation that seems to imply that the very advent of our Lord Himself will be brought about by intercessory prayer. It is that striking picture in Revelation 8:4-6, where "the prayers of the saints" were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that "the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunders and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." The ascending prayers of God's saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus be hastening His coming by mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said of us as it was of Cornelius, "Thy prayers are come up as a memorial before the Lord."

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. "Lord, TEACH US TO PRAY."—A. B. Simpson.

THE GOSPEL STANDARD

D. B. Shelley.

For the Gospel Herald.

I have put off my coat, how shall I
 put it on; I have washed my feet, how
 shall I defile them? Cant. 5:3.

In the text we have a beautiful illustration of sin and righteousness. It is a type of a soul that had been steeped in sin and wickedness, and has come to a saving knowledge of Christ, and has put off this sinful coat of unrighteousness

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

V. IN SOCIAL RELATIONS

(Concluded)

186. *What is the objection to Christian people having a part with worldlings in their worldliness?*

A. "Evil communications corrupt good manners" (I Cor. 15:33). It is letting the wrong kind of light shine (Matt. 5:16).

187. *Why should places of worldly amusements be shunned by Christian people?*

A. Because of their baneful influences, they are not intended to glorify God, and because they are not a fruitful field for sober reflections as the mind is not capable of it when intoxicated by foolishness.

188. *Is pleasure wrong?*

A. Decidedly not. It is wrong, however, to take pleasure in unrighteousness.

189. *What gives us the lasting pleasure?*

A. A consciousness of having done our duty and improved our opportunities in promoting the happiness and welfare of fellowman.

190. *Why does a Christian life afford the most soul-satisfying kind of pleasure?*

A. It means the presence of the Holy Comforter, a life unmarred with sinful indulgences and their results, and a life radiant with hope of richer pleasures and treasures to come.

191. *What safe rule does Paul give which assures safety in our associations?*

A. Be not unequally yoked together with unbelievers" (II Cor. 6:14).

192. *What importance has this admonition to young people?*

A. As a rule, it is from among their associates that young people choose life companions. If there is no unequal yoke in social relations, there is not liable to be in the marriage bond.

193. *How can we reach the unsaved if we are never to come in touch with them?*

A. It is possible to come in touch with them without being identified with them and among them as worldlings. They who would rescue drowning men must be careful that they do not become entangled with or disabled by the grip of those whom they try to rescue. The same rule holds good in our associations with and personal work among the unsaved.

194. *What encouragement does Paul give young people?*

A. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

195. *What do young people gain by taking such advice?*

A. It makes them worthy of the best companionship, and is often the means of

causing people of decidedly worldly tendencies to keep away from them.

196. *What advantage in having the right kind of associations?*

A. It means the building up of the right kind of characters.

197. *What helps to bring the right kind of associations?*

A. A good character, a cheerful disposition, an agreeable temper, kindness and a desire to be of use to others.

198. *What things drive people from us?*

A. Disagreeable temper, hypocrisy, fault-finding disposition, lack of sympathy, lack of sociability, selfishness.

199. *What was Solomon's rule?*

A. "A man that hath friends must show himself friendly" (Prov. 18:24).

200. *What is Christian sociability?*

A. It is the love of God shed abroad in the heart and made manifest in association with fellowman.

201. *What does it do for its possessor?*

A. It wins friends, cheers up the downcast, encourages believers, gives the world a favorable opinion of the Christian life and makes the teaching of the Gospel on the joys of the Christian service a living, loving reality.

(Continued from preceding page)

which is pride, self-esteem, and all other sins, too numerous to mention. This soul knows all about sin and has no pleasure in it, but has a hatred of sin, then cries out: I have put off this coat of sin and shame, how shall I or dare put it on again, when I have been so wondrously saved by grace, and Christ has clothed me with the robe of righteousness and holiness. This is one of the highest standards that a soul can obtain, to be in touch with God day by day. A redeemed soul has no desire to sin and will not sin wilfully, but has many weaknesses to overcome and many temptations to battle. Satan and also a host of Christian professors try to deceive, if possible. This is the reason that the child of God must be much on his knees in prayer to God for divine help to withstand the wiles of the devil.

"I have washed my feet, how shall I defile them?" Here is another illustration worthy of notice, and this is of cleansing by washing, and it is nothing that can cleanse from sin but the blood of Christ. All the elementary water of the whole world cannot wash away sin, no, not the least stain. The soul that is washed from sin by the blood of the Lamb, which is Christ, is clean every whit, so the body must be clean also of which the feet are members. If the body is clean, the feet are also included. I have washed my feet—an symbol of inward washing. How can I defile them again? By going after sin. How can, I dare not, if I want to be a true child of God. I cannot use those feet on the dance floor. I cannot use these feet by running into the saloon. I cannot use these feet to run after shows, picnics, basket socials, fourth of July celebra-

tions. If I want to remain a child of God, I must use them to the honor of God and His glory. I must also have a clean mouth, as well as feet.

In conclusion: "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" Let us examine ourselves whether we have complied with this high standard of Christianity. If not, let us begin now is my prayer.

Hubbard, Oreg.

FIVE QUESTIONS FOR THE PREACHER

Before going into the pulpit, let me ask myself these five questions, and carefully ponder them:

1. What is my motive? To display my powers? To conform to custom? To gratify the congregation? Or is my one motive to please Christ? Is my eye single to His glory? Am I willing to be personally dishonored, so long as He is magnified?

2. Am I cleansed, and therefore a clean vessel? My Master will not put throne water into a foul glass, or the sincere milk of the word into a tainted cup. I must see to it, therefore, that I am free from the taint of known sin, and have put away all filthiness of the flesh and spirit.

3. Am I sure that He has given me my message? I am not called to argue for Him, but to pass on to men the word which I have received from His lips for them. We can only be sure of the message of Christ when we have waited before Him in believing prayer until some word of His stands out clear and distinct. Jesus knows best what the gathered people need.

4. Am I willing to be an organ or instrument through which He shall work? I am not called upon to work for Him, but to allow Him to work through me. Paul did not dare to speak of any things, save those which Christ wrought through him. We must remember that we are only branches through which the root expresses itself.

5. Am I relying on the co-operation of the Holy Spirit? My witness will do little unless I am counting on the co-witness of the Holy Spirit; just as Peter would have caught no fish, though he let down a clean net, unless Christ had driven the shoals into it. The voice of the servant to the ear of the congregation is corroborated by the voice of the Spirit in their hearts.—F. B. Meyer.

"George Washington, when a young man, was led into the lodge. When an old man he wrote (Sept. 24, 1798): 'I preside over no lodge, nor have I been into one more than once or twice within thirty years.' He saw their danger and warned the country against them. Letters from him favoring the lodge have been forged."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

LETTER FROM DHAMTARI, INDIA

By Geo. J. and Esther Lapp.

For the Gospel Herald.

In the evangelistic work little time was spent in visiting the villages, because of other pressing duties, but the village school masters have been faithful in teaching the Word of God in the school and Sunday school. One trip was made with several native helpers to a village in which live inquirers. One night was spent during which time the Word was preached to over two hundred people who gathered in the evening and also in the morning. The people who were especially interested in Christianity were a little group of people who did not live in the village but dwelt near the forest, about one half mile away. At that spot people had gathered from far villages to hear the Gospel, having been told that we were coming. Their leader, a grey-haired man, acted as their spiritual leader and taught him in his illiterate way that idols were nothing, that only God should be worshipped, and that all messages for the heart would come by direct inspiration. They have held this belief for years and lately they have heard about the religion of the Lord Jesus Christ. They are anxious to learn. We are hoping that more may go to them to teach them.

An average of about 10 patients came daily to the dispensary for medicine for such ailments as itch, colds, sores, rheumatism, etc.

The village school at Bhatgaon is growing. The Bible and hymns are taught every day. The average attendance is about 45. A Sunday school is maintained at that place with an attendance of about 30. The village people are digging a well for the school at their own expense, and we will put a brick or stone curbing around the top. We praise God for the encouragement there.

The Bible women have been working faithfully. They often need correction, but they are willing to learn. Instead of going out twice a day, as formerly, they go out but once and in the afternoon they come to the bungalow and read on an outlined course of study for a few hours. The village people seem anxious to learn, some days, and again, when they are pressed with work, they say they are too busy.

The Bible school was closed the first of April. It will again begin the fifteenth of July. There are seven applicants who will no doubt be admitted on condition that they spend a half day in school and

the other half in Bible work among the villages. They will thus be able to get the knowledge of the Word and at the same time put it into practical use.

The Boys' Orphanage has 95 inmates at the present time. Five boys were married of whom three are farmers, sent out to teach village people agriculture to teach village people agriculture through the Government Experimental Farm, one is a cook, and one is a school master. The general health of the boys is good. No deaths have occurred.

The annual examinations in the school were held in March with good results. It is gratifying to note that the student teachers who have been trained in our own school are so earnest in their work and show ability. They were famine children, but now are able to care for themselves through their vocations. The blind boy Thanwar who passed the Government examination has received his certificate and one Dollar and sixty Cents (Rupees five) as a reward of merit from the educational department of these provinces. We trust that he may be instrumental in doing much for his Lord. God has granted to us many encouraging things in the work.

Dhamtari, C. P., India.

LETTER FROM NAINI TAL, INDIA

For the Gospel Herald.

Naini Tal 5th April 1910.

My dear Brother Shoemaker, Greetings of love in the name of the Master:—You will notice by the address that we are away from Dhamtari at the present. The missionaries decided that we were entitled to a change and rest for this hot season, and although we were somewhat reluctant about going, yet we are here and we are enjoying ourselves very much. Naini Tal is about 7800 feet above sea-level and the air is so nice and invigorating that we will certainly be benefitted during our stay here. When I say 7800 feet I mean the place where we are. The level of the lake is only about 6600 feet high and we are 1200 feet higher than the lake. The house in which we live belongs to Philander Smith College, a Methodist College for boys. Just a little way from our house we can see the eternal snows, a most beautiful sight after having seen no snow for so many years. The mountains of snow are eighty miles off but do not seem so far. The snowy ridge can be seen for a distance of 800 miles. On this ridge in plain sight is the highest peak on British territory, 25700 feet in altitude. It is a beautiful sight, indeed, when we look towards the snow with large white fleecy clouds below us. Literally above the clouds.

The First Quarter of the new year has been a busy one, indeed. The Annual Report took considerable time before we had it ready to send to Scottdale to be printed. The Leper Asylum also claimed its share of my time, as we are putting

up new wards for the accommodation of the lepers on the land we recently acquired from the Government. Then there was the carpenter shop with its many orders, and the difficulty to get suitable hands and suitable seasoned wood. The orphanage boys who are learning the trade under an experienced native teacher are doing very well and in due time will make good carpenters. We will be glad when we have our own trained men for the shop. Experience has taught us that whether we want carpenters, or preachers, or teachers, or colporteurs, or Bible women we must train them ourselves. The training takes time and money and patience.

I have found great pleasure in the pastoral work among the Christian community at Rudri. It certainly is commanded of us to go and teach, but we must never neglect those who have given their hearts to Christ, and this work is so very necessary among our Indian Christians, as they are after all not so far removed from heathen customs and superstitions. It is so easy for them, when something goes wrong, to think that an evil spirit somewhere in the community or in the house has been the cause of it. They need to be taught much and have much loving sympathy from the missionaries. The Colporteurs have been selling and preaching the Word as usual. I also spent a short time at Igatpuri, helping to look after the putting up of our rest house. We will be very glad when it is ready to occupy. During our absence at the hills Bro. and Sister Geo. Lapp are looking after our work and we trust that this increased amount of work during the hot season will not be too much of a burden.

We are anxiously awaiting the time when you and Bro. Hartzler will arrive in India. We have been wondering when Bro. and Sister Eash will get to India. No doubt in the fall of this year. Plenty of work is awaiting him.

The Lord bless and keep you.

J. N. and Elsie Kaufman.

THE KEY TO POWER

No one has ever reached the limits of the personal power that his own life may have. Here is the glory and the challenge of the spiritual life. Physical health and power has its limitations and its ending; when one has attained to a certain degree here the best that he can hope is to maintain it for a few years, and then see it drop away from him. Not so spiritual health and power. It can increase up to the days of one's death—and then be released to greater things. The theme of one of the addresses this week at the Student Volunteer Missionary Convention at Rochester is 'the always multiplying power of obedience to God's will.' What a dynamic thought to lodge in the lives of those who are at the threshold of mature life! If we would put an end to personal power, disobey. Obedience pushes the limitations of power ever farther away.—The Sunday School Times.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

GIRLS THAT ARE WANTED

The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust in,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile and a soft word
The wrath of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure
From its heart to its sweet leaf tips.

—Selected.

PLAIN LIVING

One of the many disadvantages of being rich is, that the more we have the more we want. One of the blessings that ordinarily accompany poverty is the disposition to be contented with what we have. The rich child with a multitude of toys is soon dissatisfied with every one of them. He wants a fire-engine that will work, a locomotive that will run and draw cars after it, and he gets them. He plays with them a little while, and then discards them for a toy dancing bear or a battleship run by clockwork. When he is discontented with these he teases his mother querulously for some other expensive novelty. But the poor child whose parents have no money to pay for his fun, draws a few lines on the sidewalk with a piece of chalk and plays hop-scotch, or bounces a penny rubber ball, or plays leap-frog or hide-and-seek, and can find in a handful of marbles more pleasure than a rich little girl would find in a tray of finger rings.

The rich boy grows up, and his amusements continue to be expensive and complicated. Too lazy or too indifferent to learn the rudiments of mechanical engineering, he graduates from his miniature bicycle to an automobile, which he drives at a reckless rate whither it pleases him. His father and his mother encourage him to take the line of least resistance, and the whole course of his life is upholstered and cushioned against the shock of meeting life's real conditions. The boy becomes flabby, irresolute, effeminate through indulgence. When he becomes at length an alleged man, he is fitted for little except to maintain the superficial forms of ceremonious gentility. He is a gentleman, according to the restricted definition that signifies a per-

son of elegant leisure who is not obliged to earn his own living.

The rich girl may, if she likes, lead a life exceeding in vacuity and inanity that of her brother. She may spend most of her time following the fashions or getting ready to follow them. She may consider "bridge" worth the consuming devotion of her waking hours. She may elect to spend a large part of every day talking about the trivial concerns of the social set she moves in. Such a girl grows up into a "hen-minded" woman, all fuss and feathers, without intellectual substance. She is worried by every little thing, and concerned by none of the great things. Good things to eat, good clothes to wear, "nice" people to know mean infinitely more to her than good books to read, good conversation or good friends. She is akin to Martha, who was cumbered with much serving. She frets at every little squealing hinge of the domestic routine; she simply does not know the art of placid obliviousness to that which cannot be helped. She seems to enjoy worrying as a connoisseur enjoys old wine or a painter is delighted by a radiant sunset. It would never be possible to persuade her that she is a fool, for "she never could know, and never could understand."

Those who are poor in worldly possessions but rich in the things of the spirit have learned how few and simple are the prime requisites of happiness. A man who was rated as fairly well-to-do suffered the so-called misfortune of having his house burn down with everything in it. The insurance was partial. Before the catastrophe, he would have told you that the personal property he had accumulated in the course of some forty years was indispensable. After the fire, he found that he could do very well without nine-tenths of the belongings that had been destroyed. He was so thankful to Providence that his wife and his two little girls had not perished in the flames that his joy in their salvation obliterated the sense of every loss. He never even attempted to recall the names of many things that in an hour and a half were reduced to ashes. The fire had made a clean sweep of his laborious accumulations, and the first things that were replaced were those that would have been needed by a Western pioneer, facing for the first time the isolation of the blank prairie. That man will be to the end of his days devoutly thankful that only the things that could be replaced were taken from him, and that what was left him was the priceless and indispensable three-fold devotion of his wife and children.

As civilization and culture make people more prosperous and more comfortable, they are prone to forget how few and simple their real needs are. We need sleep, but not much of it, and most of us are asleep exactly when we ought most of all to be awake. We need food, but it is not necessary that food should

be cunningly disguised with a thousand devices to tickle the jaded and surfeited palate, for the main trouble is that we eat too much and not too little. We need clothes to wear, but the one suit of fur that lasts certain animals all their lives is of such nature that some men spend their whole time in search of it. We need heaven, and the sense of a higher power directing our lives and our destinies; but we spend most of our time refuting and denying the possibility of anything bigger or better than we are. We need the love of friends and, therefore, it is the more strange that we should decline to be lovable, and that we should spend our time not in improving ourselves, but in decorating our bodies, filling them with food and hustling them about over the earth in search of ever-fresh sensations.—Sel.

MANUFACTURING TROUBLE

The railway station was filled with people waiting for their trains when a woman entered, accompanied by a child about four years of age. The child was apparently in good spirits and not fretting, but he hung back, looking about him at the strange sights of the station, and his mother, feeling in a hurry, caught him by the arm and gave it a violent jerk. Whether she had actually hurt him, or whether it was merely that her impatience reacted upon the child's sensitive nerves, he began to cry loudly, and the pleasure of his morning was spoiled. As to the mother, for the rest of her journey she would probably have a whining, fretting child to care for, when a little gentleness would have kept him calm and sunny.

It is often the same with the trifling annoyances that we meet. We get hold of them the wrong way, and thus make them worse than they need be. We seize impatiently on the end of the string and pull at it until we have drawn it up into a hard knot, and then complain that it is so difficult to untie. We think we have no time to waste in courtesies to the man working at the next desk, and then feel irritated that he is not eager to serve us when we need to ask a favor. We think we have no time to listen to the troubles of others, but lament that the world is so cold and unsympathetic when there is some question in our own mind regarding which we are longing for counsel. Patience and attention to the little kindnesses well oil the wheels of life and make the machinery run smoothly.—Sel.

Secrets written in blood should be revealed; a tree that bears such fruits should be cut down. No butcher would mutilate the carcass of a bullock or a swine as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret. It is an oath of which a common cannibal ought to be ashamed.—President John Quincy Adams.

Sunday School

Lesson for June 12, 1910—Matt. 15: 21-28

For the Gospel Herald.

THE CANAANITISH WOMAN

Golden Text.—Great is thy faith; be it unto thee even as thou wilt.—Matt. 15:28.

"Great is thy faith." No better compliment could be paid to any one. It is the secret of the overcoming power. The Canaanitish woman had nothing special to commend her, so far as we know. She was not even a Jew. There is nothing said about her, only that she had faith in Christ and His power to do mighty works. She believed that He had not only the power but also the willingness to heal her daughter, and she stuck to her text until she had her work accomplished.

This woman had great obstacles to overcome. In the first place, she belonged to a heathen race and had to rise above her raising and her environments in order to seek the loving favor of Jesus. Then the disciples, not knowing what this meant, worked against her and used their influence to have Jesus send her away. "Send her away; for she crieth after us," was their plea. Our Savior too, professing indifference, apparently discouraged her. "It is not meet," said He, "to take the children's bread, and to cast it to dogs."

Who among us would stand such a test of faith as this? But the woman never wavered. She knew nothing but to believe. She had seen some great wonders and heard of the miracles and fame of Jesus, and could not see why the loving Savior should not have compassion on her. Her faith was so strong that she allowed nothing to stand between her and her Savior, and victory was her reward.

"O woman, great is thy faith!" was our Savior's response to her entreaty, "be it unto thee even as thou wilt." O joy to that home. "And her daughter was made whole from that very hour." But we dare say there was a greater miracle wrought in that home than the healing of the body. Who, under such circumstances, could withstand the work of the Spirit in the healing of the soul?

From this miracle may we learn a lesson. The power of faith is immeasurable. No power on earth can withstand it. "This is the victory that overcometh the world, even our faith." This woman allowed no obstacle to stand in her way, and she prevailed. So long as we hold on to God, believing and trusting Him fully, we will live a victorious life.

Notice the effect of conquering faith upon this woman. It made her humble. How very meek she was. When Christ talked about the dogs, she took a dog's place and begged for crumbs. Had she

been insulted at the inference and turned away, her daughter would not have been healed. Faith—meekness—power—the three can not be separated.—K.

The Canaanitish Woman.—The news of Jesus' presence reached the ear of a distressed mother whose daughter was grievously vexed with a demon. She comes with a full faith in the works she heard of, and begins her petition crying to Him, "Have mercy on me, Lord, thou Son of David." But there is a strange silence in the Master. He who is ever ready and responsive to the cry of the needy can surely not be silent because He is now lacking in that sympathy. There are always deep riches in the silence and inactivity of Christ. The disciples are wearied with her cries and appeal for her relief that they might be less disturbed. But now the great Teacher begins first to open the treasure of His strange silence.—"I am not sent but unto the lost sheep of the house of Israel." The effect was instructive to the prayer-life of this woman, who at once came and worshiped Him, changing her petition in form, saying, "Lord, help me." This brings an answer to further enlighten her on the proper attitude for blessing. He is Lord, but does she know her position as a member of the outcast nations? "It is not meet to take the children's bread and cast it to the dogs." Does she acknowledge the followers of Israel's God to be children, and the worshipers of other gods to be as the dogs? Now her understanding of the condition of blessing is complete. At once she takes her place, "Truth, Lord: yet the dogs eat the crumbs which fall from their master's table." Faith has now been instructed to the proper attitude and proper expression, so that the riches of grace are wide open to save not only Israel but "to the uttermost." The blessing falls from the lips of the Son of God, "O woman, great is thy faith: be it unto thee even as thou wilt." Her daughter was made whole from that hour.

J. R. S.

The tourist who goes up the Matterhorn must not tell the guide the route or what implements it is safe to carry. If he is not willing to trust his guide he would better stay at the base of the mountain; for there will come many an emergency in which nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before us lies the rugged uphill of self-denial and of duty. At the summit are heaven's flashing glories. Can you grasp a stiff hold on the loving hand of your Guide and say even on the dizzyest places, "I will trust?"—Cuyler.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man has found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Our Young People

PRAISE ELEMENT OF THE PSALMS
Psa. 8; 148; 66:1-5

Topic for June 19

MOTTO

"Praise is comely for the upright."

STUDY OF THE TEXT

Psa. 8

"How excellent is thy name." V. 1.—When we think of "excellence" here we must get away from all sound, and outward appearance to the actual character. "Name" stands for character. "Excellence" stands for moral value.

"What is man" V. 5.—After considering the wonderful working of all creation man outwardly appears insignificant, but when we see how God has "crowned him with glory and honor," who is but weak (V. 2) we find a quality like our Creator capable of excellence of character and hence a fit instrument to appreciate and proclaim the praise of the Lord.

Psa. 66:1-5

"Make a joyful noise unto God all ye lands." V. 1.—The proper expression of the heart of all people, if they knew their privilege is to sound forth joy unto the Lord. In this attitude alone is the truth of our relationship toward our Creator expressed, for in no wise has He desired that we should be anything but happy.

"Come and see the works of God." V. 5.—There can be no heartfelt praise from those who have not come and beheld the works of God.

Psa. 148

This Psalm shows forth the works of God in earth, sea, and sky, and around the Heavenly Throne, as that which should praise the Lord. "Let them praise the name of the Lord: for his name alone is, excellent; his glory is above the earth and heaven."

OUTLINE STUDY—(Praise)

- I. **True Praise.**—An expression of actual excellence by one who really appreciates it. Psa. 86:12, 13; 33:1; 7:17; 145:3; 47:7.
- II. **False Praise.**—
 1. An expression of excellence not really possessed.—Acts 12:21, 22.
 2. An expression of excellence by those who do not appreciate what they say.—Isa. 29:13; Matt. 15:8, 9.
- III. **God's Children Are the Chosen Instruments of Praise.**—I Pet. 2:9.
- IV. **The Wicked Are Made to Praise God by the Overruling Power of God.**—Psa. 76:10; Phil. 2:11.
- V. **Ways of Expressing Praise.**—
 1. By singing aloud.—Psa. 100; 81:1-4; Eph. 5:19.
 2. By upright conduct.—Tit. 2:10; I Pet. 2:12; Matt. 5:16.
 3. By words of truth.—Rom. 11:33-36.

SUGGESTIVE ASSIGNMENTS

- I. **For Children.**
 1. Make a list of the things that should praise the Lord named in Psa. 148.
- II. **For Young People.**
 1. Singing as a Means of Praise.
 2. What should I Praise?
 3. Distinguish Between Praise and Flattery.
 4. Lessons of Praise I Have Gained by Study of the Psalms.
- III. **For Older People.**
 1. How to Develop a Spirit of True Praise.
 2. How to Make Our Singing the Real Expression of Our Hearts.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 2, 1910

Field Notes

Communion services were held at the Mt. Zion Church, Morgan Co., Mo. on Sunday, May 22.

An impressive communion service was held with the congregation near Morrison, Ill., on Sunday, May 22.

Bro. J. E. Hartzler preached in the meeting house at Allentown, Pa., Sunday May 22, and on the evening of the following day.

Bro. Geo. B. Landis, formerly of Canton, Kans., but more recently of Hess-

ton, Kans., has moved with his family to Comanche Co., Kans.

Sister Maggie Hauder, widow of the late Pre. C. S. Hauder of Garden City, Mo., is at this writing (May 25) visiting with her sisters in Harvey Co., Kans.

Bro. J. D. Charles of Hesston, Kans., was with the Spring Valley (Kans.) congregation over Sunday, May 22, filling appointments morning and evening.

For want of room, a number of correspondence items were crowded out of this issue. The Lord willing, they will appear in print next week.

Communion services were held at the Union Church near Washington, Ill., on Sunday, May 22. Bro. J. S. Shoemaker of Freeport, Ill., officiated in the services.

Bro. Perry Shank of Oronogo, Mo., recently held a series of meetings in the Milan Valley meeting house in Oklahoma and, immediately following, a few meetings at Jet, Okla.

A Sunday school meeting will be held at the Delaware M. H., Juniata Co., Pa., June 9 and 10. The program is a good one. May many come and help to make the meeting a success.

At the Holdeman Church, near Wakarusa, Ind., one precious soul was received into church fellowship on Saturday, May 21. The next day an enjoyable communion service was held at the same place.

Bro. T. M. Erb of Newton, Kans., who was with the congregation at Protection, Kans., in communion services on Sunday, May 22, was detained there a few days to assist in the funeral services of Bro. Noah E. Miller.

Bro. D. S. Brunk and wife left their home at La Junta, Colo., on Sunday night, May 22, for an extended visit among the brotherhood in the east central states. Last week they attended the conference at Cullom, Ill.

Bro. Amos H. Hershey and wife, of Manheim, Pa., and Bro. H. Z. Erb of Lititz, Pa., were welcome visitors at the Publishing House on Wednesday of last week. They stopped off at Scottsdale on their way to Orrville, O., and Chicago, Ill.

Sunday school workers' meeting.—The regular monthly meeting of the Lancaster county Sunday school workers will be held at the Mennonite Mission, East Vine st., Lancaster, Pa., on Tuesday, June 7, at 7 P. M. Everybody invited.

Bro. Aaron Loucks, General Manager of the Mennonite Publishing House, spent Sunday, May 29, in Franklin Co.,

Pa., handing out the bread of life. A number of other workers here are at this writing (May 30) out of the office, but are expected back within a few days.

Ordination services were held, on Tuesday of last week, at Doylestown, Pa., and White Cloud, Mich. Bro. Abram Gross was ordained a deacon, at Doylestown; and at White Cloud, Bro. Harvey Sarver was called to the same office. May God bless these brethren and make their labors fruitful to the strengthening of the cause.

Elkhart Co., Ind., has recently been favored with a number of special meetings. Last Saturday was the day appointed for a Sunday school meeting at the Clinton (A. M.) Church, and Sunday was the day set apart for a mission meeting at Goshen and a Sunday school meeting at the Yellow Creek Church. God bless the earnest efforts thus put forth.

The little congregation at Carver, Mo. is pressing on in the usual faithful way. The meetings have for some time been rather poorly attended on account of measles and other sicknesses, but several new members have been added to the flock within the past few months. Work is also being pushed on the new church building. The Lord bless the work at Carver.

An inspiring Sunday school conference was held at Cullom, Ill., on Tuesday and Wednesday, May 24 and 25, the latter day being devoted almost exclusively to mission talks. The brethren, A. C. Good of Sterling, Ill., and A. M. Eash of Chicago, served as moderators while Bro. Levi Mumah of Freeport, Ill., and Sister Fannie Hershey of Chicago acted as secretaries. A report of this meeting will be published later.

Correspondence

Floradale, Ont.

Dear Herald Readers, Greeting in the Name of Jesus:—As Sister Sarah Wanner and myself had the privilege of visiting at Toronto Mission May 21 to 24, and received many blessings, I feel it my duty to write a few lines concerning the work. It makes my heart rejoice to see the workers put forth earnest efforts to win souls for Christ. Sunday school in the morning was well attended by the children, and I am sure the good seed is sown in many bright little hearts that will bring forth fruit in their future lives for the Master.

Sunday afternoon a private visit was made by Bro. Byler, Sister Byler, the writer, and a few others with an old grandmother (Sister Logan) who is sick and not able to attend service. After singing, reading and prayer, we left,

seeing the great need of mission work more than before. In the evening children's meeting was held and conducted by a few of the converts and Bro. Byler on the subject of Elijah. After children's meeting Gospel service was held by Bro. Byler. His text was John 14:1. After service testimony meeting was held. It makes our heart feel glad that there are some that have been willing to unite with the Church. Others have not yet fully decided. Let us pray for the work that more may become willing to serve the Lord and work for the cause of Christ.

Yours in His service,
Mary Bauman.

Freeport, Mich.

Dear Herald Readers, Greeting in His ever blessed name:—On Saturday, May 21, we had our preparatory service at the Bowne Church. The day following communion service and feet washing were observed at which Bish. J. P. Miller of Oscoda county officiated. We were again made to rejoice to see so many partake of the sacred emblems. Then Sunday afternoon the brethren J. P. Miller, Aldus Brackbill, and Joe Mishler went to Caledonia Church and gave them communion, and feet washing was also observed. As they are only few in number, may we all pray that they may be kept in peace and not grow weary in well doing.

Yours in His name,
M. L. Eby.

Wakarusa, Ind.

The Council meeting of the Holdeman congregation was held May 7. Universal peace was expressed and communion requested to be held. Votes carried in favor of ordaining another bishop to assist with the work in this district. A few other questions of local interest were discussed, mostly in regard to church finances.

On Sunday, May 22, our communion was held in which 140 participated. An epidemic of whooping cough somewhat decreased the attendance. Sunday school is also affected by it.

S. C. Hartzler.

White Cloud, Mich.

Greeting in the Master's Name:—On Monday, May 23, Bro. J. P. Miller of Elmira came into our midst. Monday afternoon votes were taken for a deacon, which resulted in the following brothers being named: Daniel Horst, Samuel Madlem and Harvey Sarver. On Tuesday morning the lot was drawn and fell on Bro. Harvey Sarver. After the ordination we held communion services in which all members present took part. We are thankful that such unanimous peace was shown. We ask all Christian friends to remember us and the church at this place at the throne of grace.

In the Master's name,
T. U. Nelson.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On May 21 Bro. Joseph Forry and wife, and Bro. Moses Stauffer, both ministers, accompanied by Bro. Masmer and four sisters from Stony Brook, Pa., came into our midst and were with us in church and Sunday school at Weaverland in the morning. Bro. Stauffer opened services in the German language and Bro. Forry followed in English, taking as his text, John 3:16. We were glad for the visit of the brethren and sisters, and hope they will come again.

D. S. Wenger.

Dale Enterprise, Va.

May 1 two persons were received into the Church by baptism at the County ing held monthly. The brethren, S. H. Rhodes and J. S. Martin have recently conducted a series of meetings at the Peak school house in West Rockingham, continuing nearly three weeks, closing May 20 with 18 confessions. On May 22, 12 were received into the Church by baptism at that place. Meetings are being held there twice a month, also a Sunday school. Good interest has been manifested in the meetings and Sunday school. A large crowd gathered last Sunday to witness the sacred rite. Preparatory services were held at Weaver's Church on Saturday, May 21, followed by the communion on Sunday. A large number of brethren and sisters partook of the sacred emblems. Bro. E. C. Shank of Augusta Co., Va., was with us and brake the bread of life at both these meetings.

S. M. Burkholder.

Versailles, Mo.

Dear Herald Readers, Greeting in the Master's Name:—Bro. Daniel Kauffman was with us May 16-22, and preached to us the word of God during his stay with us.

On Sunday May 22, Bro. and Sister Raber were received into our congregation by letter. We also observed the communion at this time. God grant that in our lives we may ever keep in view the One who died to save the lost.

One precious soul confessed his Savior during the meeting, for which we have great reasons to praise God.

At our last quarterly meeting we voted on having preaching services every Sunday evening.

Pray for us that the good work may go on, and that God's kingdom may be established more fully in the hearts of His children.

Yours in the Master's service,
Lina G. Driver.

May 26, 1910.

Harper, Kans.

Dear Herald Readers, Greeting:—On May 1 council meeting was held at this place and all the members expressed

peace. On May 15 we had our communion services. Nearly all the members were present. Bro. S. C. Miller accompanied by his daughter came May 14, he preached that night also Sunday morning and again at night.

Sunday afternoon a few of the brethren and sisters met at the home of Bro. Jno. Plank where communion services were held, as Sister Plank has not been able to come to church for about 7 months.

Bro. Miller's sermons were all very much appreciated. We were all richly admonished to be more earnest and zealous in the Master's service. May God richly bless the brother in laboring for Him.

As we look at the field we see the great need of more consecration on the part of professed followers of Christ, and especially so as we read the pleading letters for help from the homeland, from the workers in the foreign field.

The Lord is showering His blessings upon us. Let us not use all for self, but cheerfully give of our abundance that His work need not suffer and that the Gospel may be carried to those who are living in darkness and superstition.

We are glad for the mission spirit that is manifested by the children of our Sunday school. The Sunday school gives each boy and girl 25 cents to invest to raise money for mission purposes.

We also have a monthly collection by the school for missions which amounts to about \$15.00 per month. A birthday offering is given by each member of the school which is also given for mission purposes. While the contributions of our little school amount to very little compared to the great need yet if all Sunday schools would adopt some plan of contributing regularly, no one would miss the little offerings given and yet how much it would help to lessen the needs.

May the Lord bless all in His service. Pray for us.

Cor.

Fentress, Va.

Dear Readers of the Gospel Herald, Greeting in His Name:—On Monday, May 16, Bish. Lewis Shank and wife, Pre. Jos. Shank and wife, Pre. Perry Shank and wife, all of Broadway, Va., and a number of others from the Valley of Virginia came into our midst. The three brethren filled one appointment on May 17, and on the 18th they left for their homes. We were glad for the visits, but sorry they could not stay longer.

On Saturday, May 21, we had preparatory services, and eleven precious young souls were received into the Church by water baptism, which caused great joy here, and we believe also in heaven.

On Sunday communion was observed. Bish. J. D. Wert officiated. Bro. Henry Keener and wife of Job, W. Va., were with us a few days, during which time he preached three sermons to us, they also attended Sunday school and young people's Bible meeting in the evening.

Among other visitors were Elam Eby and wife of Clearspring, Md., John Eby and wife of Chambersburg, Pa., Sister Daniel Lehman, Sister Kindig and Sister Shireman, all of Millersville, Pa. These meetings were well attended, and we feel that the Lord was with us in the good work. May all our labors redound to His honor and glory, and the salvation of lost souls.

I. W. Eby.

May 25, 1910.

Carstairs, Alta., Can.

Dear Readers of the Herald, Greeting in the name of the Master:—He is blessing us with rich blessings from on high. We feel thankful for all blessings that we enjoy, both temporal and spiritual. On May 1 we held our inquiry meeting, most of the members being present. All expressed peace and desired communion, which was truly encouraging. On May 15 we had communion, and surely the Lord was with us in power and Pentecostal blessings were given to those ready to receive. Nearly all the members took part in showing forth the death of the Lord and may we so continue till He doth come. Trusting in Him for continual grace, and love for one another, let us pray for the wayward and indifferent.

As ever in the work,
Israel R. Shantz.

Windom, Kans.

Today at West Liberty Church, McPherson Co., Kans., the text taken was John 11:27, 28: "The Master is come and calleth for thee." Our minds were invited to think upon the variety of ways in which the Lord would demand obedience to various things. In the great commission He says, "Go ye into all the world and preach the Gospel to every creature," and promises the heathen for an inheritance, if we wish it so, Psalms 2:8. We were invited to think of India and the great need of help for our workers over there at present, and, as given recently in the Gospel Herald, ten cents if given by each one of 30,000 Mennonites would make the large sum of \$3000.00 for the India Workers and we would not miss it. We sang the song, "India's Call" by Bro. Ressler, after which our Bishop, S. C. Miller, urged us all to come prepared next Sunday to give something for India. May we remember the command in I Cor. 16:2, "Every one lay by as God hath prospered him."

R. J. Heatwole.

Wolftrap, Va.

Dear Herald Readers, Greeting:—Among the prospectors at this place in the past few weeks were the brethren, Elmer Shank, Perry Swope, Jacob Heatwole, Martin Burkholder and wife, and David Burkholder and wife, all from Rockingham Co., Virginia. Bro. Earnest Harmon from the same place, has just purchased a farm here recently.

Bro. William Jennings from Concord,

Tenn., and Bro. Gochnauer from Lancaster, Pa., were with us over Sunday, May 22.

Council meeting was held at this place May 6. Communion services will be held May 29, if nothing prevents.

Yours for the Master,
Martha F. Barbe.

May 24, 1910.

Alto, Mich.

Dear Readers, Greeting:—We held our communion in the Bowne church May 22. Bro. J. P. Miller of Elmira, Mich., came to us Saturday evening and stayed till after the services Sunday morning. In the afternoon eleven of the members from Bowne accompanied Bro. Miller to Caledonia to hold communion with the little band of workers at that place. We feel thankful that we were once more permitted to partake of the sacred emblems. May God bless us all is our prayer.

Cor.

Smithville, Ohio

Dear Brethren, Sisters and Friends:—We again feel inclined to ask for space in the columns of the Gospel Herald to inform you of our trip. We found brother Levi and Sister Mary well. My children are all well. We have returned from Elkhart Co., Ind., and we are now with Bro. J. A. Ressler's. Intend to stay in this community some weeks. Our address is Smithville, Ohio, care of J. A. Ressler.

Our trip was somewhat crowded, in order to reach Orrville by the 23rd of this month. There are many interested brethren and sisters from far and near attending the meetings at Orrville, this week. Many thanks for the kind letters which were sent to us from Wolftrap and especially those received from the children lately.

Susan Good.

Norfolk, Va.

Dear Herald Readers, Greeting to all in the worthy name of Him who died for us:—We realize that the Lord is very good to us whereof we are glad. On May 19 Bro. Henry Keener and wife of West Virginia and Sister Brunk of Warwick were with us. We appreciated their visit very much. May the Lord abide with them and bless the good work that they are doing in the mountains of West Virginia, is the prayer of your sister in Christ,

Lizzie Z. Smoker.

Martinscreek, Ohio

On Mar. 15 the following ministers and bishops were with us: David Plank, Jonas Yoder of Logan Co., Ohio, Ben Gerig of Wayne Co., and John Liechty of Stark Co. In forenoon five precious young souls were taken in by baptism and in the afternoon communion services were conducted with a good attendance of the brotherhood and at the close a minister was ordained. Eight brothers were set forth and the lot fell to Calvin

Mast. On May 22 Bro. David Zook of Harvey Co., Kans., delivered two interesting sermons. May the Lord bless the brother on his trip further east.

S. D. Miller.

Pequa Creek, Pa.

(Byerland Congregation)

We are having preaching now every four weeks in the evening. On April 17, John E. Landis preached in the evening. The congregation was small on account of rain. On May 1, D. N. Gish was with us and broke the bread of life to us in the morning. On May 15, in the evening, the Brethren Thomas and Harnish spoke to us of the need of assembling ourselves oft and of being wholly consecrated, and that we should be unspotted from the world and not be unequally yoked together with unbelievers. On next Sunday morning Bro. Garber of Rheems is expected to be with us.

Bro. Abraham Huber of the Byerland Congregation left home last Monday for a visit to friends in Iowa and other points.

Benjamin H. Hess.

Orrville, Ohio

Bro. and Sister S. E. Allgyer from West Liberty, Ohio, were welcome visitors with the Oak Grove Congregation on Sunday, May 15. Bro. Allgyer preached a very interesting sermon for us, also was with us in the evening at our Young People's Meeting and again preached to us. He also took part in the funeral services of Bro. John Musser on Tuesday, May 17.

Cor.

Bainbridge, Pa.

(Good's Congregation)

Greeting to all in the Master's name:—As it has been quite a while since anything has appeared from this place, perhaps a few lines might be of interest to the brethren and sisters. We as a handful of God's creation have abundant reasons to rejoice and "Praise the Lord for his goodness, and his wonderful works to the children of men."

On Saturday, May 7, baptismal services were held, when ten precious souls sealed their vows by baptism, six were baptized in the church and four in the stream nearby. Would to God that these precious souls might be steadfast in the faith and become true laborers in His vineyard. On Sunday following our communion was held, which was a season of refreshing to all who partook of the sacred emblems. We were again reminded of the suffering and death of our Lord. Our Sunday school is getting along nicely. May all the efforts put forth be for the cause of Christ and the ingathering of many precious souls who are still living in this dark cold world of sin.

Wishing you all God's richest blessing,
Sadie Longenecker.

May 19, 1910.

Miscellaneous

GOD'S COVENANT CARE

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
Carried my Lord on their crest;
When I dwell on the days of my wilderness
march,
I can lean on His love for the rest.

He emptied my hands of their treasured
store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of His breath hath healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that He sought was trusting in
Him,
And nothing on earth beside.

He guided my paths that I could not see,
By ways that I had not known,
The crooked was straight and the rough
made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering cloud by day.

And if to warfare He calls me forth
He buckles my armor on;
He greets me with smiles and a word of
cheer,
For battles His sword hath won;
He wipes my brow as I droop and faint,
He blesses my hands to toil;
Faithful is He, as He washes my feet,
From the trace of earthly toil.

There is light for me on the trackless wild,
As the wonders of old I trace
When the God of the whole earth went be-
fore

To search me a resting place.
Has He changed for me? Nay, He changes
not:
He will bring me by some new way
Through fire and flood, and each crafty foe,
As safely as yesterday.

And never a watch on the dreariest halt,
But some promise of love endears;
I read from the past, that my future shall be
Far better than all my fears.
Like the golden pot of wilderness bread,
Laid up with the blossoming rod,
All safe in the ark, with the law of my
Lord,
Is the covenant care of my God.—Sel.

"HAVE TO DO" OR "WANT TO DO"

By Levi Blanch.

For the Gospel Herald.

A woman once said to a minister, "If it were not for a few things I would have to do, I would unite with the church." When asked what those things were, she named footwashing, plainness in attire, devotional covering, and the abstinence from worldly amusements. She was told by the minister that coming to Christ would have to take place first, then the "have to do" would not trouble her any more. The woman was astonished and concluded to come. She was further

told that if she would repent, come to Christ, unite with the church, the "have to do" would all disappear and the "want to do" would make its appearance. She would then love plain attire. Devotional covering, and footwashing, would then be a pleasure to her, and the worldly amusements she would no more love but hate.

Brother, sister, is there anything along the line of church work that you have to do in order that you may hold your membership? If so, get rid of the "have to do." Search the Word, become prayerful, learn to love God and His Word, and you can be assured that the "have to do" will take its flight and the "want to do" will appear. When Sunday comes, you want to go to Sunday school and church. When communion time comes, you want to partake of the table of the Lord. When a collection is held, you want to give. If there is any sick, you want to visit them whether you can or not. Prayer becomes a pleasure to you, not because you have to, but because you want to. And the same is true with all that we are commanded to do. Dear reader, should we not be glad that God has left on record so many things for us to do, if we love Him, and how willing we should be to do them because they are given by our kind heavenly Father who does not compel any one to do His will, but promises eternal life to all who do His will. Will we be among those who freely and unhesitatingly obey Him without being asked the second time?

Johnstown, Pa.

THE BLESSINGS OF OBEDIENCE

By Erna Richards.

For the Gospel Herald.

Obedience is the secret of happiness.

Obedience is the secret of salvation.

We cannot be God's children unless we obey His Word. Christ says, "He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." When Christ was asked how he could manifest Himself to His disciples and not to the world, he answered and said: "If a man love me he will keep my words (that is to obey Him), my Father will love him and we will come unto him and make our abode with him."

Is there a blessing connected with this simple obedience to God's Word? Yes, certainly. First, an association with God, and at last actually living with Him. That blessings always follow obedience to God we will prove by examining the lives of some of the men pictured in the Word of God.

Because the "Character of Elijah" is the subject for tonight, we will notice him first. Let us examine some of the things that he did, that were evidently very trying and testing in their nature.

First we find him, at the command of God, warning a king of his wickedness. Next we see him following the same Commander, facing a throng of deceived people and over four hundred false prophets, still obeying God at the risk of his own life, and yet, again he warns the wicked king and foretells his destiny, and thus we find him all through his life of trials and seclusions always serving God. Was there not a blessing at the end? Yes. He was not only cared for by the ravens at Cherith and by the widow in Zarephath, but all through his earthly career, and the excellence of his departure from this world far counterbalances all his trials and hardships he endured on earth. He was carried off in a flaming heavenly chariot without death and the last we see of him is in consultation with Moses and our divine Master on the Mount of Transfiguration.

Now let us notice Paul. First we see him as a wicked man, consenting to Stephen's death, and then we see him again still a wicked, zealous, deceived man on his way to Damascus to persecute the Christians. But God plays a part in this journey. Saul is smitten to the earth, when he sees the face of Christ and hears him speak these words "Saul, Saul, why persecutest thou me?" Saul answers in a very reasonable way, "What wilt thou have me to do, Lord?" Jesus says: "Arise, go into the city and it will be told thee what to do." Did Paul go? Certainly. Would there have been a blessing for him if he had answered, "I will not go Lord." Certainly not. If Paul would have listened to God's commands and answered them like we do now, as: "I cannot go" or "I haven't time" or "what will people think," he certainly would never have been the author of all those beautiful inspired writings of his that we find in the Bible.

We find that Paul obeyed God afterward, regardless of what men thought; regardless of persecutions. Was there a blessing connected with all this? Let Paul answer for himself. When death drew near and he wrote his last letter to his son Timothy he said: "I am now ready to be offered: and the time of my departure is at hand. I have fought a good fight, I have finished my course"—the course that God had placed before him to follow—"I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day." Do we suppose that Paul looked back with regrets for all the persecutions he had suffered? No he did not. But he did look forward into the future and there saw the blessings that he would enjoy for his faithfulness to his Creator.

Last, but by no means least, we will notice God's own Son. Do you then suppose that He was not tempted to be proud of His many wonderful works? Do you suppose that He was not tempted to give up His mission in this world to gain riches, honor, and to use His great power for His own benefit? Ah!

Yes. We believe that the devil tempted Him with all the powers of hell. Put yourself in His place for a moment when He was a man on this earth. Could you have borne what Christ did? I think we would all have been unequal to the task. When He was groaning in the Garden and praying that God might spare Him that awful suffering, notice His submissive words: "Not my will but Thine be done." He remained obedient to the very end and removed that awful curse from you and me, and we go free if we accept His shed blood, if we allow ourselves to be cleansed, if we obey His commands.

If Christ has done so much for us, how can we be so ignorant—how can we be so foolish—how can we be so depraved as not to obey the Christ who of His own will took our sins upon Himself, and now is so full of love toward us as to stand at the right hand of God and intercede for our souls? His way has been trod before us and has been proved a high-way of happiness and holiness. Those who travel it, never look back with regrets when they reach their journey's end. None regret the good they have done for Christ. Christ says: "My yoke is easy and my burden is light" and "I will not allow you to be tempted above that which ye are able to bear." Give Christ a place in your heart, and He will live a life for you that is worth living, and not until then will you know what life is, for "he that hath the Son hath life, but he that hath not the Son hath not seen life."

Tuleta, Tex.

WHAT WILL WE ANSWER?

By Blanche E. Yoder.

For the Gospel Herald.

In order that we may answer to the call of God, we must meet certain conditions. First, we must be adopted into the family of God. Second, we must give ourselves into the hands of the Lord, and say, "Lord here am I." Before we make a full surrender, God cannot use us in His service.

We must give an account of our stewardship here, and we want to get the thought that all who have named the name of Christ should be convinced of the fact that God has chosen them out of the world for some purpose. I like the thought a minister once gave. He said, "In every person I see a purpose," that is, that God has created us for some special work to do.

Christian friends are we doing it? Have we been true to our convictions? Have we come to the place where God has us in His hands, and is making out of us vessels of honor, fit for the Master's use?

What shall we answer when we come before that great white throne, and God will say to us, What have you been doing for lost humanity? Have you been giving of your means to help the poor?

Certainly we have not, judging from the way our missionaries are telling of the needs in India.

Brethren and sisters, will God take another worker to his reward before our eyes will be opened? We wouldn't know what must take place to awaken us. How can we pray to God for Him to bless the missionaries in the heathen lands, when we heed not the call and help bear the burdens? Our prayers certainly cannot be answered. We must do our part. In our Sabbath school lesson today we were taught that "he that is not with me is against me; and he that gathereth not with me scattereth abroad," Matt. 12:30.

We need not do a great or small sin to be lost. If we only sit down and do nothing, and do not accept the mercies of salvation, we will be lost. It seems to me that more sins of omission are committed among the professed children of God, than sins of commission.

We thank God for the gift of His dear Son, that we need not have a great experience to come to Jesus, but He says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Young Christian friend, whoever you may be, in whatever work you are engaged, we urge you to stand firm for Jesus, and watch and pray continually. Have you ever experienced a close communion with God? When you are alone and you may be discouraged, enter into your closet and there tell God your wants, and He will supply them according to His great love and mercy.

Let us so live that we may not be ashamed of Jesus when He comes, and also that He will not be ashamed of us to own us as His children, were He to come at any moment.

This thought we leave with you, Are you gathering, or are you scattering abroad? May we rise and see what God really demands of us, is our prayer.

Wellman, Iowa.

HOW TO BE HAPPY

By Rebecca C. Burkholder.

For the Gospel Herald.

If we want to be happy in this world, and in the world to come, we must "seek first the kingdom of God and His righteousness." All we do, we should do to the glory of God.

There is only one way to be happy, and that is, serve the Lord in all things and at all times. We have crosses to bear, but the Lord will not put more on us, than we are able to bear. We have many trials and temptations. Why? Because we are trying to serve two masters. In I John 2:15 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love the Father is not in him." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is

love."—I Jno. 4:7, 8. Love is a good feeling one towards another, and that is what causes happiness. Wherever we are, we should have pure love dwelling in our hearts, we should let our light shine out for good, "have our speech seasoned with sound doctrine," so everybody could hear that we mean what we say. We should flee from idle talk. We should walk, and talk as we are commanded in the Word of God, and live soberly, righteously, and godly in this present world. If those who have professed to live for God would live by the Word of God and forsake all worldly lusts, it would cause the sinner to stop and think. We frequently hear these words from the non-professors, "Well, he is a professor of religion, he does that, and if he can do it, there is no harm for me to do it." My Christian professor, our light is dim if we do not live up to our vows, which we have made before God and men. Are we not denying our own words? Let us live a more honest "peculiar" life in days to come, than we have in days that are past and gone. Let us be "zealous workers" so we may draw the sinners' attention to the Word of God, that they may see that there is something in living a Christian life, that they may follow the footsteps of our dear Lord and Savior Jesus Christ who bled and died to redeem us from all iniquity.

Oh, could each one from this day live to serve the Lord in true holiness, what a change there would be. And then, when the Lord would come in the air, we could all go up to heaven with Him to His Father's house which He has gone to prepare, for all who will love and serve Him. My Christian friends, we all (or most of us) know what pain there is when loved ones leave to go on a journey to a far distant land, and we also know what joy it brings when they return again to us in love. Stop and think for one moment what joy it would be to our heavenly Father, and His angels if we would only live obedient to His commandments, so He could call us when our work is done, to His eternal home in glory, where there is joy, peace, love, and happiness forever and ever.

Harrisonburg, Va.

"TAKE THESE THINGS HENCE"

As Christ twice cleansed the temple, and as the reformers of the sixteenth century purged the doctrine and worship of the Church, so now the professing Church should be called upon with trumpet tones to put away her accumulating abominations, and bring in the original Apostolic doctrines and practices. Let us mark some of them.

Men of the Pulpit: put away your secular, political and sensational preaching, and preach the Word, giving due prominence to the blessed hope of the coming of the Lord, and quit trying to run the world.

Put away your literary, polished, man-pleasing pulpit essaying and destructive

criticism, and preach the Gospel as the Apostles did with the Holy Ghost sent down from on high.

Put away your novel reading for Bible reading, and quit your rehash of fiction in the pulpit; be what your vocation calls for, Gospel specialists, beseeching sinners to be reconciled to God.

Put away your vain artistic musical performances, designed for entertainment rather than for worship, and let all the people praise God with heart and voice.

Put away crude, amateur liturgies, which are poor imitations of ritualism, and bring in simplicity and spirituality of worship, with reading and pulpit exposition, like that of Ezra on the pulpit of wood.

Put away your costly and proud architectural piles that exclude the poor whom Christ chose, and bring you into bondage to the rich. Build plain, neat and convenient houses of worship.

Study your Bibles, walk closely with God and seek to please God rather than men. God wants holy men rather than brainy men.—E. P. Marvin.

LOVE XII

By Jacob Eby.

For the Gospel Herald.

Pharaoh would not let Israel go until in the last plague all the first-born of Egypt were slain, so there was not a house of the Egyptians in which there was not a dead one. And all Israel killed the lamb and sprinkled the blood on the two side posts and on the upper door post of their doors, for a sign, and there was not a dead one found in all Israel. Israel had a work to do, but they believed and loved God and did all they were bidden to do. Now Pharaoh calls for Moses by night and said: "Rise up and get you, forth from among my people and go serve the Lord as ye have said." They were to take their flocks and all they had. And Pharaoh asked Moses to bless him also. Now the children of Israel were about six hundred thousand men, besides women and children. What a vast number out of the seventy that moved into Egypt. They had served the Egyptians four hundred and thirty years. Here God fulfilled His promises. They were to serve the Egyptians about four hundred years and be brought out by a great deliverance. God is a merciful God and also a just God. He will deal with His people as they have deserved. And here we can learn also that no one can thwart the purposes of God. He will always take care of His people, the obedient. And the Lord led the Israelites by day in a pillar of cloud and by night in a pillar of fire; to give them light by day and night. O, how God takes care of His people and what a wonderful love He has for His people. Now Pharaoh was told that the children of Israel had fled, as he made haste, and followed them

and overtook them encamping by the sea. Now a great fear fell upon the Israelites. But what did God do? His love was too great to have them destroyed. And Moses saith unto the people, "Fear ye not; stand still and see the salvation of the Lord which he will shew you today. For the Egyptians whom ye have seen today, ye shall see no more forever. The Lord shall fight for you and ye shall hold your peace."

(To be continued.)

DOLLARS AND SENSE

Under this caption the Ohio Department of Agriculture, in an official Bulletin gives the following facts which deserve the attention of all thinking men.

Nearly one million dollars a day for war purposes in the United States Army, Navy, Pensions. State militia not included.

Average cost of army soldier per year, \$1,800.

The cost is increasing. In 1907 the government expended 58½% of its total expense for war purposes.

A leading Republican Columbus newspaper calls attention to the fact that 67½% of all government expenditures now go for war purposes.

This means two dollars out of every three for war and one dollar out of three for roads, rivers, harbors, canals, agriculture, education, salaries and all other expenses of conducting the government.

One for government. Two for war.

One horse pulls the government log wagon.

Two horses haul the red tape and brass button sulky.

Here is the United State Copper Cent expense account:

For Agriculture, 1.8%.

For Education, 3%.

For War, 67½%.

For Feed, \$1.

For Fight, \$37.

For Brains, \$1.

For Bullets, \$22.

To encourage production, \$1.

To encourage idleness, \$37.

For culture and education, \$1.

For shot gun business in time of peace, \$22.

More cannon but less live stock than ten years ago.

More soldiers but less wheat and corn than ten years ago.

More powder and ball today than ten years ago, but

Less meat and bread to feed the millions.

Food supply decreasing. Army increasing.

Fertile soil becomes barren. Battle ships multiplied.

Fort's erected. Experiment Stations neglected.

Agriculture and education in overalls and gingham go on foot, while war in broadcloth boards the Pullman.

Many Dollars.

No Sense.

VIRGINIA CONFERENCE

The semi-annual Conference of Virginia met at the Warwick River Church in Warwick Co., Va., May 13, 1910.

Conference opened at 9 o'clock by singing hymn No. 377. In the absence of the secretary, S. M. Burkholder was elected secretary pro tem. Bishop A. P. Heatwole read the first chapter of Philippians, which was followed by silent prayer.

The Moderator then read the rules of Conference.

Bish. L. J. Heatwole spoke in part as follows:

We greet you all in the name of our Lord and Master who hath wrought justification, sanctification and redemption through which we are enabled to take a hopeful view of life. When we meet in a conference capacity, we are always gladdened in our hearts for the association it brings unto us. We then have time to ponder over the deliberations of the past conferences and rejoice in the advent of the future conferences. In all the history of our conference for 75 years there has not been one held outside of the valley of Virginia.

The demand for earnest work is increasing rapidly, and it is for this conference to meet the conditions the work brings upon us. The conference has a right to commend rules for the regulation of the Church. Each measure presented should be considered in a righteous and godly spirit. I feel to give part of the time allotted to me to others.—We have held our council meetings and also made a general visit, in which nearly all of our members were seen, and the results were gratifying and encouraging. Meetings have been held with good results along the border lines. Seventy two members were received by baptism, five by confession, fifteen moved in, making a gain of 92. Loss by death, seven; withdrawn, six; moved out, ten; total loss, 23. Net gain, 69. Present membership, 581, and 12 applicants at present.

Bish. A. P. Heatwole then spoke in part as follows:

We can also say we are glad that we have been spared to this conference season. We can see how gracious God has been to us. Our desire is to talk in a way that we may all be encouraged and built up. We desire that God's presence and Spirit should be with us. I have been thinking of the great calling Christ gave the shores of Galilee, and called some of to His disciples. When He appeared on the fishermen to become fishers of men, how willing they were to follow Him. When He met His disciples on the ship and told them where to cast the net, they were ready to follow His directions and they had a wonderful catch by being obedient. Christ taught the disciples whom He called to do the work of apostles. As He called the disciples He calls us. Have we been willing to follow Him courageously and fearlessly, or have we been trembling with fear on account of the trials, difficulties and dangers which threaten us? Many people do not like to hear sound doctrine, but we should not fear to present the truth, which will make us free. When Peter trusted in his own strength, he did not know himself. Though he promised to defend his Master in the trying hour, he failed. The Lord knew what would happen and when He cast His eye on him it caused him to weep bitterly. His experience did him good. The Lord accepted him again. I fear we sometimes go fishing, and catch nothing because we go in our own strength and the Lord is not with us. Let us cast the net as the Lord directs and we will be successful. Christ after His resurrection prepared a meal for His disciples and told them to come and

dine. He has also prepared a meal for us and calls us to come and dine. Peter denied his Lord three times and again confessed Him three times. Then the Lord told him to feed His sheep, and lambs. If we have the love for Christ Peter had, nothing will be too hard for us to do for His sake.—Our council meetings have been held. Peace and a desire to commune was unanimously expressed.

Bish. Lewis Shank said:

We are glad for the Word our heavenly Father has given us through which we may be enabled to express a oneness in our Lord. There is a scripture now comes to my mind, "No man that warreth entangleth himself with the affairs of this world." This scripture is applicable to all and more especially to those who are ministers and leaders in the church. No one can go fast when he is entangled either temporally or spiritually. We should not suffer the things of the world to entangle us and cause us to come short of our duty. Let nothing cause us to neglect the things which will please our heavenly Father. We notice in the fishermen of Galilee a readiness to follow Christ. Sometimes much is lost to us by not being ready to follow where He would have us go. We all need each other's prayers. Let us not forget one another at the throne of grace.—In our council meetings peace and a desire to commune has been fully expressed.

Bish. Jos. Wert then spoke:

Greeting of love to all. With the Psalmist we can say, "The Lord has done great things for us, whereof we are glad." We have great reason to be glad that we can again meet in conference. Hope God will give grace for the occasion. We should be workers together with Him. The people in the different epochs of the world oftentimes forgot God and wandered far away from Him, but He was always ready to receive them when they returned. Since our request has been granted to have conference here, and have the brethren and sisters with us, we have been pleased to think of the time when we could behold the faces of many and become workers together. We then ascribe all to the goodness of God who will bless our efforts for the good of the Church. We are glad to know that, when we fail, God is willing to forgive. We feel that it is the love of Christ that constrained you to come into our midst to hold this conference. Then let us be workers together and labor to bring about the oneness which has been spoken of by the brethren. Let us all have the same mind, that is the mind of Christ. When we are called to go where there are only a few members, let us not hesitate to go. Let us work together with Christ the Head. When we are called to go through the deep waters He will be with us. Let us be willing to make the sacrifices necessary to do the Lord's work. Satan works in different ways and forms, in different places. Let us stand on the true foundation which can not be moved. All should labor in their respective spheres. Much spurious and wrong doctrine has been brought to bear on the minds of the people. Special effort is needed to meet and refute such doctrine with the Word.—Our council meetings were held. Peace and a desire to commune were expressed. Two have been received into the church by baptism. Twenty-one moved in. Lost one, by death. We have a membership of 63 with 11 applicants.

Bish. George R. Brunk spoke in part as follows:

I am glad to meet with all that are here. Nothing gives me more pleasure than being in assemblies whose object is to labor for the Lord. I am glad for the hearty welcome that we have received from the Church here. We want to increase in quantity, and not lose in quality. The command to go into all the world and preach the

Gospel to every creature is good, but we are also bidden to "teach them to observe all things which I have commanded you," which is just as good, but not near so much spoken of. At present there is much talk of the uniting of all different creeds into one body. I fear this will bring about direful results. "He that doeth the will of my father the same is my brother," etc. "Take heed unto thyself and to the doctrine." Two things are necessary. Along with the spreading of the work, let us teach all things. The simplicity of the Gospel should be held up especially. We should do all we can for unity, but should be careful not to give up the teaching of the Gospel of Christ, nor any of the teachings of the Bible. It is not charity to give up the doctrine of God, to compromise with the devil. It is necessary to be right with God in the heart. We may measure up with the teaching of the Bible in appearance and in our hearts be far from God. We can easily "have a form of godliness, and deny the power thereof." Job was a perfect man. He lived up to the light he had, having good motives, and his face toward God but yet he had not fully learned the weakness of man or the greatness of God. He thought too much of himself. May God help us along these lines. Take heed to thyself. God has given us the gifts and requires of us to exercise the gifts given us. Three things are especially needful, humility, unselfishness, and zeal. If we have these things we can please God.—Our council meetings were held. Peace and a desire to commune were expressed with one exception.

Hymn No. 365 was then sung after which the ministers and deacons spoke in turn.

Bro. Henry Keener stated that the work in West Virginia is progressing slowly. Twelve members were added to the Church last year. He said, Brother Smith sends greeting of love and good will to this conference.

Bro. Gabriel Brunk reported the work in Halifax county as progressing nicely. They now have 50 members. He said the brethren Horst and Coffman sent greeting of love to this conference.

Some other thoughts presented were:

The Gospel is for all the world, not only for Mennonite children.

If we would have been able to hold our children, we would have great numbers in the Church today that we have not.

The power of the Church lies in unity with God.

We feel not far from home among the brotherhood here.

We want to be at home here. We want to be at home over yonder.

We should hold up the whole Gospel if ever we are with those who only accept part or none of it.

The Gospel we uphold and work for should make us the hardest working Church on the face of the earth.

We should not be strangers here. We should reach out and let ourselves be known. I do not think any of us are fully satisfied here, but we shall be satisfied when we awake in His likeness.

We should thank God for the great privilege of preaching the Gospel of peace.

After five bishops, thirteen ministers, and nine deacons had spoken, conference adjourned with silent prayer and singing hymn No. 357.

Friday Afternoon Session

The afternoon session opened at 1:30 P. M. with singing Hymn No. 200, followed by reading a part of the eighth chapter of Romans, by Bish. L. J. Heatwole, and silent prayer. The moderator then declared conference ready for business.

A. D. Wenger and Daniel Shank were appointed a committee on resolutions.

The bishops were accorded the privilege

of presenting any business they had for conference.

Bish. A. P. Heatwole presented a petition from the church of Concord, Tenn. asking to be admitted into the Virginia Conference.

Resolved, that we welcome the little flock of members at Concord, Tenn., into our conference, providing that a majority of two thirds of the members are in favor of it, and they are willing to comply with the regulations of this conference.

Question 1. To what extent can our members consistently hold worldly offices?

In the light of the scripture, Rom. 13:4, "He is the minister of God to thee for good," compared with the scripture, "My kingdom is not of this world," John 18:36.

Resolved, that we cannot serve in any office where duties cannot be discharged without violating some form of Gospel principles, such as administering the oath, using force, or being unequally yoked together with unbelievers, etc.

Question 2. Is it in full accord with Gospel teaching, and consistent with the rules and regulations of the Church, for such of its members who are really the Lord's poor, to become inmates of the county alms-house?

Resolved, that while there might be exceptions, yet in general we strongly recommend that the Church provide for her own poor.

Conference then adjourned with silent prayer and singing hymn No. 241.

Saturday Morning Session

Conference opened Saturday morning at 8:30 A. M. with singing hymn No. 76, followed by the reading of part of the third chapter of Colossians by Lewis Shank and silent prayer. The Moderator declared conference ready for business.

Bish. L. J. Heatwole asked the privilege to ordain one or two ministers in the middle district.

The request was granted.

Bish. Jos. Wert asked that Bish. Geo. R. Brunk be accepted by the Virginia conference as a bishop and member of conference, and placed in charge of the Warwick River congregation.

The request was granted.

Question 3. What is the mind of this conference in regard to the religious observance of Christmas, Good Friday, and Ascension Day?

Resolved, that it is the mind of this conference to observe Christmas, Good Friday, and Ascension Day, by holding divine service, but not to make it obligatory.

Question 4. What is the sentiment of this conference in regard to an annual Sunday school conference for this conference District?

Resolved, that this conference favors the holding of local Sunday school conference and gives permission to hold such conferences in connection with the regular Church conference when desired by the local district in which the Church conference is held.

Question 5. Would it not be well to have our conference minutes printed in pamphlet form suitable for general distribution in the brotherhood?

Resolved, that the minutes of the Virginia Conference from the date of 1835 to the present date be put in pamphlet form for general distribution among the brotherhood, and that a committee be appointed to attend to the publication of the same.

Question 6. As there are now more bishop districts in the Virginia conference, should not the Warwick River congregation and the Norfolk congregation each be entitled to a representative in the committee on arrangements?

Resolved, that they should.

The term of the Conference officers, etc., having expired, the following were elected

to serve for the next two years:

C. Good, Moderator of Conference.

C. H. Brunk, Secretary.

Arranging committee

Daniel Shank, Warwick River Congregation.

A. D. Wenger, Norfolk congregation.

Erasmus C. Shank, Upper District.

A. B. Burkholder, Middle District.

Jos. W. Geil, Lower District.

P. S. Hartman was elected member of the General Board of Missions and Charities.

L. J. Heatwole, C. Good and C. H. Brunk were elected a committee to arrange for and have printed, conference minutes, as provided for under question five of this conference.

The place of meeting for the Fall conference will be at Zion Church, Lower District, on October 14 and 15, 1910.

The minutes of the present conference being read and approved, Conference adjourned with prayer, song and the benediction.

S. M. Burkholder, Sec. pro tem.

The following members of Conference were in attendance.

Bishops

Joseph Wert, Fentress, Va.

A. P. Heatwole, Waynesboro, Va.

L. J. Heatwole, Dale Enterprise, Va.

Lewis Shank, Broadway, Va.

Geo. R. Brunk, Denbigh, Va.

Ministers

A. D. Wenger, Fentress, Va.

E. C. Shank, Waynesboro, Va.

A. B. Burkholder, Harrisonburg, Va.

Jos. W. Geil, Broadway, Va.

H. B. Keener, Job, W. Va.

S. H. Rhodes, Harrisonburg, Va.

Jos. W. Coffman, Dayton, Va.

Perry E. Shank, Broadway, Va.

Gabriel Brunk, Wolftrap, Va.

Jos. Shank, Broadway, Va.

I. D. Hartzler, Denbigh, Va.

Daniel Shank, Denbigh, Va.

C. Good, Harrisonburg, Va.

Jacob Hahn, Mohea, Va.

Deacons

Henry Blosser, Harrisonburg, Va.

Isaac Eby, Fentress, Va.

G. W. Henderson, Sharanda, Va.

T. J. Wenger, Fentress, Va.

Elias Brunk, Harrisonburg, Va.

Christian Ebersole, Riverton, Va.

Jacob W. Showalter, Harrisonburg, Va.

S. M. Burkholder, Dale Enterprise, Va.

A. P. Shank, Mohea, Va.

SUNDAY SCHOOL MEETING

The seventh annual Sunday school meeting of the churches of eastern Lancaster Co., Pa., was held at Hershey's church, May 18, 1910.

Organization: Mod., John W. Weaver; Sec., Samuel M. Lefever; Chors., Elwood Hershey, Aaron Groff.

Devotional exercises conducted by John Landis.

Address of welcome by Amos H. Hershey.

The following topics were discussed: Sacredness of Sunday school work. Bish. Isaac Eby.

The Influence of a Sunday school in a community. Ira Hershey.

What constitutes good singing in the Sunday school? Amos Charles.

What can I do? J. S. Musselman.

Christ our example as a teacher. Frank R. Leaman.

Evils arising from not attending Sunday school.

A number of voluntary short talks by workers on "What impressed me most at this meeting."

A few of the many good thoughts:

The officers and teachers should feel the importance and sacredness of their work.

Earnest prayer is a great help to detect little foxes.

Good singing is the outpouring of an earnest heart.

If we abide in the Vine we will bear fruit characteristic of Him.

I can be ready when He comes.

We are standing, facing the influence of our lives.

Christ had love in His heart for men.

Those not attending Sunday school are influenced toward evil by those things that gratify only selfish pleasure.

Secretary.

Married

Garber—King.—On May the 15, 1910, at the home of the groom by David Garber, Bro. A. M. Garber and Sister Anna L. King both of La Junta, Colo., were united in marriage. May their united efforts add much strength to the upbuilding of Zion, having Christ as the Head of their home. "A threefold cord is not quickly broken."

Weaver—Frey.—On April 5, 1910, Bro. David Weaver of Castor, Alta., and Sister Angeline Frey of Carstairs, Alta., were joined in matrimony at the home of the bride's parents, Bro. and Sister Daniel Frey by Israel R. Shantz.

Obituary

Troyer.—On May 5, near Constantine, Mich., of paralysis, Seth Troyer, aged 74 y. 6 m. 1 d. On Mar. 27, 1856 he was married to Elizabeth Kenagy. To this union were born six children, one died in infancy. His wife preceded him in death a little over two years. He leaves to mourn his departure 3 sons, two daughters, 2 brothers, one sister, and a number of grandchildren. Funeral services by D. J. Johns and D. D. Troyer.

Musser.—John D. Musser was born Mar. 28, 1848; died May 14, 1910; aged 62 y. 1 m. 16 d. He leaves to mourn his departure a wife, nine children, four sons, five daughters and eight grandchildren; one son has preceded him to the great beyond; besides there are four brothers, three sisters and a host of other relatives and friends to mourn their loss.

Leaman.—May Elizabeth, daughter of Elmer and Nettie Leaman was born in Leacock Twp., Lancaster Co., Pa., May 14, 1904; died in the village of Ronks, May 20, 1910; aged 6 y. 6 d. She had been sick about five weeks. She did not murmur nor complain, but we believe had a desire to depart and be with Christ. She leaves father, mother, one brother, and two sisters. We need not mourn as those who have no hope because we believe she is now sweetly resting in the haven of rest. (Luke 18:16; Matt. 18:3). Funeral on the 22nd. Services were conducted at the home by Bro. Brackbill speaking from II Sam. 12:22, 23, at Paradise Church by Bro. Senger from Psalms 39:5, where a large concourse of people met to pay the last tribute of respect. Interment in cemetery adjoining.

Weaver.—Margaret Weaver was born in Lancaster Co., Pa., Mar. 27, 1828; died in Augusta Co., Va., May 9, 1910; aged 82 y. 1 m. 12 d. Her illness was due to old age. She had been in failing health for several years, but was able to be up, until

about two months before her death, when she was confined to her bed, and needed constant waiting on. She was very patient, but longed for the time to come when she could leave this earthly tabernacle and go to the home prepared for all those who love the appearing of Jesus. Her maiden name was Eaby. She was twice married, and was the mother of four children, and grandmother of nineteen grandchildren and eleven great-grandchildren. There are also a number of step-children and grandchildren with a large circle of other relatives. She was the oldest member of the Springdale congregation, and always filled her place when able. A large crowd gathered to pay the last tribute of respect to one that had been with us a long time. Funeral services at Springdale conducted by the brethren E. C. Shank and A. P. Heatwole. Text, Psalms 116:15.

Frey.—Sister Elizabeth Frey, widow of Christian Frey who died 40 years ago, was born in Wayne Co., Ohio Jan. 22, 1836; died in Fulton Co., Ohio, Mar. 2, 1910, at the age of 74 y. 1 m. 10 d. She was an only child. Her father fell dead from a load of hay when she was but several months old. Cause of her death, apoplexy, of which she suffered two weeks.

Latshaw.—Pre. John, was born in East Pikeland township, Chester Co., Pa., on Nov. 2, 1827; died May 3, 1910; aged 82 y. 6 m. 1 d. He was married to Sarah Stauffer on Nov. 21, 1850. Unto them were born ten children. Eight are still living, besides a number of grandchildren, relatives and friends are left to mourn his departure. His sickness is unknown, as he was found dead in bed in the morning, by his daughter. He and his wife were united with the Mennonite Church in their younger years. Sister Latshaw preceded her husband on July 3, 1897. On Dec. 26, 1864, Bro. Latshaw was called to the office of Deacon in which office he served for a number of years until June 9, 1887 he was called to the office of preacher. During his long life he taught us many good things by word and example. In his later years he often spoke of his departure, telling us to be ready to meet those gone before, as we believe he was. The last night he retired and just fell asleep apparently without a struggle. His funeral was held May 7 in the Vincent Mennonite Meeting House. The sermon was preached by Bishop Jacob N. Brubacher to a full house from the text, Job. 5:26, which was selected by the family.

Yoder.—Aaron J. Yoder was born May 9, 1833 and died May 12, 1910; aged 77 y. 3 d. He was born in Berlin Township, Holmes Co., Ohio and resided all his life on the same farm where he was born. Aaron was the oldest of four children born to Jacob M. and Magdalena Yoder. His two sisters, Barbara and Catherine and one Brother, Henry, preceded him to the spirit world. In his youth he united with the Amish Mennonite church of which he was a faithful member until death. On Jan. 17, 1866 he was united in marriage to Catherine Heider, nee Rohrer. To this union were born three sons and four daughters, namely, Salome, Amanda, Jacob and Frederick, who reside in Berlin Township; Jemima Domer of Sterling, Wayne Co., O.; Savilla Domer of Baltic, Ohio; John A. Yoder of New Paris, Ind.; one stepdaughter, Lydia Wames, (nee Heider) of Mt. Hope, Ohio. He was afflicted for more than three years with cerebral softening, but he bore it all patiently, trusting in Jesus as his personal Savior. Three days before he died he fell asleep, only to awaken

(Continued on next page)

Items and Comments

Congress has decided to raise the sunken Maine in Havana harbor, and the work will soon begin.

It is now estimated that the navy of the United States ranks second among the world's navies, that of Germany being third.

The new Socialist Mayor of Milwaukee has made a commendable start. He employs experts and business men and ignores the politicians.

A rebellion of a portion of the Bulgarians against the Turkish authorities has resulted in the burning of many Bulgarian towns and the slaughter of many rebels by the Turkish troops.

The Railroad Commission has ordered a reduction in Pullman rates from Chicago to the Pacific Coast. The company will appeal to the courts on the ground that it is beyond the jurisdiction of the Commission.

The Maharaja of Patiala, India, has served emphatic notice through his State that no boy or girl below the age of eighteen may use any intoxicant or tobacco, under pain of fifteen days' imprisonment and a heavy fine. Those selling are equally punished.

It is stated that Peru has accepted the joint proposal of the United States, Argentina and Brazil to submit to arbitration its boundary dispute with Ecuador, and there is now every likelihood that a ruinously costly and destructive war will be averted.

Records compiled by the Pennsylvania Railroad system show that in 1908 and 1909 only one passenger was killed of 299,762,658 passengers carried over twenty-four thousand miles of track. In the two years three hundred and seventy passengers were killed in train wrecks.

Measured by figures contained in the Government Crop Reporter, there has been an appreciable decline in living costs in some directions. On May 1, 1910, the average prices of wheat, potatoes, barley, rye and corn in the United States were all below those of a month and a year before. For other products, such as butter, eggs and chickens, where prices have not reacted, they have either remained stationary or gone up in only a moderate degree.

A recent dispatch from Washington says: "The Chinese Government by imperial rescript has abolished slavery throughout the empire, and has prohibited henceforth the purchase and sale of human beings under any pretext. The reform, however, is not altogether complete, as by the rescript certain forms of slavery will still be tolerated. In a report made to the State Department it is said that the retainers of Manchu Princes are not emancipated, but it is forbidden to call them slaves. They have long enjoyed educational and other privileges, although still bound to their hereditary masters.

A young burglar who committed murder during a burglary in Springfield, told the police that he kept on in crime because after his first burglary he was fascinated by the notoriety attached to the crime and found such great enjoyment in reading the newspaper accounts of it. This pleasure attended the reading of the accounts of all his other burglaries. The young man's confession suggests the question whether the

publicity given to crime is not very injurious. When we publish in the paper the story of how robbers chloroformed two families and escaped with hundreds of dollars' worth of jewelry, are we not throwing dangerous suggestion into the minds of a good many young men.—Christian Work and Evangelist.

(Continued from preceding page)

in the other world. He leaves wife, seven children, one stepdaughter, twenty-two grandchildren and a host of relatives and friends to mourn his departure. Yet we mourn not as those having no hope, for he was waiting and longing for the time to cross over on the other side. Funeral services were conducted at the Bunker Hill Church by S. H. Miller and A. W. Hersherberger in English and M. A. Mast in German from Eccl. 12, after which he was buried in the family cemetery.

CHRISTIAN MONITOR

Subscription Offer

In the second annual report of the Mennonite Publishing House, printed last week, the General Manager calls attention to the fact that the **Christian Monitor** is not yet self-sustaining and that a decided increase in its circulation is necessary to bring it up to this point. We believe that there are yet many homes in which it would be welcomed if once the inmates became familiar with its nature and contents. In order to introduce it more extensively we are making the following offer:

We will send the **Christian Monitor** the rest of this year and all of next, until December, 1911, to new subscribers, for the regular price of \$1.00. A subscription of a year and a half for the price of one year. While they last we will send a few of the back numbers to every one taking advantage of this offer. It will be to your advantage to subscribe immediately, thus securing the eighteen months' subscription.

Following are a few of the contents of the July issue: It will contain a discussion by a number of practical Sunday school workers on the following question: "Are the Church at large and the individual Sunday school deriving the best results from our Sunday school meetings as conducted at present? If not, How can they be improved?" The first of a series of illustrated articles on "England, the Lake District and Wordsworth," by S. F. Gingerich, who visited that interesting country during the summer of 1909, will be printed. The second of a series of articles on "Thoughts for Girls," by Anna Kauffman Hess, will also be printed in this issue. This article should be read by parents and especially by all girls having brothers. It will help them to be better sisters and thus have better brothers. The Mission department will contain its usual quota of interesting and instructive material. In the Bible Study department will be a continuation of the exposition of Ephesians and Exodus, and sketches from Egyptian History. The other departments will contain equally interesting and helpful matter.

We will cheerfully send sample copies to all requesting them. We would urge that you send for sample copies for distribution.

Remember our club offers: In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution), 50 cents each per year.

Address all requests for sample copies and subscriptions to **Christian Monitor**, Scottsdale, Pa.

H. Frank Reist, Editor.

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Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
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Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., B. F. Thut, Supt.

The ways of God are so tender and full of deep concern for all. If there is only a heart that responds to that tenderness and delights in His ways, He is ready to reveal more and more. Lord, make us worthy to be intrusted with the most precious of Thy thoughts for the welfare of men that we might be the instrument of blessing, and a vessel for Thy glory!

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JUNE 9, 1910

No. 10

EDITORIAL

"Praise ye the Lord."

"The grace of our Lord Jesus Christ be with you all."

As an example of conquering faith, read the story of the Canaanitish woman, found in next Sunday's Sunday school lesson.

Bro. J. N. Kaufman's article on "Ten Years among the Lepers at Dhamtari" ought to strike a sympathetic cord in the heart of every friend of the unfortunate. May God richly bless the labors so worthily bestowed. Heaven alone will record the completed story.

A glance at the last few pages of this number of the Gospel Herald reminds us that this is conference time. Next week we expect to have almost as many reports, though not so many reports of Church conferences. We trust that these reports may be carefully read, and the resolutions formed in conference may be put into practice.

Christ's instruction to His apostles was to preach "repentance and remission of sins" (Luke 24:47). "Except ye repent, ye shall all likewise perish" (Luke 13:5), is a message from the lips of our Savior which all the world should know. "John the Baptist and Jesus both started out with the message, "Repent, for the kingdom of heaven is at hand." The disciples likewise, obedient to the Savior's commandment, preached repentance, among the last things to be said by them being the declaration that it is God's will that all the world should be brought to repentance (II Pet. 3:9). The world can never be brought to Christ except through repentance. As an essential to salvation, it has no substitutes.

There is one thing which gives all people anxious concern. Old or young, converted or unconverted, we all wonder

how it will end when we hear of the sickness of a friend, and we are ready to do what we can to help such an one to former health. Should we not with greater sympathy offer a helping hand to those whom we know to be spiritually sick? We know that natural sickness can do no more than kill the natural body, while the sin-sick soul stands in danger of eternal death. Knowing that such souls exist all around us, what are we doing to bring them to Christ the Great Physician?

Off for India.—Our brethren, J. S. Hartzler of Goshen, Ind., and J. S. Shoemaker of Freeport, Ill., left for New York the latter part of last week, where they expected on Saturday to take ship for England. If all went well they will be on mid ocean by the time this reaches the eye of the reader, and many are the prayers that God may protect them on their journey, make their mission profitable to the cause of Christ and bring them back safe to their families and home church. They have kindly consented to give us weekly messages on their journey. It is their intention, the Lord willing, to spend some time visiting among the Mennonites of Europe, then go on to the holy land, then proceed to India where they hope to land about the end of the hot season of the present year.

The manner in which our people have responded to the appeals in behalf of the India Mission is a source of great pleasure to all friends of the Mission. The debt has been canceled, the present needs have been supplied, and there is a little money in the treasury. By the report of the Mission Board, which we print on another page, we notice that an allowance of \$1200 a month has been promised the Mission during the coming year. We believe that this amount will be easily and cheerfully raised, and our prayer is that God may prosper the work as never before. A united effort in a material way, and the united prayers of the brotherhood will mean much for the cause in India.

Monumental Folly.—By a vote of both houses of Congress the United States is now committed to the policy of building two huge fighting monsters a year, at a cost of from \$12,000,000 to \$18,000,000, and other war equipment in proportion. Interesting things are coming to light. We have been taught to look upon the late Spanish war as a "war of humanity;" yet during the recent debate in the United States Senate, it was stated on authority that Spain would have given up Cuba before the war on as favorable terms as it did after the war, but that President McKinley was forced into the war by the warlike spirit of the country. A consciousness of military power, the intrigues of political demagogues and the thirst for blood are responsible for that war. It is so in all wars. The doctrine of peace and love, championed by the Prince of Peace, is a message from heaven; but war, the tragedy of hatred and revenge, is the product of human passions inflamed by influences from the pit.

To check the rising sentiment in favor of the disarmament of nations, the "dogs of war" are making desperate efforts to gain control of the peace movement. Organizations have been formed having for their professed object the promotion of peace by means of large standing armies and navies. It is a part of their program to convince the masses that while peace is better than war the Bible upholds war when engaged in a righteous cause and that self-defense is a sacred duty. Building upon this foundation, they succeed in blinding enough people to commit the nations to the ruinous policy of further enlarging their armies and navies and making more probable a world-wide war. Just as sure as the doctrines of the Prince of Peace are conducive to peace and tranquillity, so is the doctrine of compelling people to be peaceable at the point of the gun a breeder of strife and bloodshed. "Be not deceived; God is not mocked: for whatsoever a man (nation) soweth, that shall he also reap."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

SAFE IN HIS HANDS

"Whate'er the future
God hath for me,
Shadow or sunshine
As pleaseth Thee;
If dark my pathway,
Thorny and rough,
God is my Father,
That is enough.

"Oh, how He careth
All through the way
Leading me onward
Gently each day;
He will not give me
Aught that is ill,
Though it be sorrow,
Working His will.

"Bright shines the promise,
Said not in vain,
Jesus is coming,
Coming again;
That hour I know not,
His time is best,
So I am waiting
Calmly at rest.

"I am unworthy,
Yes, this He knows,
Jesus is worthy,
Here I repose;
So I go trusting
Through this lone land,
Leaving my future
Safe in His hand."

—Selected.

REVEALED RELIGION THE SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

(Continued)

Harmony of Law and Gospel

The New Testament contains curses against the wicked or disobedient as dreadful as any of the curses pronounced against them in the law given to Moses on the Mount.

It is the sentiment of some that the Gospel of God is full of blessings, while the Law of Moses is full of curses. But if we search the Scriptures, I believe we will find no such contrast between them. Both Law and Gospel bless the righteous; and they both equally denounce the wicked. The Gospel draws a line of distinction between the righteous and the wicked, the obedient and disobedient, and so does the Law. The one is no more accurate than the other. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Salvation was no more certain in the days of Christ and the apostles to those that believed and were baptized than it was in the days of Moses, to those who loved God and were circumcised. And

no Law since the Apostasy has ever threatened destruction to the wicked more peremptorily than the Gospel now threatens damnation to those of the same character. The Law is no more full of terror to the disobedient than is the Gospel. In view of these things perhaps some will inquire as to what Paul means when he says that God "hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." In reply I would observe that the apostle cannot mean that they were able ministers of the New Testament in distinction from the Old; meaning the books of the evangelists, the Acts of the Apostles and their Epistles, in distinction from the books of the Old Testament. The apostle could not mean that their ministry was confined to the books of the New Testament, for those books were not then written. The texts of the apostles were always selected from the books of the Old Testament. The apostles in the above sense of the New Testament, were as equally able ministers of the Old Testament as of the New. If they could not preach Jesus without recurring to the Old Testament for an illustration and confirmation of their doctrine, they could not preach Him at all; for those were the Scriptures which testified of Christ. Paul therefore meant the New Testament, the same as by the New Covenant, which is the covenant of grace. The apostles therefore were able ministers of the spirit of the New Covenant and not of the letter merely. The reason why they were able ministers of the New Covenant was, because the Corinthian saints were converted by their ministry. "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink but with the spirit of the Living God; not in tables of stone, but in fleshy tables of the heart." The Spirit giveth life, and as the Word was made to quicken sinners who were dead in sin, by the ministry of the apostles, so in this sense, they were able ministers of the New Testament, that is in preaching Jesus or the doctrine of the New Covenant. There had been a savour of life unto life; whereas, if they had had no success in their ministry their preaching would have been only a dead letter. Therefore the letter of the law killeth, that is, bringeth death upon all those who have not, "the law written on the fleshy tables of the heart." Hence the preaching of the apostles to those who were not converted by their ministry, was a savour of death unto death. "If," therefore, "the ministration of death, written and engraven on stones, was glorious; how shall not the ministration of the Spirit be rather glorious?" It was evidently therefore not an object with the apostles to distinguish between the mere engraving in tables of stone and the writing of it in the fleshy tables of the heart by the Spirit of the Living God.

(To be continued)

CONTENDING FOR THE FAITH

By R. J. Heatwole.

For the Gospel Herald.

Earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

Not being well today, I felt excused from going to church. I remained in my room, not exposed to the rain and cold outside. I read conference proceedings in December Herald for 1898 and then reading the Bible references in my Bible, I could see that Paul, Barnabas, and Titus went to Conference at Jerusalem (Gal. 2:1-6). Paul and Silas heeded the Macedonia cry, "Come and help us," and visited a colony; attended a prayermeeting by a riverside, and after speaking to the women who resorted thither, the Lord opened Lydia's heart and she was baptized (Acts 16:9-15). Paul and Barnabas returned to the churches they had visited and ordained elders in each one, and engaged in prayer and fasting, commending them to the Lord in whom they had believed (Acts 14:21-23).

Barnabas went to Antioch and exhorted them there that with purpose of heart they should cleave unto the Lord (Acts 11:23).

And the disciples went everywhere preaching the Word. The Lord worked with them, even though He was in heaven at the right hand of God (Mark 16:19, 20). In Heb. 7:25 and 9:24 we have the assurance that He is today interceding for those who are in His loving service although he be in heaven in the Father's presence, and we upon earth, the Father's footstool.

In this Herald of Truth I have today seen that at those Conferences were reported Kansas, Oklahoma, Nebraska, Iowa, Missouri, Ohio, Indiana, Pennsylvania, and Ontario. Thus I could see that the United States and Canada were conferring together of the home and foreign mission work. The Spirit of God was manifest as the Great Commission (Mark 16:15) "To every creature." Thus in studying the Word and beholding how those conferences were "earnestly contending for the faith once delivered unto the saints" (as Jude 3 has it), I felt as Paul said (Acts 28:15), to thank God and take courage.

Windom, Kans.

IS GODLINESS PRACTICAL?

When the children of Israel first came up to the border of the promised land, they feared to enter it. The spies returning from their scouting expedition agreed in reporting the beauty of the land, its fruitfulness and its desirability; but they also agreed that it was strong, well fortified, and inhabited by a war-like race. But there the agreement ended. Of the twelve spies, two believed the land could be taken, but ten were afraid. The faithful twain, Joshua and Caleb, strove with

the people, insisting that God was with them and not with the enemy. But there were ten against two. And the ten were "practical men." The two, of course, were "dreamers." Israel listened to the ten. What else could you expect? She felt rather shy anyhow; and the ten practical men only confirmed her fears. No wonder Israel backed out and went the other way with such a cowardly heart and such cowardly advisers.

But doesn't the majority always rule? When there are two men on one side of the question and only one on the other, are we not all inclined toward the majority? But ten to two! How could the two be right? Why, the evidence was overwhelming; how can you blame Israel for following the ten? And yet the ten were wrong, and Israel, following them, went very wrong indeed. No, you can't decide right by majorities; one man having the truth is right, though ten thousand stand against him!

But there was more than numbers on the side of the ten; there were facts. These were practical men; they saw that the cities were fortified and very great, and the people that dwelt there were very strong, even giants in stature. They could see, too, what a poor army Israel would be, simply a mass of inexperienced, undisciplined shepherds. How could there be anything but failure? Nobody but a fanatical enthusiast would think of attacking such a land with such a force. Must not the "practical" men be right, and the "spiritual" men be wrong? Can you blame Israel for her decision? But again, Israel decided for the wrong. And Israel had to suffer; poor old Israel! Forty years of foot-sore wanderings till all who feared, should die! No, you can not always trust the practical men.

And I could show many such cases; where one man, and that man only a godly man, was a safer adviser than all the practical men put together. For the godly man counts on God. He knows that God can do, and generally knows what God will do before it comes to pass. Joseph the dreamer became the great administrator; David the untried shepherd youth, the conqueror of the champion; Isaiah the prophet the successful opponent of the Syrian. Paul, the landsman, scholar and apostle, when on his way to Rome, advised the master of his ship, but rejecting his advice, the captain sailed on—to shipwreck, when Paul, practically taking command, saved the crew and the passengers. You can follow it down to today; when a man of God says that God will prosper a certain venture, you had better be careful. If he is speaking from God, you may know that he is right, even if it is a matter out of his ordinary range. And if he declares the business to be **WRONG**, avoid it, pass not by it, have nothing to do with it; you can not afford to run moral risks. Too many alluring prospects lead to eternal ruin. A wrong course will never lead you to ultimate good. And even in business, you can generally trust a spiritual

man to know what is right and what is wrong. The fear of God does give men wisdom; there is no doubt about it.

In deciding moral and religious questions, for yourself or others, ask God for His opinion; you will generally find it in His Word. If you have to ask a man, ask a godly man. And your practical problems, you had better treat the same. God knows more about practical affairs than all the world put together. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."—Paul Mohler, in *The Inglenook*.

WHAT IS OUR IDOL—WHAT AND WHOM DO WE WORSHIP?

By Mary D. Martin.

For the Gospel Herald.

Let us first consider what an idol is. An idol is something unduly loved and worshiped and honored.

Whom do we worship? Whom do we love most? Whom do we think gives us the many blessings we are permitted to enjoy? Is it some of these perishable things of this world, is it some earthly friend, or is it God? Some may say, "It is my good management and works;" others may say, "It is my luck;" and still others may say, "I got them myself;" as much as to say, there is no God. But in Psalms we read that "the fool hath said in his heart, there is no God" (Psa. 14:1). In Matt. 11:27 we read, "All things are delivered unto me of my Father." So then if God has given us the many blessings we enjoy and we know that all things belong to Him and are given to us only to use, why then have *them* as idols and worship them instead of God?

You may say the talents I have, I have gotten of myself, as the writer has heard a short time ago, that person said, "I became a good singer of myself." How foolish! Could not God in one moment take the voice from such? could they hold it if it were His will to do so? Ah, no! God has all power. We may by God's help cultivate our voices and use our talents, but of ourselves we can not do anything. We cannot bend one joint if it were not His will. Then let us beware lest we worship our idols instead of God.

Another great idol is found in the fashions of this world, and I am sorry to say that often after taking the cross of Christ, many adorn themselves almost like the world, which is contrary to God's word (I Pet. 3:3), instead of being humble as the blessed Savior. If we who have promised to follow the meek and lowly Jesus and take His cross, cannot by His help sacrifice as much as He would have us and do as He would have us do, where will the crown be? "For unto you it is given in behalf of Christ not only to believe on Him but also to suffer for His sake" (Phil. 1:29).

"If we suffer, we shall also reign with Him" (II Tim. 2:12). If we have once given up our stubborn will and become obedient, the cross will be very easy and light to bear.

Do we worship our homes, our gold and silver more than God? We should not only prepare for ourselves an earthly home, but we should prepare ourselves by God's help for an heavenly home, because we know not how soon our earthly homes will pass away or we from them and then what? If we cling to these perishable things, how shall we give an account of ourselves before God the all-wise Judge? Know ye not that "for all these things God will bring thee into judgment" (Eccl. 11:9)? So we should not worship our earthly possessions, but should worship and love God with all our heart, mind, and strength. Then by doing as He would have us do we will ever be ready, no matter how soon He will call us.

Are we choked with cares and riches of this world so that we cannot bring any fruit to perfection (Luke 8:14)? It is all right to (and we should) care for our temporal affairs, but we should not be so much concerned about them that we forget God and worship them. We are commanded too that, "by the sweat of thy face thou shalt eat bread" (Gen. 3:19). Let us then be very careful as to how we live, so we will be ready and waiting, but working till Jesus comes to claim His own and that our lives may be such that we may hear the welcome invitation, "Come ye blessed of my Father: inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34.

Washington Boro, Pa.

IMMODESTY IN DRESS

There is no more striking characteristic in this line than the general tendency in the so-called highest circles of society toward immodesty in female attire. As the fashions come and go there seems to be an ever increasing effort to expose more and more of the form and figure. The last, and the crowning piece of immodesty, is the so-called "sheath gown." Let it be said to the credit of the decent element of society that in many places where these gowns have appeared, the individuals wearing them have been driven out with disgust.

There are many people who say that if we have pure thoughts we will not see anything wrong in such styles of dress, we will only see the pure and the beautiful. But to state the facts as they are, it should be said that men and women of pure minds and true modesty will not desire such forms of dress either upon themselves or upon their friends with whom they associate. The impurity and immodesty of the age is creating the demand for these disgusting fashions. Sensible people should raise their voices against them at every opportunity.—Sel.

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VI. IN THE CHRISTIAN SERVICE

- I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.
202. What is the origin of our Christian obligations?
- A. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).
203. What is meant by glorifying God in our bodies?
- A. A clean, practical Christian life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).
204. What is meant by this light?
- A. The life of Christ within the soul (John 1:4).
205. When the life of Christ exists within the soul, what is the effect?
- A. It means an imitation of Christ in daily life.
206. What is necessary before any one can live the Christ-life?
- A. "Ye must be born again." Read Jno. 3:1-8.
207. Do we understand then that it is impossible for any one to live a truly Christian life without the new birth?
- A. That is what we understand. Without the new birth it is possible to live what some people call a moral life, but a truly Christian life can be lived only by those who have experienced the new birth.
208. Why then are the lives of some who are not professing Christians more in accordance with what the Bible teaches than are the lives of some Christian professors?
- A. It may be that the nonprofessor lives a good imitation of what a real Christian ought to be, or that the Christian professors referred to are not Christ possessors. We have seen some dummies in show windows who looked more like human beings ought to look than some actual humans themselves; yet that did not put life into these dummies, neither did it prove that deformed humans were not living. We repeat that no one can live a Christian life without being born again.
209. What are we to conclude?
- A. "Except a man be born again, he can not see the kingdom of God" (Jno. 3:3).
210. Why emphasize this fact?
- A. Because there are so many people who take consolation and actually have hopes of heaven through good works without accepting Christ. Because some people accept church membership as a substitute for regeneration.
211. Should we then teach that a man may be a church member without being a Christian?
- A. Yes. We have examples in Judas, in Ananias and Sapphira, in Simon the sorcerer, and in numerous modern church members. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).
212. What should we look for, therefore, in applicants for church membership?
- A. Evidences of regeneration.
213. If it takes regeneration, not church membership, to save a man, why teach that it is necessary to unite with the Church?
- A. The Church was divinely instituted as the home of God's people on earth. Christ's references to the Church, the ordinances which He instituted to be kept in the Church, the rules and regulations which He gave for the government of the same (Matt. 18:15-18 for instance), and work of the apostles who from the beginning of their labors established and fostered churches, and finally the message in the book of Revelation of Christ to the churches—all are proof positive that God has no other idea than that His people shall identify themselves with the Church militant while upon earth.
214. What is the power of the Church?
- A. "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18).
215. What should be our attitude toward the Church?
- A. We should loyally support it by being in submission to those in authority (Heb. 13:7, 17) and to one another (Eph. 5:21).
216. What about attendance?
- A. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).
217. What is the advantage in being a regular attendant at the public services?
- A. It puts us and keeps us in touch with heavenly influences, such as the preaching of the Gospel, the singing of inspiring hymns, association with Christian people, seeing the great need of work, etc., and keeps us reminded continually of our Christian duties.
218. Should we look upon church-going only as something that will help us?
- A. No; we should look upon it as a privilege and an opportunity to help others.
219. As a preacher, what is my privilege and duty?
- A. To make prayerful preparation for the message I am expected to deliver; to study the needs of the congregation and prepare Gospel food accordingly; to be kind and sociable to all who come and to speak to and encourage as many people as possible; and to set the right kind of an example in promptness, devotion and consistent Christian living generally.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

TEN YEARS AMONG THE LEPERS AT DHAMTARI

By J. N. Kaufman.

For the Gospel Herald.

Although as long as thirty years ago there was a small community of lepers near where the present Asylum now stands the work among the lepers really dates from 1900, soon after the first missionaries came to Dhamtari. A few miserable huts were made to do for the entire settlement while some rich people of Dhamtari used to give a small quantity of rice for their support. They begged from village to village and often when travelers passed that they would line up in front of them and levy a contribution from them before they would allow them to pass.

In the famine of 1900 thousands of poor people were gathered into so-called kitchens and fed cooked food. The lepers of this vicinity had a hard time of it. They could not be allowed to eat with other people and begging, their usual means of support, yielded them but little result; for nearly every one was in want as much as they were. So kind famine officers gathered the lepers together and organized a separate kitchen for them. Sheds, with mud walls, were erected, which served to protect them for the first rainy season. Then came the close of the famine and the question of the disposition of the lepers had to be decided. To leave them go back to a life of beggary was not to be thought of if another way could be devised. Again the Government officers came to the relief and a generous supply of rice was allowed the lepers so that there was no need of outside help for some time.

About this time an effort was made to raise money locally for their permanent support. Nearly Rs. 500 were subscribed, and a committee was formed for the management of the proposed Leper Asylum. Of this committee the Superintendent of the American Mennonite Mission was to act as secretary and he opened communication with the Mission to Lepers in India and the East, of Edinburgh, Scotland, who promptly responded with a remittance of fifty pounds for the immediate wants of the lepers and they also promised a yearly grant of one hundred and twenty pounds on condition that we be allowed free access to the lepers and that a Christian care-taker be placed in charge. After considering the matter in its various phases the local committee thought it best to turn the funds, with the

entire management and responsibilities of the Asylum, over to the Mennonite Mission. Accordingly the malguzar of Dhamtari gave to the Mission a deed-of-gift for the land where the Leper Asylum is located. The Leper Asylum property was later deeded over to the Mission to Lepers in India and the East for one rupee. This Mission has no missionaries but they assume the financial responsibility for the support of lepers and their untainted children and administer the funds through missionaries of the various Societies already on the field.

In July, 1902, the Leper Mission made their first official visit to the Dhamtari Asylum through Thomas A. Bailey, the Honorary Organizing Secretary for India. On the occasion of this visit arrangements were made for about twice as much land as had originally been given. In the same year Government sanctioned a grant of one and one-half rupees per month for each leper in the Asylum. Because of this grant the Leper Asylum is subject to inspection by Government officials and these visits of inspection are a great help to the management of the Asylum as they help to point out defects and assist in maintaining discipline in the institution. The official visitors include the Commissioner, the Deputy Commissioner, and the Civil Surgeon of the District and the Inspector-General of Civil Hospitals of the Central Provinces.

The first solid buildings for housing the lepers were begun in 1902. All the material for the roofs of these first buildings were contributed by the Forestry Department of the Government of India. The building work continued until there were three solid buildings for the occupancy of the lepers besides a combined office and store room and a modest little chapel. This latter was completed in 1905 and the lepers contributed towards the building of this church about thirty rupees' worth of rice which they had raised.

There being more buildings required for the accomodation of the lepers and more land on which to put them, application was made to Government for the required land and the Chief Commissioner of the Central Provinces was pleased to sanction a grant of over eight acres of land for the use of the Leper Asylum. The Indenture is made for a period of thirty years, subject to renewal, for a nominal rental of one rupee a year. At the time when the Leper Asylum was founded several families of lepers who were in the settlement were allowed to live together, the man with his wife, but after that both sexes, whether married or otherwise were carefully segregated at the time of admittance into the Asylum and in order to assist matters still further relative to stamping out the disease and for the purpose of protecting the untainted children of lepers from the malady the latter were removed from the Asylum into separate homes in the Boys' and Girls' Orphanages. Although these children were supposed to free from any

taint of the disease, yet because of contact with their parents and other lepers while in the Asylum it was necessary for them to be under constant observation in order to remove them from the healthy children at once in case they developed leprosy. Several sad incidents have occurred among these children, some of whom had to be removed to the Asylum again. They naturally became much attached to the other children, and when they were told that they were lepers and that they must be taken to the Asylum they became so terror-stricken that it was a sad sight, indeed. Up to the present, eleven boys and girls had to be taken back again to the Asylum.

Dhamtari, C. P., India.

(To be continued)

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

In response to a number of requests that we write oftener, I will again take up my pen.

Another nine months' term of school has closed, and nearly all of the children were promoted to a higher grade. There are thirty-nine in the enumeration. Our fifty little ones now in the Home are all enjoying the best of health, except a few are not yet rid of the whooping cough. Since Sister Tena is gone, we have only four workers, but get along reasonably well with the help of the older girls (inmates) who are lending a cheerful helping hand since school has closed. We have arranged to admit another little boy tomorrow.

One of the little boys who was thrown upon the mercy of the world and received into the Home when just six years old has just gladdened our hearts. We placed him in a Mennonite family when nine years of age, and today we received a cheering letter from the father of that family who, among other things writes: "Willie is a good little fellow. We think lots of him and he of us. He was one of our converts and was baptized last Saturday." He is now nearly eleven years old and a happy Christian, but has been rescued from the most degraded surroundings. Does it pay?

We were all glad for a pleasant visit from Sister Lydia Schertz last week. She was formerly one of our faithful workers at the Home, and the children greatly enjoyed her stories about life and work in India, among the poor heathen children. Pray for the work and the workers.

West Liberty, Ohio.

FT. WAYNE MISSION NOTES

By B. B. King.

For the Gospel Herald.

"Oh give thanks unto the Lord, for his mercy endureth forever."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

As you have stated in the Herald of May 12 what should be done with a brother who is contentious and wishes to rule the Church, I kindly ask you what should be done with a bishop, minister or deacon who receives a complaint before Matt. 5:23, 24 and Matt. 18:15-18 have been complied with, and what should be the qualifications of such offices?

As for qualifications, they are stated in Acts 6:3, I Tim. 3:2-13, II Tim. 2:2, and Tit. 1:6-9.

In answer to the first question, we would say that it depends upon the motives which prompted such officials to act. It is always in order to pray for them that God may give them wisdom and ability to discharge the duties of the offices to His glory and to the strengthening of the Church. Meddlesomeness is something to be despised, whether on the part of ministry or laity; but church officials are doing their simple duty when they give a listening ear to all complaints which may come to them, provided they examine into the merits of such complaints, counsel among themselves as to what is the wisest thing to do in the matter and then give advice along scriptural lines.

We give Him thanks and praise for the wonderful manifestations of His power in this place during the last few months.

Men who had defied the name of God were made to kneel at the feet of Jesus and seek His pardon and grace.

One man last winter threatened to kill us if we exposed the secrets of his lodge. So continual prayer was offered to God in his behalf that his eyes might be opened to the truth of God's Word, and three months later he too sought pardon of his sins and now is telling forth the goodness of God to him.

Sunday, May 22, Bro. J. Kurtz was with us and seven were taken into church fellowship. Communion services were also held. Thirty-eight partook of the emblems of His broken body and shed blood.

We are especially glad to note the interest that parents are taking in the work in looking after the unsaved about them and trying to persuade them to accept Christ.

While we are enjoying showers of blessings from above, we trust that our brethren will not forget the temporal needs of this place. The treasury has been empty for some time. We ask a special interest in all your prayers for the unsaved at this place.

Ft. Wayne, Ind.

My friends, I come to you with the thought that you and I owe to the world a life.

—A. C. Good.

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY

Of Peter Elias Hartman, who died March 7,
1909

By a Friend.

One more voice is still and silent,
One more chair is vacant now,
One more soul has fought life's battles,
And your heads in sorrow bow.

As you gather 'round the table
Where your brother Peter sat,
Let this thought cheer your saddened heart,
He's only changed this life for that.

Sad the parting, but the mother, as she
gazes
Midst the heavenly throng at Peter,
Knows he's watching there and waiting,
Till the time when he shall meet her.

And for the sisters, and the brothers,
And aged father too,
He is waiting with a welcome
When the angels call for you.

Then grieve not at the sad, sweet parting;
He is free from suffering and from strife,
And long will the Christian influence live
Of Peter Hartman's model life.
Cullom, Ill.

ENVIRONMENT—ITS POWER AND INFLUENCE

By Warren Cable.

For the Gospel Herald.

(Read before a Sunday School Meet-
ing at Elkhart, Ind.)

In order to gain an adequate under-
standing of the meaning of this topic, it
is necessary to know something of the
line of thought which caused it to origi-
nate in the minds of the committee. We
are led to believe that they were consid-
ering environment, its power and influ-
ence with reference to its relationship to
life and its problems.

The great problem, which in all ages
of the world's history has occupied the
attention of philosophers has been, "Life,
whence came it? what is it and what is
its ultimate purpose and end?"

While heathen philosophers have en-
tertained many and diverse theories con-
cerning this question, for us there is one
all-sufficient source of information—the
revealed Word of God—the Holy Scrip-
ture; and therein we learn that this pres-
ent world is the arena wherein occurs the
combat between the forces of good and
evil—between God and the arch-enemy
of God and man, Satan.

We also learn from the same source
that man, if he fulfills the mission for
which he was created, endowed with the
power of the Holy Ghost, will through
our Lord Jesus Christ, overcome the evil

one and dwell with God and glorify Him
throughout all eternity.

Christian character, which is formed
by the Holy Spirit operating in the hearts
of men and women, is one of the most
important weapons which God is using
in this conflict.

This then is the standpoint from which
we will consider this question: "What
power or influence does environment
have upon the formation of Christian
character?"

We might sub-divide this topic in the
following manner:

1. The power or influence of environ-
ment upon the unconverted, relative to
the possible formation of Christian char-
acter.

2. The power or influence of environ-
ment upon the converted individual.

3. The power or influence of environ-
ment and its bearing upon the doctrines
of sanctification, or in other words, is it
possible for Christian character to attain
to such a state of perfection as to be en-
tirely uninfluenced by environment?

Environment certainly has much to do
with the future welfare of an unconvert-
ed individual, and particularly is this
true if the individual is a child.

The child-mind, fresh from the Crea-
tor's hand, before sin has had an oppor-
tunity to implant its scar—before habits
of thought and action have made their
almost indelible impressions—is the most
impressionable, the most beautiful of na-
ture's phenomena. And yet how sadly
soon environment, if not of the right
sort, begins to exert its influence.

The mind of a child is like a sheet of
paper, beautifully white, ready to be
written upon, and that which is recorded
thereon in childhood will remain to the
end of life, and to a very large extent
will be a controlling influence in maturer
years. Every student of human nature
has observed the truth of the saying: "As
the twig is bent, the tree is inclined." As
the wise man observes in Prov. 22:6
"Train up a child in the way he should
go, and when he is old he will not depart
from it."

Some one who had a deep insight into
the possibilities of child training said:
"The hand that rocks the cradle rules
the world." That is true to a very large
degree. If Christian parents only realiz-
ed how much the future of the child de-
pends upon the home environment, the
influence of the parents' example, the
sort of playmates he has, the books he
reads both at home and secretly else-
where, how many more souls would be
gathered into the fold early in life and
how much more rapidly would the walls
of Zion be extended.

How often do we see the sad spectacle
of the innocent boy leaving the farm and
a Christian home, going to the city to
"make his mark in life." And how often,
unadmonished by parents or friends, un-
mindful of the snares which Satan
spreads for him on every hand, does he
fall and is lost, because of the power of

the sinful environment in which he is
placed.

Even in the cast of older people envi-
ronment has much to do with their pos-
sibilities of salvation. Contact by an un-
converted man, with one who is humbly
living an earnest, consecrated Christian
life, is the most powerful sermon that
could be preached to him.

It is the duty of Christians to throw the
right sort of environment as much as is
in their power, about the unconverted.
This is an argument in favor of mission-
ary endeavor. The Christian should be
a "living epistle, known and read of all
men."

Then, after one has experienced the
soul-cleansing, life-giving power of the
Holy Spirit in conversion, should he be
considered immune from the effect of en-
vironment?

In thinking back over the early days of
our Christian life, how thankful we are
for the environment with which we were
blessed. How we remember with grati-
tude the loving words of some brother
in the faith who came to us "just in
time" to help us back into the right path.
And we pray that all "babes in Christ"
might have such loving brethren in their
times of trial.

The Church today cannot exercise too
much activity in caring for its converts.
It should do all in its power by prayer
and endeavor to better the conditions
surrounding these converts, for Satan is
never more active than when a penitent
soul starts out on the way of the cross.

We are aware that in some quarters
we would be considered on dangerous
ground when we question the proposition
that it is possible for a Christian to reach
a plane of Christian experience where he
is free from the influence of environ-
ment. We believe that theory to be ab-
solutely unscriptural. We are admonish-
ed by our Lord to "watch and pray lest
we enter into temptation." We are told
by the apostle Paul (I Cor. 10:12) to
take heed when we think we stand, lest
we fall. And John tells us (I Jno. 2:1)
that if we sin we have an advocate, Jesus
Christ, the righteous. Why these admon-
itions and the blessed promise of an ad-
vocate if it were possible to be free from
the power and influence of environment
in this life?

It is our privilege and duty as Chris-
tians to grow in grace, strength and
knowledge from day to day and to con-
tinually become less susceptible to the
influence of environment. But we have
that influence to contend with as long
as we remain in this world.

It is a grievous mistake made by some
of our people when they move their fam-
ilies to parts of the country remote from
others of their own faith. Almost invar-
iably the result is a gradual drifting
away from the old paths. Christian fel-
lowship and communion is one of the
most valuable sources of strength which
we are permitted to enjoy.

It is then our duty by every means in
(Continued on next page)

Sunday School

Lesson for May 19, 1910—Matt. 13: 1-9, 18-23

For the Gospel Herald.

THE PARABLE OF THE SOWER

Golden Text.—Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—Jas. 1:21.

Introductory.—Leaving the study of miracles, we are now to consider a few of our Savior's parables. Two questions present themselves: 1. What is a parable? 2. Why did Christ teach in parables? Various definitions have been given in answer to the first question, but the answer of the little girl, though short and simple, comes near the truth: "An earthly story with a heavenly meaning." Here is another: "A brief narrative founded on real scenes or events such as occur in nature and human life, and usually with a moral or religious application." A parable differs from a fable in this that it is always true to nature, while a fable is not; and from a proverb, because it is more detailed; and from an allegory, because it does not always represent its figures as characteristic persons. The answer to the second question is found in Matt. 13:11-17. It will make truth clearer to those who are in search of it, but serves as a veil to the eyes of those who are antagonistic to spiritual truth. About fifty-three parables of our Lord are recorded, but some of these, as "the True Vine," and the "Good Shepherd," are more allegoric than parabolic.—Bender.

The Seed and the Ground.—The literal teaching is from real life. The sower goes forth to sow, scattering his seed. As the seed falls it lodges on four different kinds of ground with four different results. The first falls by the way side, where much travel has packed the ground so hard that seed will not enter. The birds soon find it and eat it up. The second falls on stony ground where the soil is shallow. The seed springs up quickly, but does not have sufficient root to endure the drouth and heat and soon withers. The third falls on thorny ground and cannot develop into fruit on account of being crowded out by the thorny growth. The fourth falls on good ground and grows up and brings forth fruit, of varying amounts.—J. R. S.

The Application.—Having the details of the parable fixed in our minds, let us proceed with the application. We have—

1. The seed. "The seed is the word of God" (Luke 8:11).

2. The sower. Christ is the great Sower, but we are all farmers under Him. So by His directions we sow the seed; or rather, He sows the seed, using us as His instruments in the work. Let us be sure that we are perfectly obedient to the great Farmer, that we sow the right kind of seed, sow as much as we

can, and seek to get it into favorable ground.

3. The wayside. Represents that class of hearers who make no attempt to receive or retain the Word. They are usually found among those who attend church for social reasons, to have an intellectual feast, or for other reasons besides real service or worship. Satan is the "fowl" that comes to catch away the seed, and the poor victim becomes (not "Gospel-hardened" as some suppose, but) sin-hardened. What is the cure for such hearers?

5. The stony ground. Represents that class of hearers who accept the Word unthinkingly. They are the fickle-minded people, who are Christians when all around them are Christians, worldlings when they are in a worldly atmosphere. This is not real conversion. Saul heard David gladly, but remained the same obstinate, murderous Saul. Herod heard John the Baptist gladly, but ordered him beheaded when his profligate paramour demanded it. Felix held long consultations with Paul, but remained the same old sinner as before. Thousands are swept into the Church through the instrumentality of revival meetings, but can be counted nothing but unconverted church members. Hardship and persecutions soon tell the story as to whether a man's professed conversion is genuine or spurious. What is the cure for such hearers?

6. The thorny ground. Luke mentions three things among the "thorns:" (1) cares, (2) pleasures, (3) riches. Discuss these three things as fruitful sources of backsliding. There is nothing wrong with the ground. Character, conviction, seriousness, conversion are all solid. But these "thorns!" What may be done to prevent their growth? How get rid of them after they have a start? Illustration.—Two fields side by side, one kept clean of weeds, the other allowed to grow up in weeds. Compare the crops.

7. The good ground. Represents the hearers who receive the word, obey it, hold fast to it, and allow their talents to be used in the glory of God. Notice the difference in results between the seed which fell into thorny ground and that which fell into good ground. There was probably not so much difference in the soil, but there was a wonderful difference in results because in the one case the crop could not come to fruition because of the thorns, while in the other case the crop yielded bountifully because the ground was kept clean." The cares and pleasures of this world, and the deceitfulness of riches," have made many a promising life unfruitful. The heart must be kept clean of selfishness, pride, lust, covetousness, foolishness, irreverence, dishonesty, and all other thorns, if our lives are to prove fruitful in the Master's great harvest. Whether we shall yield an hundredfold or only thirtyfold, a blessed reward awaits us if we are diligent in keeping the thorns out of our hearts.—K.

Our Young People

CHAPTER STUDY.—II PETER 1

Topic for June 26

MOTTO

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

OUTLINE OF CHAPTER

- I. Who is Speaking and to Whom Spoken.—V. 1.
- II. Blessing Desired for Them.—V. 2.
- III. Source of the Blessing.—Vs. 3, 4.
- IV. Increase, or a Proper Accompaniment of Faith.—Vs. 5-7.
- V. Effect of the Presence or Absence of These Graces.—Vs. 8, 9.
- VI. Our Part and the Result of Doing It.—Vs. 10, 11.
- VII. Why Peter is Diligent in Reminding.—Vs. 12-21.
 1. Because of their benefit to the believer.—Vs. 12, 13.
 2. Because he expects to live only a short time.—Vs. 14, 15.
 3. Because of the reality of his message.
 - a. Not fables, but a message of the power and coming of Christ.—V. 16.
 - b. Its proof in his witness of the transfiguration.—Vs. 17, 18.
 - c. Its proof in the Prophetic word.—Vs. 19-21.

PERSONAL THOUGHT

"Give diligence." May we not be satisfied with the life we are living till the vision is so clear to us that we can see why "we ought to give the more earnest heed."

SUGGESTIVE ASSIGNMENTS

- I. For Children.
 1. Take a rapid review of Peter's life as recorded in the New Testament.
- II. For Young People.
 1. Look Up and Study Prayerfully Vs. 5-7.
 2. Let Some One Apply the Nearsightedness Spoken of in V. 9.
- III. For Older People.
 1. The Value of Prophecy.
 2. What Does the "Day-star" Mentioned Teach Us (V. 19)?

Suggestion.—It might be well to confine the hour with open Bibles to an earnest study of the chapter to get its teaching clearly in mind, making heart to heart comments and questions a principal part of the work.

(Continued from preceding page)

our power to improve our own environment; see that our children have the advantages of good Christian training and to do all in our power to improve the environment of our fellowmen. In this way we fulfill the law of Christ by, in a sense, "bearing one another's burdens."

Elkhart, Ind.

It is easier to say nothing or too much, than to know just where to stop. It is easier to fast entirely, than to abstain from eating more than necessary. It is easier to give reproof than to take it.—Selected.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS

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Address all communications intended for publication

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, JUNE 9, 1910

Field Notes

An inspiring Sunday school meeting was held at the Pleasant Grove Church near Martinsburg, Pa., on Monday, May 30.

Bro. J. M. Kreider of Palmyra, Mo., conducted a series of meetings at the Ewing school house near Philadelphia, Mo., recently. Results not known to us at this writing.

Bro. D. H. Bender of Hesston, Kans., who attended the Educational Board meeting at Goshen, Ind., the beginning of last week, returned to his school work at Hesston, June 2.

Communion services have been announced for the Masontown Mennonite Church, to be held on Sunday, June 12. Visiting brethren and sisters will be welcome at that time.

Bro. Ed M. Landis, wife and children of York, Pa., paid us a pleasant visit several days last week. They also attended the Sunday school meeting at Martinsburg, Pa., while on their way west.

A Sunday school meeting is announced for June 14, to be held at the Millersville (Pa.) Mennonite Church. The program calls for the discussion of a number of practical subjects, and we predict that a good meeting will be held.

The congregation near Larned, Kan., has recently been deprived of their church building, it having been destroyed by lightning. They have decided to rebuild. Being a small congregation, help would be acceptable. The Lord bless their labors.

Bro. J. S. Shoemaker of Freeport, Ill., spent a day at Scottsdale, Pa., last week

previous to his sailing for India. On Friday morning he gave the working force at the Publishing House a touching farewell talk. May God be with him and Bro. Hartzler on their journey.

A Bible Conference will be held, the Lord willing, at the Fairview Church, near Surrey, N. Dak., June 22-28. Bro. E. S. Hallman of Cressman, Sask., is expected there during that time to assist the brotherhood as instructor. A cordial invitation is extended to all who can attend.

Bro. D. G. Lapp was one of those who attended the Educational Board meeting at Goshen, Ind., the first of last week. He spent Sunday, May 29, in Chicago, filling four appointments during the day. That is one way of being diligent in spending the Lord's day to His glory.

Sad Accidents.—Word reaches us concerning a number of sad accidents which have occurred recently.

The first of these reports Bro. W. C. Hershberger, one of our ministers in the Johnstown, Pa., District as having been seriously injured in a runaway accident. Driving along the streets of Franklin, a suburb of Johnstown, he started to turn out of the street car tracks, lost his balance, and fell under the horse. The horse becoming frightened started to run and dragged him quite a distance. When last heard from Bro. Hershberger was in a critical condition, but we sincerely hope that ere this he may be out of danger.

More serious still was an accident which occurred at a railroad crossing between Gordonville and Ronks, Pa. While crossing the Pennsylvania R. R., Sister Phares Buckwalter and her mother, Sister Elizabeth Lehman, and her daughter Lelia were struck by a train. The mother and daughter were killed instantly while the grandmother was lying unconscious when last we heard from the accident. Bro. Buckwalter and the other members of the bereaved family have our profound sympathy. May God comfort them in this hour of deep affliction.

Thus are we reminded repeatedly that we are standing upon the brink of eternity, and whether in sickness or health, prepared or unprepared, we are liable to receive a call at any time to give an account of our stewardship. Are we ready?

Correspondence

Schellburg, Pa.

Greeting in the Master's Name:—Bro. Alexander Weaver came to us, Apr. 30, and preached two sermons for us. On May 28 Bro. S. D. Yoder filled the regular appointments. We surely feel grateful to the brethren who come to us from time to time to fill our regular appointments. Our prayer is that their labors may be the means of bringing many souls

into the kingdom. May God give us grace and strength that whatever we do may be to His glory. We are grateful for the promise that He will never leave us nor forsake us. In His name,
Effie Hoover.

Chappell, Nebr.

Dear Herald Readers, Greeting:—We have been blessed with a beautiful and prosperous spring. Had several late frosts, but no damage was done to speak of. Crops are in good condition. Corn planted and coming nicely.

A number from this place attended the state Sunday school conference at Shickley, and report a pleasant and profitable time.

Bro. N. E. Roth of Seward, Nebr., is expected here next week to hold communion.

Interest in Sunday school and young people's meetings continues good. We trust that these meetings may prove a spiritual uplift to the community.

We would appreciate very much to have more of our visiting ministers stop with. It may mean a special effort, as we are somewhat apart from the other settlements of our people, but we believe that such an effort would be highly rewarded. Pray for the Church at this place, that we may stand fast in the faith.
Cor.

Spring City, Pa.

Bro. John W. Weaver of Spring Grove, Pa., accompanied by Bro. Noah G. Good and Jacob M. Weber and their wives, paid us a visit over Sunday, May 22. Bro. Weaver preached two edifying sermons. The same day votes were taken for a deacon, and on May 26 the lot was cast, when Bro. Charles Kolb was chosen and ordained to that office.

On Sunday, May 29, Bro. Aaron Freed of Fricks, Pa., preached two instructive sermons for us. We are very thankful for the visits of the brethren and hope they may also feel blessed for being with us.

Our Sunday school and Bible meetings are well attended and good interest is manifested.

Bro. Solomon Good and wife and the writer's mother, Fanny Bechtel, left home today with a few others of Montgomery county for a two weeks' trip to Canada. We are planning to hold a Bible instruction meeting here at Spring City in the Vincent M. H. about the third week in August. I will write more about the meeting later on. Francis Bechtel.

Goshen, Ind.

Dear Readers:—We had our communion services at this place on Sunday May 22, which were well attended. Bro. D. J. Johns officiated at these services.

On the following Tuesday we had a meeting of the Church in which the matter of building a house of worship at this place was discussed. As to the outcome of this move, it is difficult to say. A committee was appointed to investigate the

matter and report their findings at a later meeting.

Last Sunday was our annual Missionary Sunday, which time we usually devote entirely to missionary meetings. We were especially favored this year by the presence of a number of returned missionaries and a few who expect to sail for the foreign field in the near future. Bro. J. S. Shoemaker preached an appealing sermon in the forenoon from Matt. 6:36-39. In the afternoon Sister Mina Esch told us what she expected to find in the field, Sister Bertha Detweiler told us how she remembered it, and Sister Lydia E. Schertz told us how she knows the field. After this Sister Fannie Rupp read a number of extracts from letters from missionaries representing nearly all the continents. Bro. C. D. Esch spoke in the evening about the work of the medical missionary, which was followed by a few remarks by Bro. Wm. B. Page upon the same topic. After this the brethren Shoemaker and Hartzler gave their farewell talks. This seems to have been our best Missionary Day in the history of these annual meetings. Deep impressions were made and our interest in the field, and especially in the work at Dhamtari, India, were revived.

Last Tuesday evening we enjoyed a program of the National Christian Association, during which time a number of addresses on the secret lodge were delivered. The main address was given by Bro. J. E. Hartzler upon the relation of the minister to the secret societies.

On Wednesday evening this congregation had a farewell prayer meeting in behalf of Bro. J. S. Hartzler's departure upon his trip around the world. He left on Thursday afternoon and he with Bro. Shoemaker will sail from New York for Liverpool on Saturday afternoon.

Bro. J. B. Smith of West Liberty, O., will preach the Baccalaureate Sermon to the graduating class on Sunday evening June 12th. The various commencement programs will be given June 15 to 17. Summer school opens Monday June 6th. The prospects are for a good attendance. The annual catalog is being mailed out this week.

Rudy Senger.

Mayton, Alta.

Dear Readers of the Herald:—I hope we have all read the article on the great need of money to carry on the work in the India Mission. May each one take it to heart and send all we can spare this year to help the great work on. Let us all pray earnestly that the work may go on with good results. Now let us send whatever we can and not delay. Dear Brothers and Sisters in Christ, it seems a very serious matter to me to drop some of those important parts that were mentioned. So with God's help we will try to do all we can to help the work. Now who will say, "I cannot do anything," and can buy candy, nuts, tobacco, or gum? Now come with the pennies and help along.

Katie Gerber.

Larned, Kans.

Dear Gospel Herald Readers, Greeting of love in the name of Christ our Lord:—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, But if ye be without chastisement, whereof all are partakers, then are yenot sons," Heb. 12:6, 8.

We take courage at this time from the above passages. May they be the means of encouragement to all on whom the finger of the Lord rests in chastisement. You can possibly imagine our feelings better than we can describe them, when last Monday morning between 2 and 3 o'clock A. M., near the close of a thunder storm, we looked out the door and saw our church house in flames, lighting up the darkness around. In a short while all went up in flames. Nothing was saved from the building. While our meeting house is destroyed, we expect, the Lord willing, to meet every Sunday in a small school house to study the Word of God in the Sunday school and to worship the most High God in our feeble way, praising Him for His goodness and love to the children of men. We hope to have a building again sometime. Pray for us and the work in Pawnee Co., Kans. Any word of encouragement will be thankfully received.

Held council meeting last Sunday afternoon. Peace was expressed by all present. We expect, the Lord willing, to hold our communion the last Sunday in this month.

Yours in the Master's service,
Joe C. Driver.

Protection, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday, May 7, Bro. George B. Landis of Hesston, Kans., came into our midst. He remained over Sunday, preached for us Sunday morning from Job 22:21, and in the evening from I John 3:4. His visit was very much appreciated. He was very favorably impressed with our country, stayed until May 11, and made arrangements to move into our midst, for which we are very glad and thankful. We expect him to arrive with his family this week. On May 20 Bro. T. M. Erb came into our midst, preached on Saturday evening. On Sunday morning communion services were held. On account of the death of Bro. N. E. Miller some of the brethren and sisters could not be present. Bro. Erb remained for the funeral until Tuesday, preaching for us on Sunday and Monday evenings. Pray for us in this part of God's vineyard.

N. E. Ebersole.

Orrville, Ohio

Dear Brethren, Greeting in the ever worthy Name of Jesus:—The brethren, C. K. Yoder of West Liberty, O., J. K. Yoder of Kalona, Ia., Chancey Hartzler of Kansas City, Kans., and Bro. Daniel Wyse of Archbold, O., were with the congregation at Pleasant Hill on Sunday,

May 22. Bros. D. D. Zook of Newton, Kans., J. K. Yoder and Chancey Hartzler were with the Oak Grove congregation on Thursday eve, May 26, also Bros. Jno. S. Mast, Elverson, Pa., and Daniel Wyse of Ohio. Many of our people were privileged to attend the various meetings, namely, Church conference at Louisville, O., Board Meeting at Orrville, O., and Church conference at Orrville, O., and in general enjoyed them greatly. We believe they were much benefitted and inspired by being present. Bro. A. Metzler of West Liberty was also in our midst attending the Board Meeting at Orrville, and looking how the orphans around here are faring. Cor.

Spring City, Pa.

Dear Herald Readers, Greeting in Jesus blessed Name:—Since the last correspondence from this place, we have had many reasons to praise the Lord for His wonderful works and privileges that we could enjoy.

On May 14 we held our preparatory services and Sunday, May 15, communion at the Coventry Church. Sixty-eight were present to partake of the sacred emblems of the broken body and shed blood of our Lord and Savior. Bro. Warren Bean brought vividly before our minds the importance and sacredness of this institution.

One week later Bro. John W. Weaver came into our midst and preached two helpful sermons. After leaving here he intended to visit some other churches in the Franconia District.

Thursday, May 26, we came together again. This time to the ordination of a deacon. The brethren, Henry Bechtel, Wm. Good and Charles Kolb were in the lot. Bro. Charles Kolb was chosen to this important office, Bishop Warren Bean again officiating.

Bro. Aaron Freed of Line Lexington Congregation preached for us on Saturday and Sunday evenings.

May the Lord richly bless the brethren who so faithfully admonished us.

In His name,
John L. Stauffer.

Caledonia, Mich.

Communion services were held Sunday, May 22, at the Holy Corner's Church, Caledonia, Mich., also at the Bowne Church, Elmdale, Mich. Peace was shown at the two places as far as human eyes could see. There were two souls who confessed Christ at the Holy Corner's Church. Our prayer is that they may hold out faithful unto the end. We kindly ask all who are interested in the salvation of lost souls to earnestly pray to God in our behalf that many more might turn to Him and accept Him as their father.

J. W. Overholt.

Kokomo, Ind.

Dear Herald Readers, Greeting in the blessed Name of the Master:—On last

saturday, May 28, Bro. Geo. Lambert came into our midst, and also Bro. John S. Mast from Elverson, Pa., came the same day, and in the evening Bro. Lambert gave an interesting talk on mission work in general. On Sunday morning after Sunday school both brethren gave a mission talk, and in the evening Bro. Mast gave an impressive talk to the young people. Bro. Lambert gave a talk on the conditions of the foreign field, which was enjoyed by every one present, and the house was full. We are glad and thankful for these visits. We wish many more of our distant ministers would pay us a visit in the future. Praise His holy name.

----- G.W. North.

May 30, 1910.

Hagerstown, Md.

Dear Herald Readers, Greeting in Jesus' Name:—Regular services were held at Paradise Church on Sunday, May 29. Bro. Henry Keener of Job, W. Va., and Bro. A. O. Histan of Doylestown, Pa., were with us. Bro. Keener opened services and Bro. Histan preached from John 12:32. We feel thankful to the dear brethren who have left their homes and come to encourage us. Bro. Histan showed us plainly that we all have a work to do in the important work of living the Christ-life and he also warned the sinner of his awful doom unless he repents. I believe we all feel encouraged and will take up our life's work for Christ with renewed zeal. God bless the dear brethren as they go forth sowing the seed. Appointments are made at Maugansville for Bro. Keener June 4 in the evening.

Yours for the Master,

Emma L. Hykes.

May 30, 1910.

Dalton, O.

(Martin's Congregation)

Greeting to all Gospel Herald Readers:—The brotherhood at this place have which they were permitted to enjoy during the meetings during conference week. Quite a number attended the meetings of the M. B. of M. and C. at Orrville, O., and were inspired to do more for the Master's cause by listening to the needs of the work. The Ohio Conference was largely attended, and we surely feel grateful for the earnest teaching and kindly admonitions given by our visiting ministers, and also to the visiting brothers and sisters for their help and encouragement.

Our communion services were held May 29. The brethren, J. M. Shenk, Moses Brenneman, and M. V. B. Shoup assisted our home ministers. The services were well attended, and we feel that the Lord's blessing was on the work. May these enjoyable seasons incite a longing for the great meeting on the evergreen shore.

Henry Horst.

May 31, 1910.

Aurora, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps you would like to hear from this congregation now and then. The Lord is certainly blessing the work here.

On Sunday, May 22, some of the Walnut Creek brethren and sisters from Holmes Co., were with us, and we all joined in showing our love for Christ by partaking of the sacred emblems of His broken body and shed blood; and further obeyed another command by washing one another's feet. Bishop M. A. Mast gave some profitable, kindly admonition and encouragement. Bro. Allgyer from West Liberty was here and delivered an earnest message that burned its way deep into the hearts of his hearers.

Sunday, May 29, we again had the pleasure of listening to a loving testimony of hope and faith in Jesus given by Bro. J. C. Yoder from Logan Co., Ohio. May God constantly brighten his path to the end.

We have Sunday school and preaching every Sunday morning and young people's meeting every Sunday evening. The work is going on nicely. Will you remember us in prayer, that we keep on growing larger and better?

Cor.

Elmira, Mich.

Greeting in the Master's Name:—On May 15 we organized the first Mennonite church in Otsego Co., Mich., with six members. On the 29th we held our communion, also received one member by letter. We kindly ask to be remembered before a throne of grace. Kindly invite those that are looking for cheap homes to come and see the country, as we would be glad to have more of the brethren locate here. Elmira is located on the G. R. J. R. R., 25 miles south of Pettokey. The climate is healthy and good water. All we ask is for people to come and see the country and see for themselves. We are no agent.

Wishing you all God's grace,

Jacob P. Miller.

June 1, 1910.

Flanagan, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday evening, May 22, our Bible class was reorganized for the summer. We are using the topics outlined in the Monitor.

Sunday, May 29, Bro. Jno. Birkey of Hopedale, was with us and preached a very instructive sermon. May the Lord bless the brother in his work. Pray for us, that we may remain faithful.

Your brother in Christ,

Arthur Slagel.

June 2, 1910.

Palmyra, Mo.

(Pea Ridge Congregation)

Dear Herald Readers, Greeting in the worthy Name of Jesus:—Brother Daniel Kauffman has been in our midst,

preaching and teaching the way of life and salvation. We were glad for his help. May God's richest blessings rest upon him and his work among the churches. We held our communion May 22 and it was a stormy day, so that not near all the members could be there. There were with us from the Palmyra congregation Bros. Kreider, John Hershey and Harry Buckwalter, and Sister Kreider. We were glad for their presence. We are not a very strong church here at Pea Ridge. We ask all God's children to pray for us that what we lack in numbers may be made up in true Christ-like qualities.

Cor.

June 2, 1910.

Ephrata, Pa.

Dear Herald Readers, Greeting in our blessed Redeemer's Name:—On Saturday, May 28, we held our preparatory services. The brethren, Benj. Weaver, Noah Landis, Noah H. Mack, John Bucher, Benj. Wenger, and deacons Samuel Metzler and Benj. Hess were present. We also received five souls into Christian fellowship: two by baptism, two who had been backsliders in another denomination and one reclaimed. Sunday afternoon we had our communion services. The ordinance of feet-washing was also observed. About 125 partook of the sacred emblems. Bro. Noah H. Mack remained in Ephrata for the evening services, speaking from "Jesus feeding the multitudes." Jesus gave thanks for the little supply of food, but it increased as He gave it to the disciples and they to the multitudes. The word of God is food for the soul. As we partake of that, let us also give to others.

Yours in the Master's name,

Minnie E. Schload.

June 2, 1910.

Springs, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On May 22, Bro. E. J. Blough of Holsopple, Pa., preached for us, and the following week at the Casselman Church. On Saturday morning, May 28, preparatory and baptismal services were held, at which time four young souls were received into church fellowship by baptism and one from another denomination upon confession of faith. The communion was observed the following day with a fair attendance.

Bro. Blough preached for us on Sunday evening and left for home the next day.

The monthly Teachers' Meeting was held at the home of N. S. Maust, June 1, with nearly all the teachers in attendance, in spite of very inclement weather.

The local annual Sunday school conference of the A. M. Church was held on Whit Monday, near Grantsville, Md. We are glad to report a full house and interesting sessions. The appeal for help for India was practically remembered at that time.

Cor.

June 3, 1910.

Miscellaneous

"OUR THOUGHTS"

Selected by a Sister.

I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracks behind it as it goes.

It is God's law—remember it
In your still chambers as you sit
With thoughts you would not dare have
known
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some March breeze whose poisoned
breath.
Breathes into homes its fevered death,

And after you have quite forgot
Or all outgrown some vanquished thought,
Back to your mind to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair,
They have a vital part and share
In shaping worlds and moulding fate
God's system is so intricate.
Shipshewana, Ind.

PRACTICAL TALKS IX.

Duties of Pastors to Congregations

By Daniel Shenk.

For the Gospel Herald.

A pastor is "a minister of the Gospel having the charge of a church and congregation; one who has the care of souls."—Webster. So this article is addressed to any who are to any extent serving in this capacity, whether minister or bishop.

Pastor also signifies "a shepherd; one who has the care of flocks and herds."

In fact, this was the original meaning of the word pastor, and it gives us the true idea of the duties of a pastor toward his congregation; feeding, care, vigilance and watchfulness against enemies, or whatever presents itself that threatens the safety and well-being of the congregation—precisely the same as the duties of a shepherd toward his flock. "Feed my lambs," "feed my sheep," said Jesus to Peter, and Peter later wrote to his brother elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind"—the true idea surely of the real duties of the true pastor or shepherd toward his spiritual flock.

"Not for filthy lucre," says the apostle, as a mere hireling, serving only for wages, for the milk and fleece of the flock, but as a true shepherd, with the welfare of the congregation at heart, willing to spend and be spent if need be for their

sakes, in the spirit of the Chief Shepherd who laid down His life for the sheep; also out of gratitude for the grace and loving care which he has received from the Lord. "Freely ye have received, freely give."

We are writing of the *duties* of a pastor. Would that all might be so filled with the spirit of the Master, that we might eliminate the word duties and use in its stead, loving care and labor. But we are human, and most of us, I suppose, need some of the proddings of a conviction of duty to drive us to action under the various conditions and circumstances met with in a pastor's labors. For, not only is it the duty of the true pastor to labor for his flock free of charge, but also, if need be, to suffer inconveniences, privations and hardships, to "endure hardness as a good soldier of Jesus Christ," for the sake of his flock. This sometimes puts the pastor to the test—tries his patience and his zeal for the Lord, as the writer himself has sometimes experienced when filling appointments in an adjoining county; arriving occasionally late at night after a long, weary drive, the body exhausted and fairly aching with weariness and fatigue. On one occasion especially, human nature almost wanted to rebel, and then the thought came—perhaps God gave it—I am bought with a price, and such a price too, in comparison with which all earthly considerations fade into insignificance. Let us remember this, my brother ministers, when duty calls us to endure hardships for the sake of the flock which Jesus has purchased with His own blood. Let us not forget that we too are among the purchased.

One of the most important and solemn duties of the pastor is to "preach the word," to "reprove, rebuke with all long-suffering and doctrine." There may be cases and occasions—likely to be in fact, that demand "plainness of speech," rare occasions perhaps on which he must "rebuke sharply." In short, he must not shun to "declare all the counsel of God" as occasion requires, even those counsels and truths which are not relished by some of his hearers, for there are those who will listen attentively and with a good grace to the unfolding of God's love, of His abounding grace, etc., or to the rehearsing of a story or anecdote who will then turn away impatiently from the preaching of self-denial, bearing the cross, separation from the world, or the exposure of some of their pet sins, and perhaps turn a cold shoulder to their pastor who is faithfully trying to point out to them the narrow way that leads to everlasting life. This makes it unpleasant for the pastor, for no true pastor can lightly regard the love and good will of his congregation. But his duty is plain. As a faithful servant of the Lord and a true shepherd of his flock he must withhold nothing that is profitable unto them.

The unwelcome and unpleasant truths must be told as well as the pleasant. Sin, high and low, must be denounced. It

is written: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." He must not forget that the everlasting weal or woe of a congregation depends to a large extent upon the faithfulness or unfaithfulness of those exercising guardianship over them.

Looking at the matter from this viewpoint, the solemn, weighty and infinite importance of the pastor's duties along this line becomes important. Nor are we left without the most solemn and direct teachings from Jehovah Himself on this point. To the prophet Ezekiel the Lord said: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Solemn declaration indeed, which every spiritual watchman should ponder well. But the Lord also says further: "Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Clearly then, it is the pastor's duty then to warn and to teach the people from God's Word; to speak plainly and boldly, though kindly and entreatingly of the things pertaining to the kingdom of God, the salvation of the soul and the welfare of the Church. God's Word teaches it, and the condition of the Church and the general drift of things demand it.

Visiting, "from house to house," is another important pastoral duty which, if properly performed in the spirit of the Master, cannot fail of happy results. As may be observed, there are those in almost every congregation who for various reasons are weak and lagging behind, discouraged or careless who need personal attention. To such, a visit from their pastor, with some words of encouragement, and a heart to heart talk would doubtless in many cases prove a real spiritual uplift. For some reason, however, this duty is being very much neglected by too many of our pastors. The writer, for one, pleads guilty. Too much attention to the affairs of this life, too many temporal cares and duties incident to the providing for his family, is the true verdict in his case.

This is not offered as a lawful excuse, but is simply stated as a fact. It would seem that no ordinary temporal duties should be allowed to interfere with our spiritual work, but such, alas, is too often the case and is a matter to be sincerely regretted. Without attempting to excuse myself from this duty, I would appeal, however, especially to my brethren in the ministry who are in good financial circumstances and are not compelled by sheer necessity to spend nearly their whole time providing for their own, that

they give more time to this part of the work.

My article is getting lengthy, but there are yet several duties to which I wish to refer briefly.

In writing to Timothy the apostle says: "Be thou an example of the believers in word, in conversation, in charity, in spirituality, in faith, in purity." And to Titus: "In all things showing thyself a pattern of good works," etc. Clearly, then, a pastor is one to be an example to his congregation which it is safe to pattern after, a leader which it is safe to follow and to imitate in his daily walk, conduct and conversation—a matter surely of more than ordinary importance.

Last, but not least, on the list of pastoral duties is that of frequent and fervent prayer, first for himself for divine wisdom, strength, and guidance in his pastoral work, then also for his congregation, over which the Holy Ghost hath made him an overseer, lifting them often to a throne of grace. Notice how often the great apostle Paul prayed for the churches. Notice too the example of the Chief Shepherd in this respect. The pastor may not be eloquent, or gifted, or talented in the pulpit; he may not be a great expounder, or well adapted to personal work, but he can pray. It is a duty which every pastor can attend to with the most happy and effective results; for, "The effectual fervent prayer of a righteous man availeth much."

In conclusion, the duties of a pastor to his congregation are sacred, manifold, arduous, and sometimes trying; but, "Let us not be weary in well doing, for in due season we shall reap if we faint not." "When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Denbigh, Va.

CONFERENCE REPORTS

OHIO MENNONITE CONFERENCE

For the Gospel Herald.

Conference convened at Martin's Church near Orrville, O., May 26, 1910, at 9 A. M.

Devotional exercises by C. A. Hartzler of Kansas City Mission.

After a short counsel of bishops, and bishops and ministers, organization resulted as follows: Assist. Mod., I. J. Buchwalter; Sec., J. L. Yoder; Committee on resolutions, B. B. King, David Lehman, and Joe Brunk. Forenoon session closed with song and prayer.

Afternoon.—Devotional exercises by David Zook, followed by roll call, reading, correction and approval of minutes of previous conference.

Conference sermon by Bro. C. M. Brackbill of Gap, Pa. Lesson read from Jno. 17: 1-10. Text, I Cor. 12:13.

A few of the many good thoughts that were given:

We know each other by name, but when we come together in mutual service we learn to know each other in Spirit and person.

The one who made this beautiful prayer we have just read knows us by name, person and spirit. In Him we behold a two fold man of Spirit and flesh. In these two natures He made atonement by sacrificing His life that the invitation may come to us

to come to the Lord to enjoy that which is eternal. Oh, what opportunity to lay hold of the precious things that are eternal in joy and blessing.

The great value of humanity is shown by the sacrifice the Lord has made for us, and the preparation for all our need in every way natural and spiritual, gifts, qualifications, powers all from the Lord. He has given us the most perfect example that we should follow Him in all His ways, in meting out gifts to the needy of the material things surrounding us even to the sacrifice of our own bodies. The more we look after each other's needs and conditions the more our interest and sympathy and love is moved for each other. We all hold our individuality which we cannot shake off, but individually become responsible for the unsaved. We can not stand still. We are either gathering or scattering. May everything be done for the Lord.

If God has taken so great interest in us that He has made so great provision for us, ought not we to take a great interest in God and His kingdom and each other? If the Lord has not forgotten Jew, Gentile or Greek, but brought blessing to every nation, without respect to person, ought not we bring the blessing of salvation to all humanity. If we have come short, let us confess our faults, for we have an advocate with the Father.

The following Bishops, ministers and deacons responded in testimonies:

Members of Ohio Conf.: J. M. Shenk, I. J. Buchwalter, John Blosser; Ministers, Adam Brenneman, David Martin, N. O. Blosser, Moses Brenneman, B. B. Stultzfus, Enos Detwiler, David Hostettler, Aaron Eberly, John King, Allen Rickert, P. E. Brunk, David Lehman, N. A. Lind, M. S. Steiner; Deacons, Abram Burkholder, Wm. Shoup, John Hackman, S. K. Plank, L. J. Yoder, H. R. Newcomer, Isaac Witmer.

Visiting Brethren: Bishops, Benj. Gerig, Smithville, Ohio; Ministers, B. B. King, Ft. Wayne, Ind., D. D. Zook, Newton, Kans., J. F. Brunk, La Junta, Colo., D. J. Wyse, Archbold, Ohio, J. S. Mast, Elverson, Pa., J. K. Yoder, Wellman, Ia.; Deacons, A. I. Miller, Hubbard, Oreg., C. Ebersole, River-ton, Va.

A unanimous testimony of the congregation.

Afternoon session closed with prayer by J. S. Mast.

Friday

Friday morning conference convened in minister's session at 8:30.

Regular conference at 9:30. Devotional exercises by J. F. Brunk.

Reports of State Evangelists Western District, by Moses Brenneman. Conditions hopeful; number of accessions; worldliness threatening the Church; a lack of workers; some ministers disabled by age and disease. We should pray the Lord of the harvest to send more laborers.

Central District, by N. A. Lind. About 36 accessions; field pretty well worked; conditions generally favorable.

Eastern District, by David Lehman.

Considerable evangelistic work done; Youngstown a good field to work; several accessions; prospects bright except a lack of workers; only one regular worker there now; workers are sent out from home congregation every Sunday.

Report of Orphans' Home by A. Metzler and of Old People's Home by J. K. Hooley appear in Mission report.

Questions submitted to Conference

Question 1. Does this conference encourage the continuation of services and Sunday school in Orrville by the Mennonite and Amish brethren?

Whereas, the need is manifested in continuing the work at Orrville, Ohio, Be it resolved that it is the sense of this conference to encourage the continuation of the work for one year as heretofore.

Forenoon session closed with prayer by M. S. Steiner.

Afternoon.—Devotional exercises by B. B. King.

Question 2. Would this conference encourage Bro. B. B. Stultzfus and wife to take up the mission work at Lima, Ohio, in connection with their work at Bremen, Ohio?

Resolved that Bro. John Blosser, Bro. J. M. Shenk and State Evangelist of Western District act as a committee and do as they deem best in securing a superintendent for the Lima Mission.

Question 3. Would this conference recommend that ministers moving from one conference district to another be not satisfied with only a regular membership certificate, but that they also have credentials from conference?

Resolved that we recommend this conference to issue credentials to ministers moving from this conference district to another.

Question 4. What position does this conference take with regard to Non-Conformity to the world?

As we believe the Bible teaches against conformity to the world (Rom. 12:2; I Tim. 2:9). Be it resolved that we as a conference stand by the principles of the Bible, teaching first, by precept; second, by example.

Resolution of conference:

Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst by death our beloved Bishop John Burkholder of East Lewiston, Ohio, and whereas we greatly miss his presence in this conference, Therefore be it resolved that we bow our heads in humble submission to the will of our heavenly Father and calmly say, "Not ours, but Thy will be done."

Resolution of welcome:

Whereas since our Bro. I. B. Witmer has been called to the office of deacon, Therefore be it resolved that we welcome him as a member of this conference.

Resolution of sanction:

Whereas since our Bro. Enos Hartzler has been ordained as a minister of the Gospel and sent into the Mission field, Be it resolved that this conference sanction his ordination and pray that the Lord may use him to His good and the salvation of souls.

Resolution of regret:

Whereas it is with a deep sense of regret that our aged Bishop Michael Horst could not be present in this conference work, we are glad to note his interest in the work and especially for what he has done for the work at Orrville. And we hereby show our appreciation of the same.

The program for the next Ohio Sunday school conference was read and approved.

Bro. Moses Brenneman was chosen State Evangelist for the Western District of Ohio; Bro. Adam Brenneman for the Central District; Bro. Enos Detwiler for the Eastern District.

On request Bro. Senger was relieved from membership of Trustee on Board of Missions and Charities. Bro. I. B. Witmer was chosen by ballot to fill the place vacated by Bro. Senger on said board.

Bro. Uriel Yoder was re-elected as trustee for Orphans' Home.

Bro. John Blosser was elected as member of Board of Publication.

On request, Bro. H. Newcomer was relieved of the position of member of Board of Trustees of Old People's Home.

Bro. Henry Stauffer was chosen as member of Board of Trustees of Old People's Home.

Bro. Allen Rickert was re-elected as Trustee for Canton Mission.

Bro. John King was given charge of the congregation at Midway for one year.

Bro. J. L. Yoder was re-elected as treasurer of Ohio Conference for one year.

A greeting was voted to send with the Brethren Shoemaker and Hartzler to the India Mission from the Ohio conference.

Mahoning Co., was granted the privilege of ordaining a bishop after the regular order. On motion the deacons of said congregation were instructed to bring this matter before the congregation.

Medina Co., was granted the privilege of ordaining a minister by consent of congregation.

Bro. I. J. Buchwalter was elected Moderator for one year.

Conference adjourned to meet in Western District of Ohio on Thursday preceding the fourth Friday of May, 1911.

J. L. Yoder and N. O. Blosser.
Secretaries.

ILLINOIS CHURCH CONFERENCE Held at Cullom, Ill., on Friday, May 27, 1910

For the Gospel Herald.

The Annual Church Conference for the State of Illinois convened at Cullom on the fourth Friday in May. A preliminary meeting was held at 8 A. M. in the tent near the Church by the bishops, ministers and deacons to arrange the questions.

At 9 A. M. the meeting was called to order by Bro. J. S. Shoemaker. After a short song service, the devotional exercises were led by Bro. J. C. Birky of Hopedale, Ill., using the second chapter of Ephesians, after which the organization was perfected by electing the following brethren:

Moderators, Bros. J. S. Shoemaker and D. H. Bender; Committee on Resolutions, Bro. Daniel Brunk and Bro. A. H. Leaman. The conference sermon was delivered by Bro. Daniel Kauffman of Scottsdale, Pa., who based his remarks upon Acts 15:6, 28.

The first conference was called to adjust certain differences which had arisen between brethren in the Church at Antioch. It was then as it is now, there were differences of opinion, and some were inclined to drift to extremes on either side. So the matter was brought to the heads of the Church, who took up the same in conference. There was perfect liberty of speech, and after both sides had presented the matter from their respective view-points several of the apostles made their statements, after which James offered a solution which was unanimously accepted and good feeling prevailed. So we should come together in conference, and in the spirit of love and good will confer together concerning any matters which may be brought to our attention. The work of conference being ended, we should bring the matters considered in conference before our respective congregations, as did the apostolic Church just after the Jerusalem conference, that our congregations also may enter into the spirit which prevails in our conferences and with the same unanimous feeling enter into the unity of the faith and the spirit of the work.

The finding of this conference was not a compromise between extremes, as some would have us believe. Every line of this decision was founded upon Scripture. Neither of the extremists received any encouragement in their contentions. On the one hand the conference confirmed the fact that the Gospel of Jesus Christ is the Gospel of liberty, and the people of God are not under the yoke of bondage to which the Judaizing brethren wanted to commit the Church at Antioch. God's people are a free people, and salvation by grace was affirmed by this conference as one of the tenets of the Christian faith.

On the other hand, it was just as clearly established that Gospel liberty gives no one any license to indulge in sin. Hence the message that all Christians should "abstain from meats offered to idols.....and from fornication."

We today should stand upon this same platform of perfect liberty and absolute freedom from the defilements of sin. The Gospel should everywhere be held out as

the Gospel of liberty; yet the Church should not hesitate to lay upon those who are inclined to drift into worldliness the "necessary things" which ought to stand between them and a sinful life. Legalism and liberalism are the two menacing evils from which we should continually pray and work to keep the Church delivered. Freedom and purity should be our watchwords. An acceptance of Jesus Christ means an acceptance of everything which He taught.

Notice the language of the disciples: "It seemed good to the Holy Ghost and to us." It is God first, man second. The Holy Spirit was the guiding power of the first conference, and the same Spirit must be our guiding power at this time.

The following bishops, ministers and deacons were present and short testimonies were given expressing their willingness to teach God's Word as God gives them grace. The congregation also gave their approval by a rising vote.

Bishops

J. S. Shoemaker, Freeport, Ill.
Jno. Nice, Morrison, Ill.
Daniel Kauffman, Scottsdale, Pa.
George Sommer, Flanagan, Ill.
J. C. Birky, Hopedale, Ill.

Ministers

A. C. Good, Sterling, Ill.
Amos Esh, Chicago, Ill.
A. H. Leaman, Chicago, Ill.
D. H. Bender, Hesston, Kans.
Henry Weldy, Wakarusa, Ind.
John McCulloh, Morrison, Ill.
William Sieber, Mifflintown, Pa.
D. S. Brunk, La Junta, Colo.
Samuel Honderich, Cullom, Ill.
Amos Nusbaum, Middlebury, Ind.
Alf. Buzzard, Washington, Ill.
A. H. Wiens, Chicago, Ill.
P. J. Fast, Jansen, Nebr.
C. S. Schertz, Eureka, Ill.
Peter Gerber, Cazenovia, Ill.

Deacons

Elias Christophel, Cullom, Ill.
John V. Fortner, Freeport, Ill.
Henry Nice, Morrison, Ill.
Henry V. Albrecht, Tiskilwa, Ill.

After the testimonies, the minutes of the last meeting were read and approved.

Moved and carried that our visiting brethren from other districts be welcomed to take part in our conference. An adjournment was then taken for the noon hour.

Noon

We met at 1:15 P. M., and after a short song service the devotional exercises were led by Bro. Henry Weldy, reading Jno. 15: 1-14 and leading in prayer. The questions were then read, and after discussing them resolutions were adopted.

Questions

No. 1. What advice has this conference to give with reference to systematic giving?

Ans. Since we recognize that giving is a principle, a privilege and a duty of the believer, we encourage and recommend that our congregations give regularly each month to meet the monthly disbursements for the various church institutions according to I Cor. 16:2.

No. 2. Would this conference advise the appointment of a Sunday school field worker?

Ans. Resolved that this conference appoint a Sunday school field worker whose duty it shall be to visit various Sunday schools in the district, offer methods for the betterment of the work, encourage the workers, and such other work as he sees fit.

No. 3. Is there such a thing as receiving children desiring to come into the Church too young?

Ans. To receive a child into Church fellowship before the child is able to realize the importance of the steps taken would be too young. On the other hand, as soon as a child realizes its lost condition and accepts by faith Jesus Christ as its Savior and desires to unite with the Church and obey

its doctrines the same should be received.

No. 4. What attitude should be taken in receiving into Church fellowship applicants who are identified with labor unions?

Ans. Since we recognize that labor unions are not founded upon Gospel principles and are destructive to personal liberty, be it Resolved, that such persons be asked to drop their identification with labor unions.

No. 5. Should any unordained brethren in the Church have a right to preach when called upon?

Ans. Resolved, that only ordained ministers should be considered authorized to preach sermons. However, this is not to be construed that missionaries and other workers are debarred from giving Gospel talks.

No. 6. Does this conference approve of children's day exercises?

Ans. Exercises for the children may be conducted if the same are kept within Gospel bounds and having for their only aim the glory of God.

No. 7. Does this conference favor a Sunday school circulating library?

Ans. We recommend a carefully selected Sunday school circulating library for our Sunday school, and would further advise the exchange of books among the various Sunday schools where such exchange is practicable.

Miscellaneous Business

Moved and carried that Bros. A. C. Good and Benjamin Herner be re-appointed as members of the local Mission Board.

Moved and carried that Bro. S. R. Good be re-appointed as a member of the General

Moved and carried that we held a Bible conference some time during the year.

Moved by Bro. John Nice, seconded by Bro. McCulloh and carried that the Moderator appoint both committees.

The Bible conference committee are to select the time, place and secure instructors. The following ones were appointed: Bros. Samuel Honderich, A. L. Buzzard, Amos Eash.

The Sunday school programme committee are the following brethren: S. R. Good, John McCulloh, Will Brubaker.

Moved by Bro. J. McCulloh, seconded by Bro. A. C. Good that the bishops and secretary appoint a Sunday school field worker. Carried. The two bishops appointed Bro. Benjamin Herner as Sunday school field worker.

Moved by A. C. Good, seconded by J. McCulloh that our next Church conference be held in Sterling the first Friday in June, 1911. Carried.

On motion the conference then adjourned.

We feel to praise the Lord for the interest manifested and harmony that prevailed.

Benjamin Herner, Secretary.

ILLINOIS SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The fifteenth annual Mennonite Sunday school conference was held at Cullom, Ill., May 25 and 26, 1910.

After a song service the meeting was opened by Bro. A. M. Eash. Psal. 90.

This was followed by the organization. Bro. A. C. Good was elected Moderator and A. M. Eash Assist. Moderator; Levi Mumaw and Fannie Hershey, Secretaries; C. D. Eash, Chorister; Eli Christophel, Treas.; A. L. Buzzard, Query Manager.

Address of Welcome.—Benj. Herner.

Response.—A. M. Eash.

The report of sixteen Sunday schools showed that the total average attendance for the year was 1986; the number of converts received into the Church through the Sunday school, 81; total amount collected for missions, \$952.02.

Our Possibilities.—G. H. Sommer. Mark 9:23; 10:27.

Financial:—There is danger of forgetting our duties to God through prosperity.

Become enthused with the spirit of giving to the Lord. When we begin to love money we lose God's blessing.

Social:—The neglect of sympathy between young and old is a hindrance in our possibilities in home and Sunday school.

Educational:—The young people should take advantage of their educational opportunities. They should be encouraged and many needy places could soon be supplied. The general discussion was interesting and timely.

Preparation for Christian Service.—Henry Weldy, Wm. Sieber. Isa. 6:5, 67; 1 Tim. 4:15; Jno. 17:12.

1. Full consecration to the Lord.

2. Prayer.

3. Study the Word.

4. Prepare ourselves for actual Christian service.

General Discussion:—Read and get in touch with Spirit filled lives. Begin to work in the home. See the importance of the work. The Holy Spirit is the only one able to prepare us for Christian service.

Closing prayer by D. S. Brunk, La Junta, Colo.

Afternoon

Devotional—Psa. 16—Bro. Jno. Nice.

The Sunday School at Work.—Edward Oyer, Amos Nusbaum.

The true Sunday school worker is in Sunday school wherever he is.

General Discussion:—Everybody at work—teacher and class. A teacher's meeting is needed so that the teachers will all teach alike.

A Sunday school that takes a delight in its work is a Sunday school at work.

Christ the Worker's Example:—Agnes Albrecht, Chester Wenger.

Christ came to be a blessing to others. He is the true example in humiliation, sufferings, activity, prayer. He came seeking the lost, becoming poor that he might reach them.

The Real Test of the Sunday School's Power.—J. D. Conrad, Samuel Honderich.

The Sunday school has been the means of uniting the old and the young. It has put the young people to work and has been the means of starting missions.

A Sunday school that is powerful brings souls to Christ. The power of the Sunday school is manifested in growth, in its influence in world wide work.

How Awaken a Deeper Spirit of Devotion in the Sunday School?—Benj. Schertz, Levi Mumaw.

Discover the condition of your community. Realize the sacredness of the work. One by himself cannot awaken a spirit of devotion, but all must work together.

Closing prayer.

Immediately after the afternoon meeting the ministers had a conference, and following the evening lunch the Sunday school superintendents and teachers had a short meeting in the interest of the work of the Sunday school. Following that, Bro. Levi Mumaw conducted a children's meeting. Sister Barbara Allgyer and Bro. C. D. Esch of Chicago gave short talks.

Wednesday Evening

Prayer and praise service.

Query box.—A. L. Buzzard, Mgr.

Sermon.—Jno. 3:16.—D. S. Brunk.

Thursday Morning

Opening Song.

Devotional.—Psa. 19.—A. L. Buzzard.

The Mission Work of the Church, Past and Present.—A. H. Leaman.

The first mission was established in Chicago seventeen years ago.

The second station to be opened was in Philadelphia, Pa.

In 16 years twenty stations have been opened, in these are stationed 100 workers. About one hundred workers have served at these mission stations as a preparation for other work.

There is a bright outlook for increased mission work at home and in the foreign field.

Essentials for Successful Work in the Future.—Henry Nice, D. S. Brunk.

(1) Careful study of the field.

(2) Consecration (Rom. 12:1).

(3) Power.

(4) A praying church.

(5) A giving spirit.

Individual Responsibility.—H. V. Albrecht, A. C. Good.

(1) Of fathers and mothers in the home (Deut. 11:19).

(2) Of Sunday school superintendents.

(3) Of bishops and ministers.

God rewards according to our faithfulness (Matt. 25:14-30). Every one is personally responsible for something, be it ever so small. Jesus Christ the perfect example, felt His responsibility so much that He wrestled with God all night that He might be able to do His work. Many heathen are dying because some Christians are not realizing that they owe the world a life.

Rewards of a Life of Service.—Ruth Buckwalter, John Nice.

We must become interested in the work to the extent that we lose sight of reward and then we can do effectual work and the reward shall be sure and abundant. Our reward is so great that we can never earn it, but it is the gift of God so graciously prepared for us.

Afternoon Meeting

Devotional.—Daniel Kauffman.

The Mission Field—Foreign.

(a) **Encouragements:**—Samuel Honderich.

1. Student volunteer movement.

2. Mission study classes.

3. Circulating mission libraries.

The speaker displayed a number of maps showing the needs and growth of mission work.

(b) **Hindrances:**—C. D. Esch.

We do not understand the field as it is. Some people think that mission work is for the missionary only, but it belongs to the home people as much if not more than to the missionary.

Home.

1. **City:—Prospects for the Future:**—A. F. Wiens.

The prospects in the city are very good. The greatest need is whole lives sacrificed to the work.

2. **Neglected Rural Districts:**—J. J. Sommer.

The advantages for doing work in the rural districts are many.

3. **Home Department:**—Amos Eash.

Actual results have shown the value of this work in the city. If all would see the importance of this work great good could be accomplished.

Bro. Leaman presented the plans for the new mission building which is to be erected in Chicago.

Practical Methods of Supporting Mission Work.—J. S. Shoemaker.

Systematic instead of spasmodic giving. Give at regular stated times for specific purposes.

A collection amounting to \$90.66 was taken.

Closing prayer.—J. S. Shoemaker.

Evening Meeting

Prayer and praise service.

Song—"Will you be a Volunteer?"—Mission workers of Chicago.

Query Box.—Bro. Buzzard.

Short Talk.—Daniel Kauffman.

Sermon.—Luke 4:16-21.—D. H. Bender.

Levi Mumaw,

Fannie Hershey,

Secys.

REPORT

Of the Fourth Annual Meeting of the Menonite Board of Missions and Charities, Held at Orrville, O., May 23-25, 1910.

For the Gospel Herald.

The Fourth Annual Meeting of the Menonite Board of Missions and Charities was held in the old Reformed church (now owned by a Menonite brother) at Orrville, Ohio. The Mission Committee of the Board met shortly after 9:30 on the morning of May 23. The first public session of the Board was held on the same evening at 7 o'clock. Bro. J. K. Yoder of Wellman, Iowa, conducted the devotional exercises.

"**Saving the Lost**" was the subject of the main discussion of the evening. Bro. J. S. Mast of Elverson, Pa., opened the subject by the use of an appropriate text, and he was followed by Bro. A. H. Leaman of Chicago. Some of the leading thoughts were,

God alone can save the lost.

Man is an instrument in God's hand to bring the lost to Christ.

Love is the constraining power which leads us to make sacrifices in order to save the perishing.

The Board was called to order on Tuesday the 24th at 8:45 by the President, Bro. M. S. Steiner. Bro. David Plank of West Liberty, O., for more than fifty years a minister of the Word, led the devotional exercises.

Twenty members of the Board of Trustees responded to the roll call and eight members had sent proxies.

Next the minutes of the previous annual meeting were read and after a few corrections were approved.

The reports of officers of the Board and reports of the superintendents of the mission and charitable institutions were next taken up.

A tabulated summary of these reports is being prepared and may be presented later.

After devotional exercises on Tuesday afternoon and the giving of some of the reports left over from the forenoon, attention was directed to a discussion on the subject of **How to Give**. Bro. I. R. Detweiler opened the subject and was followed by Bro. G. L. Bender, Treasurer of the Board. The need of systematic, regular and liberal giving was emphasized. A system of taxation would be objectionable. Giving should be by free-will offerings. The Bible urges giving for the Lord's work every week. The offerings should be taken not less than every month. If the giving is left until an appeal is made, the result is that those who habitually give liberally are apt to take offense and others give only while the excitement of the appeal is on.

"**How May our Charitable and Mission Work Already Begun be Strengthened and New Fields Opened?**" was a subject discussed by brethren, D. D. Miller of Middlebury, Ind., and M. S. Steiner, President of the Board.

The need of caution was urged lest on the one hand we open new stations faster than the support in workers and means is able to follow, or on the other hand delay the opening of new work when duty plainly calls for it and thus destroys the interest that has been awakened.

On Tuesday evening Bro. B. B. King, Superintendent of the Fort Wayne Mission, conducted a very interesting and helpful workers' meeting. After this meeting the question, "**How may more Laborers be Secured?**" was discussed by brethren Aaron Loucks, Scottdale, Pa., and D. J. Johns of Goshen, Ind.

The kernel of the answer is given by the Lord himself, "Pray ye therefore the Lord of the harvest." Training classes and spec-

ial appeals may be and are helpful, but the great need is prayer.

The Wednesday morning session was conducted by Bro. Jacob Wall of Mountain Lake, Minn.

Reports from the Mission stations were resumed and continued as long as time permitted.

Sister L. E. Schertz gave a touching though brief report of the conditions and needs of the work and the Christian Church in India. Bro. Mast followed this talk by an earnest prayer.

The report of the Mission Committee was read by Bro. J. S. Hartzler and on motion of Bro. G. L. Bender, was adopted as read.

The report of the Executive Committee was read by the Secretary, J. S. Shoemaker, and adopted as read.

Since the last annual meeting failed to appoint an auditing committee it was decided to appoint one at the present and let them, after completing their work, report to the Executive Committee.

The needs of the Chicago missions were presented by Bro. A. H. Leaman. He made an appeal for a donation of \$2000 from the funds of the Board toward the expense of the new building on 26th street. On motion of Bro. Loucks the request was granted and the money is to be paid on or before September 1.

The needs of Canton missions were presented by Bro. P. R. Lantz. He requested that the Board furnish means to buy a specified lot in Canton for the purpose of building a mission home. On motion of Bro. Bender, it was decided to purchase the undivided half of the lot in front of the Mennonite church in Canton.

Bro. Steiner presented the matter of transferring certain real estate of the Board to outside parties. On motion by Bro. Detweiler, seconded by Bro. Bender, the following resolution was adopted:—

That we, the Mennonite Board of Missions and Charities, authorize the sale and transfer of the Metzler real estate situated in Mahoning Co., Ohio, consisting of 225 acres of land for \$16,455, the Hartman land situated in Allen Co., Ohio, consisting of 60 acres of land for \$7,000, the Snively land situated in Allen Co., Ohio, consisting of 17 1-2 acres for \$850, the Snively land in Allen Co., Ohio, consisting of 60 acres for \$2,800.

The needs of the La Junta Sanitarium were presented by Bro. J. F. Brunk.

By vote of the Board it was decided not to cancel the loan of one thousand dollars to the La Junta Sanitarium.

The Wednesday afternoon session was opened by prayer by brethren B. B. King and David Zook.

Since Bro. Shoemaker found it necessary to leave before the close of the afternoon session the order of business was interrupted and the election of officers was taken up before the regular time. Brethren J. S. Shoemaker and J. S. Hartzler gave brief farewell addresses. They hope by God's favor to start for the great east from New York on Saturday, June 4. Their plan is to spend some time in Scotland and on the continent of Europe, then go on to Palestine and Egypt and reach India about the middle of September. They request that the prayers of God's people accompany them as they go.

The following matters were recommended by the Mission Committee and adopted by the Board:—

Youngstown Mission was admitted to the management of the Board.

Sister L. E. Schertz was granted \$50 from the income of the Missionaries' Home in Goshen to defray part of her expenses while in school taking Bible studies.

It was resolved that the Superintendents of missions advise with members of the Mission Board to decide what trust com-

panies could be used for depositing the funds of converts.

General resolutions adopted were as follows:—

Inasmuch as the Mission Board has not been able to conduct its work satisfactorily under the present system of giving, be it resolved that this Board encourage each congregation to take up monthly free-will offerings for missions.

Resolved, that \$1200 per month be sent to India during the coming year.

The Mennonite Board of Missions and Charities, in annual meeting assembled, to the brethren and sisters of the churches of Europe and Asia, especially to those of our own faith in India and Java, send greeting. We wish you God's richest blessings and pray that you may be kept in the faith once delivered to the saints by the power of the Holy Spirit. We commend to you our beloved brethren, J. S. Shoemaker and J. S. Hartzler, who shall by God's favoring blessing, speak to you face to face and tell you of our spiritual welfare. We wish you God speed in your journey to the better land.

The Mennonite Board of Missions and Charities, in annual meeting assembled, appoint their Secretary, J. S. Shoemaker and J. S. Hartzler as delegates to represent their organization at the World's Missionary Conference at Edinburgh, Scotland.

The Superintendents of the different Board institutions were confirmed as members of the General Board of Trustees.

On motion Bro. D. S. Yoder of West Liberty, Ohio, was appointed to serve with the President, Vice President, Secretary, and Treasurer on the Executive Committee.

S. S. Yoder was chosen to take the place of J. S. Hartzler, and Daniel Kauffman to take the place of J. S. Shoemaker on the Mission Committee.

On the auditing committee Bro. D. D. Miller was chosen to serve for three years, Aaron Loucks for two years, and N. S. Hoover to serve for one year.

Brethren D. J. Johns and L. J. Miller were appointed trustees to represent this organization.

The brethren C. R. Strite and Joseph Bechtel were appointed to represent their respective conferences on the Board of Trustees.

Brethren D. J. Johns, J. A. Ressler and D. D. Miller were reappointed to serve on the Mission Committee.

The following general officers were elected:—

President, M. S. Steiner; Vice President, C. Z. Yoder; Secretary, J. S. Shoemaker (J. A. Ressler, Acting Secretary); Treasurer, G. L. Bender; Field Secretary, I. R. Detweiler; Eastern Treasurer, S. H. Muselman; Western Treasurer, Jos. R. Stauffer; Canadian Treasurer, M. C. Cressman.

On Wednesday evening a very interesting and uplifting workers' meeting was conducted by Bro. C. A. Hartzler, Superintendent of the Kansas City Mission.

The evening meeting proper was opened by prayer by Bro. Aaron Loucks, after which Bro. H. I. Dick of Mountain Lake, Minn., gave an earnest address in German on the subject, **Blessings of United Forces**. He was followed on the same subject by Bro. C. M. Brackbill of Gap, Pa., in English.

After a few closing remarks by the President, the meeting adjourned to meet the Tuesday preceding the fourth Thursday in May, 1911.

I. R. Detweiler, J. A. Ressler,
Field Sec. Acting Sec.

Obituary

Houser.—Sister Nancy, widow of Bro. Henry Houser, died at her home at Stony Brook, Pa., on Monday, May 23, in the 77th

year of her age. She had been to a preparatory service on Saturday, May 14, from which meeting she went home sick, and was confined to her bed until death relieved her to go to her long home. She died of pneumonia. She had been a consistent member of the Mennonite Church for about 22 years. She leaves one brother, one sister and four children to mourn her departure. Her husband preceded her to the spirit world about 20 years. Funeral services at the house on Thursday, May 26, conducted by the brethren, Isaac Eby, Abram Herr, J. C. Habecker and Theodore B. Forrey. Interment in the Stony Brook Cemetery. May God comfort the bereaved, and may all prepare to meet her in the better world.

Harshbarger.—Sister Eliza, wife of Bro. Tobias Harshbarger of Holsopple, Pa., died of typhoid fever, May 22, 1910; aged 46 y. 10 m. 19 d. She was buried May 24, at the Blough Church. Funeral services by S. G. Shetler and L. A. Blough. The hand of affliction was resting heavily on this family. Bro. Harshbarger has been afflicted with dropsy for quite a while. He is hardly able to get around. About six weeks ago his daughter took typhoid fever and after she was able to be out of bed his wife took the fever and then his son, whom they took to the hospital, so the whole family, with the exception of one little boy, was sick. The boy at the hospital did not know anything of the death of his mother. Bro. Harshbarger and family are in a sad condition. They have the sympathies and prayers of the community in their sad bereavement.
L. A. Blough.

Erb.—John Erb was born in Wayne Co., O., August 24, 1845; died May 6, 1910; aged 64 y. 8 m. 13 d. He was married to Mary Hanky, Jan. 11, 1877. To this union were born 6 daughters and 7 sons. One son and four daughters preceded him to the spirit world. He leaves a sorrowing widow, 2 daughters, 6 sons, 2 grandchildren, one sister and a host of friends to mourn the loss of a kind father and husband and a faithful brother in the Mennonite Church. His remains were laid to rest in the Paradise Union Cemetery May 8, in the presence of a large congregation. Services were conducted by David Hostetler, assisted by C. Z. Yoder and J. A. Ressler, at the Paradise Union Church. Peace to his ashes.

Miller.—Noah E. Miller was born in Holmes Co., O., July 29, 1860; died in Comanche Co., Kans., May 21, 1910; aged 49 y. 9 m. 23 d. He remained at home with his parents until the year 1882, when he was married to Sophronia E. Hummel of Millersburg, O. To this union were born 10 sons and 4 daughters, all living, and all present at the death and burial of their father. They have lived in Ohio, Kansas, Oklahoma, and Texas, taking up their abode in Comanche Co., Kans., a little over two years ago. Besides the wife, children, and several grandchildren, there remain to mourn their loss, an aged father, 2 brothers, and 2 sisters. One sister resides in this community, the other sister, two brothers and father reside in Holmes Co., O., but were present at the funeral, the father having arrived a few days before the death of his son. Bro. Miller was converted and united with the Mennonite Church about 24 years ago, and has since that time lived a consistent Christian life. He was always interested in the work of the Lord and took an active part in church work wherever he lived, being at the time of his death, the Sunday school superintendent at this place. The funeral was held May 24, in the Protection Mennonite Church, where a large concourse of friends and neighbors gathered, the Church being filled to overflowing. Services conducted by T. M. Erb, Newton, Kans., assisted by N. E. Ebersole. A few
(Continued on next page)

Items and Comments

The director of the state free employment bureau at Topeka, Kans., has issued a call for 20,000 men to take care of the Kanss wheat crop this year.

A serious uprising against foreigners was threatened in Pekin, China, June 5, the day of the opening of the Nanking exposition. It is hoped that no serious outbreak will occur.

A terrific hailstorm, continuing 45 minutes, swept over Mt. Vernon and Patterson, N. Y., doing great damage to crops. "A south-west gale caused stones to drift like snow, so that in places they lay over a foot deep."

The British Antarctic expedition set sail from London, June 1, in search of the South Pole. Dec., 1911, has been set as the time for reaching the coveted goal. All that now remains is to carry out present arrangements—which is often the difficult thing to do.

Air-ship navigation received another stimulus when Glenn H. Curtiss won a \$10,000 prize by flying from Albany to New York, a distance of about 150 miles, at the rate of nearly a mile a minute. It is now proposed to offer \$55,000 in prizes for aeroplane flights between New York and Chicago, and New York and St. Louis.

A temporary injunction against twenty-five leading railroads of the West has been granted by the United States courts, restraining the railroads from increasing their freight rates. The government at Washington is taking an active part in behalf of the shippers who have protested against the increase in rates.

The Annual Meeting of the Church of the Brethren, better known as Dunkards, met at Winona Lake, Ind., June 3, and organized by the election of Bro. H. C. Early of Virginia as moderator. It is estimated that before the close of the conference there will be at least 25,000 members of that church in attendance. A number of important questions are before the meeting.

The funeral expenses of the late King Edward of England amount to \$1,500,000, so we are told. Such extravagance is doubtless justified on the ground that it means a distribution of money. It also means encouragement to gain money by questionable means so that people may have it to spend in this lavish style. Extravagant display is wrong at any time, and doubly abominable on funeral occasions.

"The first Cabinet of United South Africa has been formed by General Louis Botha, who has himself taken the portfolios of Premier and Minister of Agriculture. United South Africa was formed recently by the Federation of Cape Colony, Orange River Colony, Natal and the Transvaal. Viscount Gladstone is the first Governor General. The union will come into operation on Wednesday. Capetown will be the seat of the Legislature, and Pretoria the seat of the executive government."

An important document giving facts and figures compiled by the government census of religious bodies is soon to be issued by the government at Washington. "The aggregate number of communicants or members of all Christian denominations in continental United States for 1906 was 32,936,455, according to the United States census of religious bodies, a part of the census bureau's special report now in press. Of this grand total the various Protestant bodies reported 20,287,742, and the Roman Catholic Church, 12,679,142."

(Continued from preceding page)

weeks before he died, Bro. Miller had selected Rev. 21:7 as the text to be used at his funeral.

Koogler.—Priscilla, daughter of Irvin and Rebecca Koogler, of near Lilly, Va., died Apr. 27, 1910; aged 17 y. 5 m. She was in Harrisonburg, on the 25, doing some shopping, when she was suddenly seized with a violent headache and was partially paralyzed. She was taken to the home of Oliver A. Burkholder near town where she died two days later, after which she was conveyed to her home, but on account of her peculiar appearance it was thought by some probably she was not dead. She was not buried till May 1, when funeral services were conducted at the Pleasant View Church by Emanuel Heatwole. Text, "The Master is come and calleth for thee." Interred in the cemetery near by.

Yoder.—Christian C. Yoder was born in Pennsylvania Feb. 24, 1823; died in Howard Co., Ind., May 21, 1910; aged 87 y. 2 m. 27 d. When a boy he with his parents moved to Logan Co., O., where he was reared to manhood, and was married to Barbara Troyer, and lived there until in the fall of 1866, when he with his family moved to Howard Co., Ind., where he lived the remaining days of his life. His first wife died Sept. 16, 1878. Some time afterwards he was married to Mrs. Rosa Sipe and they lived together until in December, 1908. After that he lived with his children until he departed this life. He united with the Amish Mennonite Church in his younger years, in which faith he remained faithful until death. He was the father of ten children, six of whom preceded him to the spirit world. He leaves 2 sons, 2 daughters, 33 grandchildren and 29 great-grandchildren to mourn his departure. He bore all his suffering with Christian fervency. The funeral was held on May 24, at the Mennonite Church where a large concourse of people had gathered together to pay their last tribute of respect. Services were conducted by N. M. Slabaugh from Dut. 23:10 and E. A. Mast from II Cor. 5:1, 2. Buried in the home cemetery.

G. W. North.

BOOKS BY MENNONITE AUTHORS

Mennonite Church History.—By J. S. Hartzler and Daniel Kauffman. A history of the Christian Church from Christ to Menno Simon and of the Mennonites from Menno Simon's time on. 35 chapters. 420

A Talk with Church Members.—By Daniel Kauffman. Aimed to awaken greater interest in the Christian life. "A book that should be read by every church member." 20 chapters. 166 pages. Price, 50 cents.

John S. Coffman Biography.—By M. S. Steiner. A life sketch of the pioneer Mennonite evangelist. Should inspire all to make greater sacrifice for the cause of Christ. 9 chapters. 139 pages. Cloth. Price, 50 cents.

Manual of Bible Doctrines.—By Daniel Kauffman. A strong defense of the doctrine of the Mennonite Church. Intended for all who are interested in Gospel truth. 25 chapters. 272 pages. Cloth. Price, 60 cents.

Jacob's Ladder.—By John E. Hartzler. Points out the six necessary steps for salvation. Good reading for both saved and unsaved. 10 chapters. 260 pages. Cloth. Price, \$1.00.

MENNONITE PUBLISHING HOUSE
Book Dept. Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The Lord willing, the Alberta-Saskatchewan Conference will be held at Sharon Church, Waterloo S. H., near Cressman, Sask., on July 21, 1910. A cordial invitation is extended to all. Those coming from the West or South can come by way of Saskatoon to Guernsey on the C. P. R. Those coming from the East can come to Guernsey, C. P. R. During the same week a Sunday School Conference and Bible and Missionary Conference will be held at the same place. Come praying for many blessings from the Lord.

E. S. Hallman.

The Berne Conference will be held at the Berne M. H., Berne, Mich., June 10.

The 5th Annual A. M. Sunday school conference of the Pacific coast district will be held at the Zion M. H. near Hubbard, Oreg., on June 17 and 18. We extend a hearty invitation to all to be present and help and be helped. Those coming to Woodburn by rail will please notify Daniel Roth, and those coming to Hubbard will notify A. P. Troyer or the undersigned and you will be met at the train.

M. H. Hostetler, Sec.

GOSHEN COLLEGE

The Annual catalogue giving full information in regard to all phases of the work of Goshen College has just been published and will be sent free of charge to any one sending his address to Goshen College, Goshen, Ind.

Do we appreciate the excellence and glorious power of the Lord? Do those qualities as praised by the Psalmist appeal to me as worthy of my admiration? Lord, help me to get more acquainted with the richness and beauty of Thy divine character that I may be filled with praise to Thee.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, JUNE 16, 1910

No. 11

EDITORIAL

"Blessed be God, which hath not turned away my prayer, nor his mercy from me."

"Fortune follows the brave" is an expression that is nowhere more applicable than in cases where people have an abiding faith in Christ and His Gospel, and the courage to carry out their convictions in practical life.

Our quarterly orders are coming in at a satisfactory rate, and the work of sending out Sunday school literature is now in full blast. We want to have the last order filled by the middle of next week, provided all orders reach us in time. Is the order from your Sunday school in?

"There is nothing so cruel as conviction," said a young woman to her aunt one night just after she had stood up for Christ. Yet there are thousands of people who suffer these cruel pangs for years rather than accept the tender mercies and blessed freedom offered by the Friend who died to save them. There is nothing so hard to explain as the slavery of sin.

It is said of a certain emperor of Rome that as he was sitting on the porch of his house one evening he regretted that he could not recall one single useful thing that he did that day. It had been his policy to spend his life for the good of his people, and this seems to have been an exceptional day with him. This brings to our minds the teaching of our great Master who, both by example and by precept, taught us that true greatness lies not in lordship but in service.

During the past few weeks we have received a number of excellent articles which we have been unable to print for want of room. They will appear in print in due time. We are glad also to note improvement in the average re-

ports sent in. Read the reports on the last few pages of this issue; and if you are not impressed that they contain many helpful thoughts, then we are mistaken in our guess. The report of the Eastern Amish Mennonite Conference, and perhaps one or two others, will appear in print next week, the Lord willing.

A brother sends us a letter, said to have been written by Jesus Christ, signed by the angel Gabriel and deposited under a stone at the foot of the cross. The letter promises great blessings to those who circulate it, pronounces a curse against those who keep it in their homes without making its contents known, and contains the usual marks of superstition and fraud contained in such letters. People who are not inclined to be superstitious and need a little mental recreation might not be injured by reading it, but the whole thing is a humbug, and should be treated as such.

There are two kinds of great fault-finders. The first is known by the multiplicity of flaws they can pick into the records of others, the second for their accurate discernment between right and wrong. As an example of the first kind we may mention the Pharisees who lost no opportunity to find fault with the work of Christ and His disciples. Christ as an example of the second class shows us how, by a keen perception and love for the truth, it is possible to tell people of their sins without being a grumbler. There are two things which qualify a man for wholesome fault-finding: (1) a clean life, (2) a heart full of love. In our efforts to put the first kind of fault-finders out of business, let us not fail to encourage the second. "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one."

"In what fundamentals do Mennonites agree?" Three weeks ago we published an able and commendable article on this subject from the pen of Bro. Horsch, who wrote in response to an editorial which had appeared in *The*

Mennonite, one of our valued exchanges and English organ of the most numerous body of progressive Mennonites in America. In the last two numbers of *The Mennonite* there appeared lengthy editorials taking exception to some of the things written by Bro. Horsch. Judging from the bulk of the discussion on either side, the last word in the question should have been written "disagree;" for, reading the question in that way, both writers did well. This being an important question, we shall endeavor at some future time to discuss it at some length, this to be followed by a number of thoughts on the more important question, "In what fundamentals should all Christian people agree?" We promise you nothing sensational, however; as we believe all unsanctified controversy to be unprofitable and vain.

Smoke.—The other day, while in Pittsburg, Pa., we stood upon a tall bluff by the side of a river. It was an imposing sight as it was, but much that we might have seen was hidden from our eyes because of the smoke. Looking in a certain direction, we saw a dim outline of something that attracted our attention. Walking for some distance in that direction, we were impressed with what we saw of the evidences of the ingenuity of man, but more especially with what we saw of the wonders of the works of God.

Having seen the sights, we began to meditate. How the smoke of this world does hide from our vision the wonders of God and His works. Our vision of heaven is dimmed, and often the glories of that celestial land are entirely hidden from our eyes, by the smoke of worldliness. As is the natural smoke to the natural eye, so is the smoke of worldliness to the spiritual vision. But, brother, we can still get a view of God and His works if we draw as near to Him as possible, thus having the least possible amount of this smoke between us and Him. When this smoke is allowed to get into our eyes it produces spiritual blindness.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

MY HEAVENLY HOME

By Rachel Herner.

For the Gospel Herald.

When my toils and cares are ended,
And my life work here is done;
There's a blessed home awaiting me,
Beyond the setting sun.

'Tis a place that's long recorded,
By the prophet bards foretold;
Though many hundred years have past
Its story ne'er grows old.

I'm glad there is a home for me,
When I am called to die;
A place where I can ever dwell,
With my blessed Lord on high.

There'll be no death nor sorrow,
No pain shall mar my joy;
There'll be no envious comrades,
My pleasures to destroy.

Oh happy thought, Oh golden crown,
That shall adorn my brow;
With angels marching all around,
Methinks I see them now.

Oh that will be a tranquil life
With all the pure and blest
Where the wicked cease from troubling
And the weary are at rest.
Carstairs, Alta.

REVEALED RELIGION THE SAME IN ALL AGES

By C. F. Glick.

For the Gospel Herald.

(Concluded)

It is readily granted that between the moral law and the rites and ceremonies of the law of Moses there is a wide difference, but between the requirements of the two great commandments, on which hang all the law and the prophets, and the requirements of the Gospel, there is no essential difference, for the salvation of him who loves God with all his heart and his neighbor as himself, is as certain as the salvation of him who believeth in the Lord Jesus Christ. And he who loveth not God is equally wretched with him who believeth not on the Son of God.

True faith and real benevolence should go together; and in the sincere Christian they are never separated. The apostle Peter in his address to the strangers scattered through Pontus, Galatia, Capadocia, Asia and Bythinia, speaks of love, faith, hope and obedience; and he evidently considers all of them as belonging to the Christian character, and with each of these graces he connects salvation. The foundation of all the Christian graces and Christian joys is the precious blood of Jesus Christ. See the second verse of his chapter in his first epistle.

"Elect according to the foreknowledge of God, the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." In the next verse he says, "God has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." He then goes on to inform them that they were kept by the power of God through faith unto salvation. He then brings Christ into view as being equally the object both of faith and love; "Whom having not seen, ye love; in whom, though ye now see him not, yet believing ye rejoice, with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls."

We ought to be very careful how we handle the "Word of Life." Let us take to heart the words of the apostle James: "He shall have judgment without mercy who has showed no mercy; and mercy rejoiceth against judgment. What does it profit, my brethren, though a man say he has faith, and have not works. Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and be ye filled; notwithstanding ye give them not those things which are needful to the body. What does it profit? Even so faith if it have not works is dead, being alone."

Norfolk, Va.

THE FOUNDATION OF OUR FAITH

By Mary Shenk.

For the Gospel Herald.

We believe in God. We trust in His promises. We have faith in the salvation He has offered to the world. But upon what is our hope based? Might we not be deceived or mistaken? Have you, dear reader, not often wondered whether this religion of ours may not after all be a delusion? What if the skeptic and infidel were right? What if after many trials and much suffering of this life there would prove to be no heaven to gain; no eternity to spend in happiness at the Father's right hand? Suppose that the Bible is only a scheme of traditions concocted by man.

Ah! it would be sad indeed if we would need to question God or His work. But the foundation of our faith has been proven. It has stood the test of all ages. It still stands firmer than heaven and earth. It was laid before the earth was founded. God the builder has proven Himself again and again. His greatness, His mighty strength, His wonderful works to the children of men, have often been shown. He has always been true to His promises. The promises that concern us of today, are as sure as those of yesterday. The holy structure of faith, of which we are a part, is secure, resting on these blessed promises. Our God could do no other than a perfect

work. He could build no other but a sure foundation. We read in Eph. 2: 20, 21, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom the building fitly framed together groweth into an holy temple in the Lord."

Holy men of God walked and talked with God. They were men of the highest courage and worth. The apostles spent their lives for the sake of the Gospel. They counted earthly possessions and interests but as loss, and were willing to endure anything for the sake of furthering this faith—the same faith we now hold.

Built on this foundation are the early Christian martyrs. They gave their life blood as a seal to the testimony of the Gospel. Their lives were beautiful. Their deaths were glorious. They are the blocks of long ago. Surely the structure was made more beautiful by their lives.

We as Christians are the blocks of today. The building is not yet complete. We and those who will afterward believe on His name, are needed to complete the holy structure.

Christ the Son of God, by His death and resurrection became the corner stone of this building. His was a perfect life.

Ah! if God spared not His own Son but delivered Him up to the death on the cross, in order to establish this our faith; if the Son was willing to die: and if the holy apostles were willing to spend all the energy of their lives in perpetuating it, we should do all we can to honor and maintain its purity.

Sinner friend, God the Master builder wants you too. He wants to fashion you into a block for this gracious building of faith. And may we as Christians more fully yield ourselves to His loving molding touch. And at last we can all be united in the cement of love into a beautiful heavenly temple built for a habitation of the Most High.

Hesston, Kans.

ACCEPTABLE PRAYER

For the Gospel Herald.

In this age when many prayers are being offered, we believe that a large percent of the prayers fall short of the throne or have no power with God. We will not attempt to say why this is so. We wish only at this time to call attention to a beautiful example of acceptable prayer and emphasize briefly a few points in it. We will find it in II Chron. 14:11.

1. The person offering the prayer is Asa. In verse two of the same chapter we have this record of him: "And Asa did that which was good and right in the eyes of the Lord his God." Much depends on the life and condition of the heart of the one praying. This does not bar the sinner whose heart is crushed

with the load of sin from crying to God for mercy and receiving favor from God.

2. It is earnest and came from one that was in real need. "He cried." The enemy was advancing and there was no time for careless and indifferent prayer.

3. It was direct, short and to the point.

4. It attributed all power to God. "It is nothing with thee to help, whether with many, or with them that have no power."

5. It has an object for which to pray. "Help us, O Lord, our God."

6. It was confident. "For we rest on thee and in thy name we go against this multitude."

7. The heart was not divided. It acknowledged only one God. "Thou art our God; let not man prevail against us."

Lord grant that our lives might be cleaner and our hearts purer, and our petitions to thee more earnest and direct with an object, offered in perfect confidence with an undivided heart, ascribing to thee all power, praise and glory.

Larned, Kans.

THE SIN OF LYING

By J. E. Hartzler.

(The following extract is taken from Bro. Hartzler's forthcoming book on "Paths to Perdition.—Ed.)

No one is so much despised, even by the liar himself, as the man who lies. The word "liar" grates upon our auditory nerves, and we dislike the sound of it; yet God has given His estimate upon the sin, and we dare not hesitate to call it wicked. With some, lying is a habit; while with others it is largely hereditary. In either case it is a deadly sin. It, as well as alcoholic evils, may be inherited. In either case it is the work of Satan in the perversion of the truth, and the person thus used of Satan is among the greatest of God's enemies.

The estimate and vision of God on lying.—"Lying lips are an abomination to the Lord....." (Prov. 12:22). "Thou shalt not bear false witness against thy neighbor" (Ex. 20:16). "By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood" (Hos. 4:2). Not only is lying forbidden (Col. 3:9), but in the eyes of God it is among the most sinful of sins. God makes no distinction between murder, adultery, profanity and lies. The fearful, the unbeliever, and the abominable, and the murderers, and the whoremongers, and sorcerers, and idolaters, and all liars, (white and black) have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Not long ago a young man was convicted for murder and condemned to hang. To the end of his trial he denied his guilt. Before the jury and the court his mother arose and in a voice such as is characteristic only of a sorrowing mother she said, "My boy, if you committed

the deed, confess it and do not go into eternity and come before God a liar." The boy confessed and plead guilty. May we impress the advice of this mother, our reader, and if you are guilty of lying, confess it and forsake the evil now.

Different ways of lying. The evil ambitions of men have again been scattered into many avenues. Some will lie in one way who would never think of lying in another. But this again matters little. It is the sin of lying that God condemns, let the method used be as it may. Among the most common ways are:

First. *Lying outright.* Man to man; children to parents and parents to children. The first of these is so clearly condemned and so well recognized that we need spend no time in exposition. The child commits a deed which it knows to be against the wish of its parents, and its first temptation as a rule in undoing the deed is to smuggle it with a lie. The first temptation which comes to a young man or woman is to hide their deeds from their parents by lying. The young man stays away at night and in the morning lies as to his whereabouts and his deeds. The young woman goes into questionable society and when her mother suspicions her she at once defends herself with lies. Not all young men and women are thus guilty. But upon such grounds lying finds productive salts.

And the parent will promise the child money, pennies, lambs, and whippings and never produce them. The child observes all those broken promises and knows that they are lies. Parents will tell their children how the Easter rabbit lays eggs, how the bears will get them if they are not good and they know every word they say is a lie. Charlie says that he saw a rabbit in a field as large as a Shetland pony and then is severely punished for telling a lie, yet mamma tells him of Santa Claus when he knows perfectly well that there is no such thing. "Oh, consistency, thou art a jewel!" The girl must not tell a single untruth, or she will be punished; but mamma may lie to her and deceive her in telling her to prepare a nest for the "Easter rabbit" or hang her stockings for "Santa Claus." What right have parents to expect children to be honest when they have been lying to them from the time of that first innocent smile from the crib? What right have parents to expect a young man or woman to be honest, when they themselves leave their promises unfulfilled? Many parents today are weeping and praying over boys and girls whom they taught the first lessons in lying and whom they started on the paths to perdition.

Second. *Withholding part of the truth.* Abraham told Pharaoh that Sarai was his sister; and she was his half-sister; but he purposely refused the whole truth, attempting to cover the fact that she was his wife and consequently told a notorious lie. It was such a lie that when

Pharaoh, a sinner of sinners, learned of it, he chased Abraham out of his country. (Gen. 12:20). Though Abraham repented and in the eyes of God was a righteous man, yet this dishonest deed will ever be a mark of shame in history and a hissing stock for the heathen. He who withholds a part of the truth for some selfish end is no less a liar than he who repeats what is not the truth. Orientalism never justifies a lie.

SATAN AN ANGEL OF LIGHT

By Mary E. Good.

For the Gospel Herald.

Yes, in many ways, Why is it so easy to do wrong? so easy to go down in sin? Sometimes we can see our faults and ask for pardon. Other times we will not own our faults, possibly thinking we can hide them. We may hide them for a while, but only from human eyes. I wish all our members would read the articles in our church papers, read and reread those in March 31 number.

O that we could think of better things than each other's faults. Count our physical blessings, and if we think we have trouble just think it might be worse and put away trouble for another day. May we go to see the sick or someone in trouble. There are some would like to see you.

Newport News, Va.

SEARCHING QUESTIONS

What right has a Christian lady to give herself away to a skeptical scoffer—a man that hates her Bible, her Christ and her God—a man that tramples the law of her God under his feet? What right has a man to become linked with a scoffing, swearing woman that has no faith in God and the Bible? "Be ye not unequally yoked together with unbelievers." Yet the moment you touch this question they throw up their heads and say, "I will marry whom I please." Well, we give you the Word of God, and if you go against it you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh, how many times I have had a mother come to me with a broken heart and say, "I want you to pray for my drunken son." "How came your son to be a drunkard?" "Well, my husband set a bad example. He insisted upon having wine on the table." "How long have you been a Christian? Were you a Christian before you married him?" "Yes." "Did you know he was a scoffer before you married him?" "Yes, but I thought I might save him." You had better "save him" before you marry him; better see him converted before you risk your happiness and possibly your own soul.—Selected.

If nobody or nothing ever opposes you, you have no chance to develop.

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VI. IN THE CHRISTIAN SERVICE

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

220. As a lay member, what is my privilege and duty.
- A. To be on hand promptly at each meeting that it is possible for me to be there; to pray for my ministers and the prosperity of the cause; to take an active part in singing and such other things as I may be able to do; to be devout, orderly, sociable, speak to as many people as possible, and do my best to make strangers feel welcome.
221. What is the effect of staying away from public services?
- A. That depends upon the cause for not attending. If it is indifference that keeps a person away, to stay from services increases this indifference. No one can be slack in attending public services and keep his Christian experience bright. If one is kept away because of an unavoidable hindrance, and such person takes it in the right way, improving every opportunity to do good, God can sanctify even this to the good of the cause of Christ and of the one kept away.
222. Is it our Christian duty to stay where we may have Church privileges?
- A. Decidedly, yes.
223. What if duty calls us to places where we may not have such privileges?
- A. If it is duty which calls us away, the thing to do is to go; but if it is money, an easy or agreeable job, or some other thing that usually attracts the eye of those who do not make the glory of God their first consideration, we have no lawful excuse for going.
224. What notable Bible example have we which shows the danger of keeping our families under worldly environments?
- A. Lot.
225. But is it not a good thing to carry the Gospel beyond the bounds of our home field?
- A. Undoubtedly; when evangelization is the first consideration. But where money-making is the first consideration, and evangelization is given second place, the proposition is changed.
226. What is the most practical way of making known the Gospel in places where it has not been heard before?
- A. It may be made known by the work of colporters, by the establishment of mission stations or by colonization.
227. What advantages in the latter method?
- A. It affords new places for settlement for home seekers, it gives the people

in the new communities a practical example of Christian living.

228. What circumstances should induce people to change locations?
- A. Apparent need for work and workers, special calls backed by Church action, better opening for family, climatic conditions favorable to health.
229. Is it necessary that a person who is not interested in Church work to give attentions to such considerations?
- A. Possibly not. The thing for such persons to do is to awaken to the importance of getting interested.
230. What is the proper thing to do for a family which is entirely removed from church privileges?
- A. As a rule the proper thing for such family to do is to move where there is a congregation of those of "like precious faith." But where the children are small, the parents are strong workers and solid in the faith, and there is great need for work, it may be the best thing to work on for awhile in the hope of a congregation being built up.
231. What is my part in the evangelization of the world?
- A. To do all I can.
232. When have I done all that I can?
- A. When my life is measured by such standards as held out in Rom. 12:1 and I Cor. 10:31.
233. When should our Christian service begin?
- A. The moment we are born into the kingdom.
234. What is the first thing to learn?
- A. To depend upon Him who said, "Without me ye can do nothing."
235. To what extent may we depend upon Him?
- A. To the extent that we will be able to say, "I can do all things through Christ, which strengtheneth me."
236. Should young disciples be entrusted with weighty responsibilities?
- A. Not until they have proven their qualities. Babies in Christ, like little children, should be given the kind of work that they can do.

IN MEMORY OF MOTHER

By Mrs. A. H. Hershey.

Life is sad and home is dreary,
Since maternal love is flown,
All around seems lone and dreary
Since the cherished form is gone.

Life is sweet when in the radiance
Of her cheering smiles we lived;
But those years of rich experience
Now are fled and we are grieved.

Mother's life we fondly cherish
While she moulders in the tomb;
May her living counsels flourish
Till we meet in yonder home.
Mountville, Pa.

That we may keep alive within us a feeling of personal responsibility, it is necessary that we have some practical knowledge of the work. We should all keep in close touch with the work of the Church.
—Ben Hermer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

ALTOONA MISSION NOTES

For the Gospel Herald.

Dear Readers of the Herald, Greeting in the blessed Name of Jesus:—We praise God for the way He is blessing the work at this place. Since we last wrote through the columns of the Herald there were two confessions, one of them being received by baptism, Bro. Durr officiating. The work is slowly growing at this place. We now have a membership of 22. While we sometimes meet with trials, we are glad that we have a kind heavenly Father who is ever ready to help us if we but ask Him. The Tuesday evening Bible Study is well attended, likewise the Gospel service on Thursday evening. An interest is manifested in the work of the Sunday school. On May 30 a number of us had the privilege of attending the Sunday school meeting at the Pleasant Grove Church. Some of the members of this place met on that day as they had never met before and as the opportunity was given to testify, some expressed their joy in the service and said it was the first *real* Decoration Day they had ever spent. We ask an interest in your prayers in behalf of the work at this place, so that many who are in sin may be brought to Jesus, the Light of the world.

Yours in His cause,
Annie L. Miller.

TEN YEARS AMONG THE LEPERS AT DHAMTARI

By J. N. Kauffman.

For the Gospel Herald.

(Concluded)

Those who have helped to minister to the temporal and spiritual needs of the lepers can testify that during these ten years the work has been attended with much pleasure and encouragement. Before there was any organized effort among the lepers several of the native gentlemen of Dhamtari made a request of the Government to have the lepers removed from the place where they then lived, as there was such a bad smell about the place. Besides, they came into the town to beg, and the people were afraid that leprosy would spread among them. Later they enquired of the doctor who attended the Asylum what sort of medicine was given to make them look so fat and clean. It was not medicine but proper food and sanitation that made the difference, and nothing was heard afterwards of having the lepers removed. It is a rule with the Leper Mission to leave

the matter of religious conviction voluntary on the part of the inmates of their Asylums, even church going being left to the pleasure of the lepers. This Asylum has not been an exception to that rule, but notwithstanding this fact, in the year 1902, out of an enrollment of 160 inmates 95 desired and received baptism and the last Sunday of that year was made memorable by the observance of the first communion held in the Asylum. Again in the year 1908 forty-one more were baptized and received into the Church, and at the present time those who are not baptized are applicants for baptism and are receiving instruction on the tenets of the faith.

In a meeting one Christmas day one of the lepers gave a short talk. He told about how they had suffered before they knew anything about Jesus. He said many had been mere living skeletons and the pus was oozing from their sores. Some had no place to sleep except under a tree. How different their condition now! They have good clean food to eat, and clean water to drink and to bathe in, and all are fat and happy. "What," he said, "has brought about this change? Believing on the Lord Jesus Christ." Then he sat down. One woman whose fingers and toes are entirely eaten off by the disease, whose hands and feet are mere stumps, though without open sores, and whose eyes have been destroyed by the dread disease, asked for ten days' leave to go a distance of twenty-five miles to "see" her sister. The leave was granted and she with another woman made the trip and returned a day sooner than the required time. One man desired before his death to dispose of his money which amounted to about thirty rupees. One-third was to be put into the treasury of the Leper Church, one-third for feeding the lepers something special, and the remaining third was to be given to poor people.

The lepers have for some years been giving a portion of their daily food for some special object. One time they decided to send a nice contribution to the famine sufferers in China. Several times they made a present to the superintendent. Once or twice they sent a contribution to the Bible Society. And for the past year or two they have decided to use this money for the support of a native colporteur who preaches the Gospel and sells religious books in villages and bazaars. For the last five or six years Christmas time has been a time of special rejoicing among the lepers for, besides receiving their regular clothes and sweets, a box of good things has arrived each year from Scotland sent by the friends of the Leper Mission.

As much as possible the lepers have been given some suitable work to do in order to keep them busy and healthy. The lepers who are capable were given various responsibilities in the Asylum and the others did manual labor. Gardening has been a great delight to them and their fine banana groves and beauti-

ful trees and shrubs on the premises prove their ability along this line. They have also done considerable farming and helped in building work. The wisdom of keeping them busy was seen in the part it contributes toward maintaining better discipline in the institution.

The second official visit to the Asylum by the Mission to Lepers in India and the East was made in the year 1908 by the founder of the Leper Mission, Wellesley C. Bailey of Edinburgh, Scotland. Not only was he greatly welcomed to the Asylum, but his visit helped greatly in the planning of extending the Asylum and in suggestions relative to the work.

With these ten years of work among these poor unfortunates the missionaries feel to praise God through His Son Jesus Christ who, with great compassion, healed the lepers and commanded His disciples to "Cleanse the lepers," and the many who have left their suffering bodies to be with their Master are a constant encouragement to us to whom the care of the lepers is a great pleasure.

Dhamtari, C. P., India.

VOICES IN THE NIGHT

By Esther E. Lapp.

For the Gospel Herald.

It is Sunday night. As we are sitting alone in the front of our bungalow we think of the souls that have been touched this day by the message of the cross as it has gone forth by God's chosen ones. Sunday is a busy day, for there are few missionaries who have less than three or four services to be responsible for and often as we sit and meditate at the close of a day we feel weary in mind and body but refreshed in spirit, as we do this evening, and we breathe a silent prayer to God and thank Him for all His good gifts to us and for the blessed privilege of witnessing in this needy land.

From the nearby village I hear voices of heathen women as they go about their evening work. Some are singing—not the Christian songs of hope and cheer, but a doleful Indian tune and meaningless repetitions. As the mother sits and lulls her little ones to sleep, she cannot sing to them of the heaven above, of Jesus and the children there; oh no! How can she? for no such hope is in her heart. She is bound by shackles stronger and more difficult to break than those that bind the captive in the prison cell. Superstition, fear and fate are impressed deeply in her heart. And this is what the tender minds are taught. These voices in the night stir our hearts within us, for they tell us of multitudes living—DYING, as years pass by in idol made prisons of India—and there comes an indescribable longing to free them. But when we think of the many, many who know not Christ, and of the few laborers in this vast country, we cry in agony, "What are these among so many?" But the lesson taught us by the miracle long ago is the lesson for us today. God

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Will there be degrees in future punishment? That is, will some who will be cast into the lake of fire suffer more than others, or will all the doomed suffer alike?

We can not tell. There are a few Scriptures which point to the thought that for some the punishment may seem more severe than for others (Lu. 12:46, 47; Matt. 11:20-24), but to preach degrees of punishment is so apt to make some people get the idea that if they are not so very bad their punishment will not be so severe after all, that we believe it best to keep in mind the fact that hell will be indescribably terrible for all who go there, even if we do admit that the suffering will be more terrible for some than for others. "The wicked shall be turned into hell, and all the nations that forget God," is an awful fact that gives comfort to no man who rejects Jesus Christ and His Gospel.

working *through man*, the victory can be won, even if doubting man deems it impossible.

The soul's cry of "how" receives an answer too—through the voices of our orphanage boys as they heartily sing,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Yes, it will be through their faithfulness that many of the bound ones will be set free and "crown Him Lord of all." Pray, brethren and sisters, pray; especially those of you who have been their supporters, that they may become India's strong spiritual men. Have you given lost souls more than a passing mention in your prayers? Have you shed tears of sorrow over the erring souls groping in darkness? Have you ever lost any sleep because of the many souls going to a Christless grave? Does your walk, your conversation, your interest show that you are concerned about your Savior's last great command?

Suddenly through the darkness, yes, through a moral and spiritual darkness more dense than the night, comes the voice of the "holy man" shouting from the place where he is sitting in a tree—not the Christian's shout of joy and victory, but the voice of the beggar calling for material aid. His needs are supplied because deluded souls believe that in supplying his needs their souls receive help and the wrath of their gods is pacified.

But in happy contrast to this cry from the jungle, is the voices from the Christian para nearby, some one sweetly singing as if in prayer. "More like Jesus would I be"—in Hindi of course, but in many different languages we believe that

(Continued on page 172).

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY Of a True Companion

By her Husband.

For the Gospel Herald.

Dear one, thou hast left us lonely,
Jesus came to take you home;
Many pains distressed you sorely
And the Savior called for you.

Short indeed was our companionship
With each other here on earth,
Till the sickness laid upon her
Took her from our home below.

Three full years have only passed,
Since we made the solemn vow;
Then we left our beloved parents,
And ourselves a home did start.

Everything was going nicely,
We had here a blessed home;
Two little ones were given to us,
And we loved them dearly too.

Many plans we had before us,
How we would the dear ones teach
Of our blessed, blessed Jesus,
That they would accept Him too.

But our plans have now been shattered;
Why it is, we do not know;
But we trust the Lord of glory
Will reveal in later years.

We are thankful for the mother
Of the dear departed one;
She has promised to receive them,
And we know that she is true.

She will teach them of the Savior,
Of their blessed mother, too;
How she longed to meet them yonder,
In that Paradise above.

Yes, my darlings, mother loved you,
She for you so much has prayed;
And her prayers in heaven recorded,
Will in years appeal to you.

Will you then accept the Savior,
And to Him be kind and true?
Then you have the blessed promise,
That with mother you will meet.

Oh, dear brother and dear sister,
Of the departed one so true,
Many prayers she offered for you,
Let them not unheeded go.

Will you not come to the Savior?
He has died that you might live.
Through this very solemn calling,
He is warning one and all.

Over twelve long weeks she suffered,
Her suffering oft extremely great;
But she kept near to the Savior,
A Friend whose love fore'er abides.

And so the days went rolling on;
Her longings oft grew very strong,
To be in that far better land,
Which hope she kept unto the end.

Then let us all draw very near,
That we shall over there appear,
In heaven which is the resting place,
Our blessed land, so full of grace.

PSYCHOLOGY IN HIGH LIVING

Representative Hamilton of Michigan and others who have been declaring that the high cost of living is due to living high is in the right, and there is not going to be any let-up until people get saner ideas about life in their heads, which we look for about the year 3000 or later. The trouble is psychological as well as commercial. The imitative faculty is running so high that everybody feels that they are laboring under an everlasting disgrace if they cannot have just what somebody else has, if not a little more.

Envy, too, takes its place, and because this man cannot afford to have what that man has, this man goes in debt for it, and times get hard for him while he is having his fun on anticipated prosperity.

Every sane person in this land knows that while food prices are so high they could buy cheaper food which is just as nourishing as the high-priced stuff. But as the neighbors talk about the juiciness of steaks and fine imported fruits, etc., they feel that they, too, must have those identical things. They get them, and then complain about high prices and hard times.

Now, it is quite possible to live and wax fat on a very few dimes a day, if a person is willing to do so. The trouble is that most of us think we must keep up the pace with other folks and are afraid to live cheaply. One of the most nourishing dinners in the world can be made on good, old-time cornmeal mush and milk, the cost being but a few cents.

But how many people in the whole land would be willing to admit in the presence of those who dine on their high-priced foods that they got their sustenance last night from a bowl of mush? The psychology of the matter is getting deep into us. We are ashamed to live simply, and as long as that is the case, we shall have to pay for our false pride.—*The Pathfinder.*

WHAT EFFECT DOES MY LIFE IN MY PARENTAL HOME HAVE UPON THE FUTURE HOME I MAY BUILD?

By Ella Rohrer.

For the Gospel Herald.

There can be no doubt as to the effect our lives will have on the rising generation. When we look into the lives of some of the great preachers, we do not see that they were trained while under the parental roof.

"I thank God, whom I serve from my forefathers with pure conscience. When I call to remembrance the unfeigned faith that was in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also" (II Tim. 1:3, 5). Timothy's destiny was shaped through the influence of the parental home. Hence we see how

important it is to have pious homes. God established the home, and can we think for one moment to shut Him out? We as young people and older ones, should try to make our homes what God wants them to be. I think I will be safe in saying, every true Christian home means a Christian home in the next generation. When we transplant trees or shrubs, do they not bear the same kind of fruit? So with our lives. If we should change from our parental home to another home, we would bear the same kind of fruit.

PRACTICAL PIETY IN THE HOME

By Naomi E. Hooley.

For the Gospel Herald.

Piety ought first to be practiced at home. One reason for this is—if not taught at home, how can anyone observe it in society? In being pious, one need not have a frown on his countenance, refusing to speak to anyone (only thinks he knows it all himself), but being really pious is to have a smile for everyone, telling them what the love of Christ has done for you, and letting them see by your fruits whether you really have the love of God in your heart.

First, let us see what home really is to us as young people? May each one ask this question for him or herself, What is home? There is no spot that should be more prized than a model Christian home. Our home is what we make it. It may be a paradise or a very unlovely place. But we may by trying make our homes happy. The first and most needful thing is prayer. When we say prayer, we mean grace before meals, family worship and such private or secret prayer as the Spirit may move each individual to offer. It is the foremost mark of a model Christian family. Family worship should be regarded as a sacred duty never to be neglected. There is power in secret prayer which no one can estimate. What means the awakened conscience and troubled feeling and conviction of sin on the part of this wretched sinner, who for years has scarcely thought of home and never mentioned the name of God except in blasphemy? It is the influence of mother's prayers who is at this time in her closet upon her knees pouring out petitions in the presence of an eye that never sleeps and an ear that always hears.

Secret prayer! Heaven alone will be able to tell the number of wayward children who have been, and who will be won through its influence.

"Love is another characteristic of a model Christian home. It drives gloom from the heart, lightens the cares of the household and makes a paradise at home. Happy the family, in which the bond of law is securely hidden in the bond of love."

"Good literature is another important thing in the home.

In the selection of any kind of literature—
(Continued on next page)

Sunday School

Lesson for June 26, 1910—Matt. 13:
24-30, 36-43

For the Gospel Herald.

PARABLE OF THE TARES

Golden Text.—Then the righteous shall shine forth as the sun in the kingdom of their Father.—Matt. 13:43.

Two Parables.—We have before us another parable of the sower. There are several differences, however, between this parable and the last one. In the last lesson the seed was the Word of God; in the one before us, the people are the seed. In the last lesson there was but one sower; in this one there are two. In the last lesson there was but one kind of seed sown, the difference in results being due to the kind of ground the seed fell upon; in this lesson there are two kinds of seed sown. This parable illustrates different phases of the kingdom of heaven from what the last one did, though the two parables have a number of things in common.

Two Sowers.—The first is the Son of man, sowing the pure seed in the daytime; the second is Satan, sowing poisonous seed "while men slept." Notice the difference. God always does His things in the light, Satan is a lover of darkness. The children of God are the children of light and walk in the light. The children of Satan are the children of darkness, and "love darkness rather than light because their deeds are evil."

Two Kinds of Seed.—The righteous and the wicked. This emphasizes the necessity of regeneration. Unless we are sown by Jesus the Great Farmer, we can not be numbered among the good seed. Our condition, spiritually, comes either from Christ or from Satan. "Born again," sown by the Sower of the good seed, is the heaven-ordained way of getting into the kingdom. To whom have we given ourselves to create our life and form our character, to God or to Satan? "Except a man be born again, he can not see the kingdom of heaven."

Two Seed Times.—Christ takes the light. "I must work. . . . while it is day," He tells us. Satan works under cover of darkness. "While men slept" was the time he did the mischief mentioned in our parable. That is when he does his work today. "Watch and pray, that ye enter not into temptation," was our Savior's loving admonition to His disciples. It is while we are off our guard that we are usually overtaken in sin. There is here an important lesson for individuals and for churches. "Wherefore, he saith, awake thou that sleepest, . . . and Christ shall give thee light." "Therefore let us not sleep, as do others; but let us watch and be sober."

Two Kinds of Growing Crops—the wheat and the tares—the good and the bad—two separate and distinct classes of

people. Although there are cases where you can hardly tell the two apart, time will develop a radical difference. The unsaved are the children of the wicked one, not some degenerate kind of people who may be developed into good Christians. Before they can become Christians they must be born again. Beware of tares that resemble wheat. Watch them grow. After awhile they will begin to head out, and then you can easily see that they will bear the wrong kind of fruit.

Two Errors.—The first of these is the idea that the wheat and the tares represent two kinds of church members, and that it is wrong to expel unruly or wicked members. This doctrine is wrong, (1) because it conflicts with other Scriptures teaching us plainly that such persons are not to be tolerated as members (Matt. 18:15-18; I Cor. 5:1-7; II Thess. 3:6), and (2) Christ distinctly taught that "the field is the world." The second error to be noticed is the idea that wheat can not be converted into tares, or tares into wheat, and that therefore the presence of tares is no cause for alarm, as they would not hurt the wheat and it would be a mistake to pull them up. To this we object, (1) because God can make wheat out of tares and Satan can make tares out of wheat, and (2) because the more tares there are in a field the more puny and sickly is the wheat and the less wheat there will be. Let us therefore labor diligently in the Master's great field, so that under the blessing of God the wheat may have a better chance to grow and at least some of the tares may be converted into wheat.

Two Destinies.—We now come to the reaping time, the end of the world. Here come the angels with their sickles—the harvest is at hand. The tares are gathered together and cast into the fire, and the wheat is gathered into the eternal garner of the Lord to shine in the eternal kingdom. Heaven, the place especially prepared for the wheat, and hell, the only place left into which the tares can be cast, are held out before us. It is but fitting that the lessons of the quarter should close with a discussion of man's eternal destiny. In the parable before us we have held up before us the whole realm of God's earthly kingdom, giving a picture of man from the time the seed is sown until the time when the wicked are sent into the place of everlasting burnings and the righteous are ushered into the eternal presence of the great King to shine in His beauty and glory forever and ever. —K.

(Continued from preceding page)
ture, beware of false teaching. Better live on scanty food, than to have an abundance of food mixed with poison."

Now we have come to what our homes should be. The Christian home is the place where useful citizens and noble Christians are developed.

We should therefore endeavor to make it as near Christ-like as possible. Let the

Our Young People

LOYALTY TO THE CHURCH.—Eph. 5:21; Acts 4:31-37; I Cor. 3:16,17.

Topic for July 3.

MOTTO

"Love the brotherhood" (I Pet. 2:17).

OUTLINE OF TOPIC

- I. **The Church Defined.**—The word, "ecclesia," which is translated **church** bears the meaning of an assemblage of persons, separated or called out.—a select company.
 1. It is the body of Christ.—Eph. 1:22, 23; 5:23; I Cor. 12:27.
 2. A select company.—I Pet. 2:9; I Cor. 1:2.
 3. An organization authorized of the Lord.—I Cor. 12:28; Eph. 4:11-16; I Tim. 3:15; Matt. 16:18,19.
- II. **What Constitutes Loyalty to the Church?**—
 1. Devotion to its true purpose.—Eph. 5:25-27; I Jno. 3:16.
 2. Separation from its enemies.—II Cor. 6:14-18.
 3. Cherishing love, peace, and unity.—I Pet. 1:22; 3:8; Rom. 14:15-19; Eph. 4:2, 3.
 4. Submission to its wishes in Godly fear.—Eph. 5:21.
 5. Supporting all its institutions.—
 - a. The ministry.—Heb. 13:7,17; I Tim. 5:17.
 - b. Distribution to the needy.—II Cor. 8:1-7; Acts 6:1-7; Jas. 1:27.
 - c. Helping forward the mission cause.—III Jno. 6-8; Acts 13:1-3; Phil. 4:14-17; I Tim. 2:1-6.
 - d. Assembling together.—Heb. 10:24, 25.
 - e. Observance of ordinances.—I Cor. 11:2; II Thes. 2:15; 3:6.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. What Can I Learn in the Church?
2. Good Things the Church Does for Children.

For Young People.—

1. What is Loyalty?
2. What are Some Things Young People May do to Advance the Cause?
3. The Blessedness of Respect for God's Chosen Overseers and Teachers (Matt. 10:40).
4. The Church as a "Pillar" for the Truth.

For Older People.—

1. How Should We Regard the Church in the Light of Her Future Destiny?
2. Dangers that Threaten the Church.
3. Relation of Church to the World.
4. Brotherly Love, the World's Significant Teacher (Jno. 13:35).

sunshine of cheerful countenances, the instruction of intelligent conversation, and useful books, the tender ties of the warmest love, and the cultivation of Christian virtues be among the most prominent features. Whatever our position in the family, let our duties be studied and practised, let Christ's directions be followed and His name will be glorified in every Christian home.

Parnell, Iowa.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, JUNE 16, 1910

Field Notes

Bro. Aaron Loucks of Scottsdale, Pa., was with the Masontown (Pa.) congregation in communion service on Sunday, June 12.

The Scottsdale congregation was glad to have Bro. J. N. Burkhart from Newville, Pa., worship with them on Sunday evening, June 12.

Bro. Clayton Graybill and family of Scottsdale, Pa., were among those who attended the Sunday school meeting in Juniata Co., Pa., June 9, 10.

If previous arrangements were carried out, baptismal services were held at Hess' Church, near Lititz, Lancaster Co., Pa., on Sunday, June 12.

Bro. J. D. Charles left his home at Hesston, Kans., on Saturday, June 11, to be with the brotherhood at Newkirk, Okla., a few days, hnding out the bread of life.

Bro. D. H. Bender of Hesston, Kans., was with the brotherhood at Peabody, Kans., over Sunday, June 12, filling regular appointments and taking part in their local Sunday school meeting.

Sister Ella Miller of Springs, Pa., formerly of our office force at this place, is with us again for several weeks to help out in the rush of work occasioned by the absence of some needed workers.

On May 29 the meetings closed at the Ewing school house, near Palmyra, Mo., with one confession. He was received into church fellowship Sunday, June 12. May God richly bless him and the work there.

The membership of the Church in the Nigara District, with Bro. S. F. Coffman as the earthly overseer, now numbers 107. The Lord grant them a steady growth in grace and numbers in years to come.

In a letter from Cressman, Sask., dated June 2, we read the following: "Last Sunday was missionary Sunday, both morning and evening. Our little band contributor \$64." Thank God for the fervent zeal of the brethren in the north-west.

Bro. Elmer Hess of Masontown, Pa., spent a day in Scottsdale, Pa., last week. He is well pleased with his new location at Masontown. From Bro. H. we learn that regular appointments have been started in Greene county. The Lord prosper the work.

A Sunday school conference is to be held at Tuleta, Tex., July 4 and 5. If we are to judge from the program, we hope to hear of a live meeting. At this time Bro. David Garber of La Junta, Colo., is expected to be with the brotherhood there in a series of meetings. The Lord bless the work.

Sister Mollie Kauffman, wife of one of our editors, is now in the Mercy Hospital in Pittsburg, Pa., where on Wednesday of last week she underwent a severe operation for gall stones and appendicitis. At this writing (June 13) she is making satisfactory progress, and we hope and pray for a speedy recovery.

Bro. H. Klassen of Kleefeld, Russia, recently lost his life in a runaway. He

was taking a plow to the field to assist his boys in getting started, when his horses became frightened and ran away, dragging the plow over him and inflicting injuries from which he died in two hours. The Lord comfort the bereaved family.

Bro. A. D. Wenger of Fentress, Va., expects, the Lord willing, to spend some time in Missouri next fall in evangelistic work. His labors there will probably begin about the middle of October. May the Lord give bodily strength to our dear brother and bless his labors to the good of many souls.

This is a time of school commencement exercises. Thursday, June 9, marked the close of the first year's work in Hesston (Kans.) school, and this week marks the close of another year of work at Goshen, Ind. Bro. J. B. Smith of West Liberty, O., was on the program to preach the baccalaureate sermon at Goshen on Sunday, June 12.

Correspondence

Berlin, Ont.

To the Readers of the Herald, Greeting:—On Wednesday, June 1, a company of nine brethren and sisters from Montgomery and Chester counties, Pa., arrived at Berlin. Two ministers and one deacon are among the number—Jonas Mininger, Jesse Mack and Henry Landis. Notice of their coming was received by Bro. S. S. Bowman. The same evening the brethren filled an appointment at the Berlin Church. Bro. Mininger spoke in German, choosing for his text, I Jno. 3:1. His theme was love, preaching earnestly of the love of God to man. He was followed by Bro. Mack in the English language, speaking on the same text for a short time. The Lord willing, the brethren will fill 14 appointments in Waterloo county, visiting as they go from place to place, after which they expect to return to their homes. Visits like this are very much appreciated. Let others follow their example.

M. C. C.

June 7, 1910.

East Las Vegas, N. Mex.

Dear Herald Readers:—Greeting in Jesus' Name. We are very thankful for the visits of Bro. Garber on April 23, who preached a very interesting sermon, and for the visit of Bro. Nunemaker on May 31, who also preached for us. These visits were a great encouragement to us. Pray for us that we as a little band may ever be faithful.

Yours in the service of the Lord,
Lizzie Stauffer.

Wood River, Nebr.

Greeting in Jesus' Name:—Bro. Samuel Garber of Groveland, Ill., and Bro. N. E. Roth of Milford, Nebr., were with

us June 8 and 9. They preached the Word twice then left for Duel Co.

We were richly admonished to live for Christ and to be more prayerful. God grant that those that heard the Word will be doers and not hearers only. May God bless the brethren and encourage them on their mission of sowing the good seed wherever they go. Pray for us that we may ever abound in the good work.

Mary Zimmerman.

Job, W. Va.

Dear Herald Readers:—Greeting. On June 11 we returned home after a month's visit to points in Va., Md., and Pa. During this time we attended the Virginia Conference and two Sunday school meetings in southeastern Pa., besides visiting many Christian homes among relatives and acquaintances which has been to us a spiritual uplift which we always need.

While we were absent death laid its claim on one of four old citizens, Laban White, whose funeral will be preached tomorrow. Also a young man was hurled into eternity under a log-train. Thus after going to and fro a few times, whether we yield to sin or whether we serve Him who saves from sin, we are soon called from time to time to meet the realities of eternity. How are we living? Are we giving our best for Him who gave all His life for us?

Yours in Him,
Henry and Betty Keener.

Albany, Oreg.

Dear Herald Readers, Greeting in Jesus' precious Name:—We feel thankful to our heavenly Father for the many blessings we receive.

The series of meetings at the Mennonite Church, closed on the evening of May 29, with one confession, for which we are glad. We long to see others follow her example. Surely Christ's words are being fulfilled when He said, "How often would I have gathered thy children together,but ye would not."

Bro. and Sister Brenneman will visit friends here for some time.

We thank God that He permitted them to be with us. Their presence has been a help to many. Also the sermons have been a blessing to the Church.

The meetings were fairly well attended. The house was full on Sunday night while during the week not so many were present.

Remember the work at this place in your prayers.

Yours in His name,
John B. Yoder.

June 2, 1910.

Wolftrap, Va.

Dear Herald Readers, Greeting in the Master's Name:—On Saturday, May 28, preparatory services were held at this place and on May 29 communion services were conducted by Bish. L. J. Heat-

wole of Dale Enterprise, Va. Fifty-one persons partook of the sacred emblems of Christ's broken body and shed blood and observed the ordinance of footwashing. Bro. Heatwole also preached to us in the evenings of May 28 and 29. Bro. Kenagey and wife of Logan Co., O., spent a few days with us.

In His service,
Martha F. Barbe.

June 3, 1910.

South English, Ia.

The Liberty Congregation near South English, Ia., was pleased to hear a sermon from Bro. Daniel Lapp of Roseland, Nebr., on the night of June 2, who stopped on his return from meeting of the Educational Board at Goshen. He stopped over night to visit his brother, S. G. Lapp and his aged father. We were all pleased to receive a pulpit message from him. We are near the main lines of travel east and west and invite brethren, sisters and friends to visit our congregation. In Christian association there is power for good. Our congregation is enjoying the blessings of God under the leadership of our ministering brethren S. G. Lapp and P. J. Blosser. We have a steady growing attendance, a live Sunday school, Young People's Meetings, and regular preaching services.

S. B. Wenger.

Broadway, Va.

Gospel Herald Readers, Greeting:—On May 28 we held our preparatory meeting at the Brenneman Church with communion on the Sunday following, our brethren, C. Good and A. Burkholder from Middle District, were with us on the occasion.

June 4 preparatory and baptismal services were held at the Trissel Church. Two souls were received into the Church, and on the day following we had communion at the same place. Health is good, and prospects of a fruitful season.

With best wishes to all.

N. D. Showalter.

June 6, 1910.

Weaverland, Pa.

The writer and his wife and the brethren, Noah Good and Jacob M. Weber and their wives, left our homes, May 21, to visit the brotherhood in Chester, Montgomery and Bucks counties. We filled 17 appointments in all and attended the ordination services at Doylestown, when Bro. Abram Gross was ordained to the office of deacon. The brethren received us very kindly, services were well attended and the Lord was with us with His Spirit of power. My heart was made to rejoice when we met with so many dear brethren and sisters who are earnestly contending for the faith once delivered to the saints. Especially are we glad to find so many faithful young brethren and sisters who are willing to show by their appearance that they are not ashamed of the Gospel of Jesus

Christ. Oh, if only all of us could be made to see that the most obedient members are the happiest, and that the way to the crown is by way of the cross. We will not soon forget the many dear friends who received us so kindly and made our visit very pleasant indeed. We were much encouraged by meeting with our older ministers who have stood the storms of many winters, and by reason of this long and varied experience are in a position to give us many good advices. May we as young preachers bear this in mind. One of the things that impressed me most was our visit to Sister Moyer, who has been a sufferer for 17 years; yet her testimony for the Lord was such that I wondered whether after all in all her sufferings she may not be happier than many of us who are well, and so often seek pleasure where it cannot be found. I would say to all such, Lean on His strong arm. "The Lord knoweth His own sheep by name." May God abundantly bless our entire brotherhood that we may be melted together as one solid, compact pillar, supporting the truth that we may be weaned away from these vanities of the world more and more. I wish that every congregation would have some one to correspond for the Herald. Those of us who get around to different places are always very glad to read the church news from the different districts. God bless you all. Thanks to all for the kindness shown to us.

John W. Weaver.

June 6, 1910.

Windsor, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—On May 28, Bro. Fred Mast of Millersburg, O., and Bro. C. Z. Yoder of Wooster, O., came to this place and stayed over Sunday. One precious soul was received into church fellowship by water baptism, after which communion services were held and feet-washing observed. All took an active part. On June 5, we organized Y. P. Meeting at this place. Bro. Truman Yoder was chosen leader for four weeks. Our little band is growing in number. Good interest is taken in Sunday school. We are in need of a minister. This is an open field for workers. Ministers who are thinking of changing locations should come and see our country. We ask an interest in your prayers. Cor.

June 6, 1910.

Beemer, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—On Tuesday, May 31, Bro. Samuel Gerber of Tremont, Ill., came into our midst, remaining with us until June 3, during which time he preached four impressive sermons. We were all richly admonished to be more earnest and zealous in the Master's service. We feel thankful to God and the brother for the many precious truths brought to our minds and hearts, and feel encouraged to press on with renewed zeal as the Lord gives grace. May God richly bless

the brother as he goes from place to place preaching the Word, so that many souls may be brought out of darkness into His marvelous light.

May God bless us all, is our prayer.
Dan Birkey.

June 5, 1910.

Minot, N. Dak.

Dear Herald Readers, Greeting:—The God of love be praised for His goodness to the children of men. On June 5 we had our communion services, conducted by our home minister and deacon. Our aged Bro. and Sister David Yoder were not permitted to be with us on account of failing health, and are not much improved at this writing. Bro. Yoder is past four score years while Sister Yoder is almost the same. If health permits, arrangements may be made to hold communion in their home soon.

When we think of the shed blood of our dear Savior and Redeemer, which flowed from His side for all, and then think of man's indifference it fills our hearts with sadness. "O, for a closer walk with God!"

The weather has been somewhat cool for some time, some heavy frosts which froze some of the wheat on top; but trusting Him who knows what is best, we still hope for something better.

In His name,
L. S. Glick.

Guymon, Okla.

Dear Herald Readers, Greeting in the Name of Jesus:—Bro. A. I. Yoder of Happy, Tex., came into our midst June 4 and preached an interesting sermon the same evening at the school house, also on Sunday morning at the same place and in the evening at Bro. Feltie Kauffman's. On Monday evening we met at the school house to partake of the communion of which all the members partook. We are thankful for the many admonitions and encouragements from the brother and would be glad to have him come again and any other ministering brethren to stop with us. We are but few in number. We have a Sunday school every Sunday. Church every two weeks. Pray for the work at this place.

C. J. Kauffman.

June 6, 1910.

McVeytown, Pa.

To the Readers of the Gospel Herald, Greeting:—On the evening of June 6, Bro. D. D. Zook of Newton, Kans., was here and preached a powerful sermon on consecration from Rom. 12:1, and we hope it may have so affected our minds and hearts that we all will make use of the admonition to our good and others and to the glory of God. We are very glad for the visit, and hope God will richly bless him in his labors. Come again, brother.

J. H. Byler.

June 8, 1910.

Miscellaneous

PRACTICAL TALKS

X. Duties of Members to Ministers

By Henry Hershey.

For the Gospel Herald.

Duty is an obligation, that which we owe, not only to those who are set as watchmen on the walls of Zion, but also to God and His Son Jesus Christ.

I read in the Word of God, that we should know them that are over us in the Lord and esteem them for their works' sake (I Thess. 5:12, 13), remember them (Heb. 13:7), obey them (Heb. 13:17), consider one another to provoke unto love and good works (Heb. 10:24), suffer their word of exhortation (Heb. 13:22), bear one another's burdens (Gal. 6:2), strive together in our prayers for them (Rom. 15:30), fellow helpers of the truth (II Jno. 8).

We are laborers together with God, and as we are born of one Spirit, laboring together to the same end, it behooves us to keep in close touch with one another, then we can share in our joys and sorrows, will be more able to sympathize with them in their trials and weakness, and more ready to lend a helping hand to their needs, and lift our hearts to God in their behalf.

Paul admonished the Corinthian brethren to follow him as he followed Christ. We know that he labored earnestly for the spreading of the Gospel, met with many trials, persecutions and sufferings in the great conflict with the world, the flesh and the devil.

It is our duty to help our ministers carry the burdens of the great work and hold up their arms as it were, like Aaron and Hur when they held up the arms of Moses, until Israel prevailed in the battle with Amalek at Rephadim.

Paul also felt the need of prayer, and I believe every true minister does. I fear we are too forgetful in this. As the prayers of the righteous man availeth much, we need to remember them at the throne of grace, that God might give them wisdom, knowledge, understanding and judgment to perform their duties from day to day. Perhaps if we were more earnest in praying for them they would be able to perform their duties easier—and better.

Our ministers are human as well as we. They need to be clothed, have something to eat, and while they are engaged in their ministerial duties they are deprived of time and opportunity to gather of this world's goods for themselves and families, we are certainly under obligations to see that their needs are supplied. If the minister is qualified to labor in the evangelistic field, he needs to travel many miles by steam or electricity, which takes money, and his family at home needs to be cared for. They also have many calls

to funerals and other occasions which necessitates many miles drive, wearing on horse and carriage. All these burdens should be borne by the members. While the Mennonite Church does not salary her ministers, yet the Bible teaches us that the laborer is worthy of his hire. I know of one congregation who, when their minister's horse was worn out they laid together and bought a new one for him. Brother, are you one upon whom your minister can count?

The minister is supposed to preach the Word of God, which if he does faithfully he will warn the people of their sins, as well as tell the glorious promises of God. So if he tells us it is a sin to go to the theater, the pool room, the circus, the fair or the saloon, or anywhere where it is not consistent for a Christian to be found, we should listen and be obedient. How much easier the members could make the task for the ministers, if they would respect them and the word they preach to be obedient. Brother, are you one over whom your minister is losing sleep on account of your disobedience, or are you cheering him on the way?

Members should love their ministers enough to fill up the front benches in the church, so it can not be said of them, as an unconverted neighbor said to me not long ago, it does not take him long when he gets into a church of any denomination to tell the spirit existing there. When the members occupy the seats about half way back, and leave the front benches empty, there is something wrong; it manifests a coldness which should not exist. What a thought for us, and how the unconverted can point out the inconsistencies of the members! Brother, sister, where are we found? Are we living the beautiful life of Christ, full of light and life flowing out from us so that we bear much fruit? Let us endeavor to be a stepping stone to the unsaved, instead of a stumbling block.

Intercourse, Pa.

A TRIP WEST

For the Gospel Herald.

On May 11 we left the busy cares of home and started for a visit to friends in the middle West. We reached Allen Co., O., and met many good Virginia friends. It was quite a pleasant visit, more especially because we saw some who have lived with us in our home, seven in number. They are now all living in homes of their own, and one of them is a minister of the Gospel.

We were made to rejoice while we listened to his earnest appeals for right living. May God bless these seven dear ones.

Sickness claims its portion in this community. Our Brother Christian Brenna-man, who has been afflicted for some years, is still confined to the house, at times. While he is suffering pain and privations, he is still cheerful, and patient and earnest in serving the Lord. We had the pleasure of visiting our dear old aunt,

Polly Brunk. She has made a long fight for the Lord and is still of good courage and strength, being able to prepare her own meals and attend church. May her last days be calm and peaceful.

On May 18 we visited the Ft. Wayne Mennonite Mission. Bro. and Sister King received us cordially and we were impressed with their cheerful way of working with old and young.

We left the same day for Goshen, Ind., where our son, John D. Brunk, resides. Our daughter having previously gone there we met them all well and happy.

This meeting made us think of the happy meeting beyond.

May God bless and keep those who have kindly consented to stay in the home while we are away and also those whom we met on our journey.

Samuel and Susanna Brunk.
Harrisonburg, Va.

LIFE IS REAL

By Bertha Wenger.

For the Gospel Herald.

As the days come and go, as the weeks and months pass by, and as the years roll on, we are reminded more and more of eternity. Events around about us point more vividly each day toward the coming of the Master. At the close of each day we are reminded that we are one day nearer this vast eternity than we had been the day before. And as the evening cometh we realize that the evening of our lives is near at hand.

Life, even at the longest, is but a short period of time compared to eternity. It is far too short to be wasted in idleness or spent in vanity. We have no time to spend in sin and unrighteousness.

Life is also uncertain. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for the hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (II Pet. 3:10-14).

Who is there, among those who read this, that does not regard death as serious? And truly death is serious, for it is the transmission of this life into the eternal. But indeed, life is far more serious than death. Those things which have been performed or omitted in this life can never be changed in death. "As

the tree falleth, so it lieth." If we have lived righteous lives we shall receive the reward of the righteous, which is peace and happiness forever. If we have lived unholy lives we shall receive the punishment for sin, which is eternal damnation.

Let us live lives that will prove we are in earnest, so that when he comes he may find us trusting and not wanting. Let us study and endeavor to gather wisdom and understanding, so that we may know how to perform the duties God has given unto us. And when we know and understand, let us perform our duties faithfully, that when the end cometh, He may say, "Well done." Let us labor and wait patiently until He cometh. Then we may be able to say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Lancaster, Pa.

THE OLDFASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word of God, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the minister is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art is along another line. Methods are his study in place of the Word, machinery instead of the means which God has ordained, the Word, the sacraments and prayer. He has gone into rivalry with other men rather than into a contest with sin.—Southern Presbyterian.

THE HIGHER POWERS AND THE POWERS THAT BE

By Mrs. Henry L. Musser.

For the Gospel Herald.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.—Rom. 13:1, 2.

Paul must have thought it very necessary to put the people in mind of these things, for we also find in his letter to

Titus where he said, "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work. And Peter comes with the same teaching where he says, "Submit yourself to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

We are not to overcome our enemies with evil for evil, or railing for railing; but contrariwise blessing. Servants are to be subject to their own masters, with all fear; not only to the good and gentle, but also to the froward; not answering again. The aged men and women are to be teachers of good things, sound in faith, in charity, in patience. To teach the young women to be sober, to love their husbands, to love their children. Keepers at home, obedient to their own husbands, that the Word of God be not blasphemed. "Young men likewise exhort to be sober minded." Children are to obey their parents in the Lord.

We are all to be subject to each other, and if this is obeyed everything goes well. But the way it is, children disobedient to parents, old men and women not always teachers of good things, and everything turned upsidedown, we all have our battles to fight, for we must "fight as well as pray." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "For though we walk in the flesh, we do not war after the flesh." "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." In Christ are hid all the treasures of wisdom and knowledge. Our aim should be "upward and onward ever," and

"Without halting, without rest,
Lifting better up to best,
Planting seeds of knowledge pure,
Through earth to ripen, through heaven
to endure."

"We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." But sometimes the "powers that be" need enlightenment as much as the laity in church work. What is the laity to do then? Paul's words to the Thessalonians, "Pray for us that the word of the Lord may have free course and be glorified," is also meant for us at the present day. We sometimes hear

of some who feel like giving the bishop or minister a scolding because they made a mistake just like all the rest of us, but this is contrary to Paul's words where he says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." We all know that our brother ministers make mistakes, but know also that they have much to bear about which we know nothing. A warm handclasp and a "God bless you" would do the giver and the receiver more good than a scolding. This is meant for those who see and feel their high calling. There may be and surely are those also who do not feel the responsibility that is resting upon them. Paul says, A bishop must be blameless (not should be) likewise also the deacon, having faithful children not accused of riot or unruly. "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?"

In a certain book which I have read sometime ago the author has a few words to say upon this subject about ministers not always having their children in subjection. I believe the Word means here exactly what it says; but when it says, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," it means the rest of us as well as the ministers. "In the nurture and admonition of the Lord" means, to feed or to nourish. Nourish denotes to supply with food or cause to grow. To nurture is to train up with a fostering care, and admonition means gentle reproof or gentle warning against a fault and instruction in duties. This has been neglected by ministers and the laity, but there is no time to become discouraged. The Lord spoke unto Joshua and said, "Be strong and of good courage." And soon we read again, "Only be thou strong and of good courage." Everything seemed to go well for some time, but then they got trouble and Joshua became discouraged and said, "Alas, O Lord God would to God we had been content, and dwelt on the other side Jordan!" But the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face?" God was displeased with him for becoming discouraged and is also with us. If things can be helped, help them; if not, try to do better from now on, but there is no time for discouragement. The Lord said, "Israel hath sinned. neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the cursed thing from among you."

Is there not also an "accursed" thing among us? We all believe that we can keep our children from stealing and kill-

ing, but the social evil is ever on the increase. There is a cause for everything else, and there must also be a cause for this. I will now quote mostly from the writings of someone who has gone up and down, East and West, through the United States for eighteen years, and has given this subject a thorough study. Those who would know the cause of impurity outside of the marriage relation should know that it takes root often before the child is born. Every child from Christian home and of Christian parentage should be a child begotten of prayer, not only after conception, but before. "He that soweth to the spirit, shall of the spirit reap life everlasting." He that soweth to the flesh shall of the flesh reap corruption. The heart-cry of true Christians should be, "God give us more such men who will sow to the Spirit in clean young lives." "Most of the people, says the writer, 'receive this message gladly, and if only the good men and women who do not see this basic truth of the Christ life, who are not yet convinced and have not yet given the subject careful thought, would hold their peace and not block the wheels of Christian progress.' Even 'the powers that be' need enlightenment on this subject, for right generation is a vital factor in the regeneration of the race. I asked a man of high standing the very pointed question as to the attitude upon the subject of marital continence. He speedily and earnestly answered: 'We take the ground God gave the power of parentage for parentage only, and not for selfish pleasure.' In Miss Willard's last address, she made the following statement: 'Because these (temperance and purity) have not yet been wrought out into success the world is bewildered by crooked thought and besmirched by personal uncleanness; and that most holy thing in the world, the wedded love of two, is being murdered by deadliest lust.'

No more perfect exposition of love was ever given than that found in the love chapter of God's Word, the thirteenth chapter of First Corinthians. Here we find what love will do, as well as what it will not do. "Love suffereth long and is kind; Doth not behave itself unseemly, seeketh not her own. Rejoiceth not in iniquity, but rejoiceth in the truth." Love never faileth. What can be more unseemly than reflections of the home life in society? If we interpret God's laws aright, then in nothing would we seek our own pleasure, but God's glory only. Love does not rejoice in anything, the results of which may engender iniquity, "for love will rejoice in the truth."

God says, "My word is truth," and God's word condemns incontinence, and from the first of Genesis to the last chapter of Revelation commands continence. "This is the conclusion of the whole matter, love God and keep his commandments." May Christian manhood decree in the star chamber of its own conscience and before God that the twentieth century shall witness the ful-

fillment of this law of marital continence. For circumcision verily profiteth if thou keep the law (of continence) but if thou be a breaker of the law, thy circumcision is made uncircumcision. What other law could be meant here but the law of continence? "Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." If our bodies are the temple, what is the most holy or the holy of holies? May it not be the power of parentage? "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Terre Hill, Pa.

(Continued from page 165.)

hymn is being sung in sincerity today. As I listen, my thoughts wander far away and in memory I hear again the same song sung by an earnest little band of Christians on the plains of Nebraska, many years ago. Many changes have taken place since then, but all these years, memories of helpful songs sung in my early Christian experiences have cheered and encouraged on the way.

The message of songs sung long ago and the songs sung by more than one hundred and fifty redeemed souls in our services at Rudri today all blend into one and they seem to be God's voice calling to a deeper consecration—to a life crucified with Christ, whose name we bear and whose suffering love we are to make known. "Not by might nor by power, but by my Spirit," is the secret of victory, and though only a little band, if we go forward in the power of the cross the crowning day must come.

Little Lois is going to bed and is saying "many stars." As they twinkle and shine in the calm Indian sky, they seem to speak of the unchangeable faithfulness of the God of Abraham. We remember the promise "as the sands by the sea shore and the stars innumerable," and claim this promise for India tonight.

But quiet is stealing over us. All is still, save for the noise of a few slowly moving buffalo carts on the dusty road and the shrill cry of a number of jackals in yonder jungle. But peace and joy fills our souls, for service for and communion with a loving Father has been ours and truly we can quietly sing in our hearts:

"One more day's work for Jesus,
One less of life for me,
But heaven is nearer and Christ is dearer
Than yesterday to me.
His love and light fill all my soul tonight.

"One more day's work for Jesus;
How sweet the work has been
To tell the story, to show the glory
When Christ's flock enters in.
How it did shine in this poor heart of mine."

Thank God for one more blessed day for Him.

Dhamtari, C. P., India.

REPORT

**Of the Meeting of the Mennonite Board
of Education held at Goshen College,
May 31, 1910**

For the Gospel Herald.

After the meeting was called to order by the president, Bro. D. G. Lapp read a part of James 1, and commenting on the same showed the necessity of having the divine wisdom for the work of the day. The roll call showed twenty-one of the twenty-seven directors of the Board to be present in person or by proxy.

The most of the standing committees gave a report, but only two of them were given in writing and are given herewith.

Report of Religious Welfare Committee of Goshen College and Hesston Academy and Bible School.—The Committees met in joint session at Goshen College on Monday, May 30. In the absence of the brethren, Daniel Kauffman and Aaron Loucks, the brethren D. S. Brunk and D. J. Johns were appointed to act in their stead.

After prayer, there was a general review and discussion of the nature of the work and influence of both schools. From our observation of the work done, and the influence of the same manifested in the lives of those who have attended said schools, also from reports given by others who have come in touch with these schools, we beg to submit the following report:

We are glad to report that in general there is a healthy atmosphere pervading both schools, and a number of our young people who are attending are showing an increased interest in the work of the Church. It also gives us pleasure to note the disposition of the majority of the members of the faculties of these schools to counsel with the heads of the Church, in order that the best results might be obtained. We are aware that these schools are in the world, and with the winds of popularity and worldlines beating upon them, that there are disease germs found in the atmosphere; hence great care must be taken not to give any favorable conditions for these to grow and increase, but rather use all our efforts to suppress and keep out all that which tends to undermine the spiritual growth of the Church, realizing that the influence of these schools has a marked effect upon the spiritual welfare of the Church in general. We feel that it is absolutely necessary that these fountain heads of influence be firmly based upon true Gospel principles, in all the work and exercises of the schools; and in view of these facts we give the following suggestions:

1. That in the selecting of the faculty, great care should be exercised. Men and women who hold such responsible positions are not only to be able to teach the subjects assigned them, but teachers who are examples of true Gospel purity and simplicity, and champions of the faith upon which the Church is founded. And especially the teachers of the Bible Department should be such who are sound in all the doctrines held forth by the Mennonite Church, and whose soundness in the faith is proven by their appearance and conduct. Further, that we advise the faculty to continue to cooperate with the leaders of the Church in maintaining strict discipline in accordance with rules of conference and the teaching of the Bible, and to be continually on the guard that such teaching as "evolution," "pre-Adamic man," "modern new thought," and other forms of ecclesiastical infidelity shall find no foothold in our schools.

2. We realize that physical exercise is

necessary for the students; but since there are some games and exercises which encourage a mania for sporting which surely saps the spirituality out of those who would follow them, hence we advise that all games and contests which have any other object than needed recreation should be dispensed with.

In conclusion we urge that the members of the Board in co-operation with the members of the faculty strive to this one end—that the students of these institutions be trained and qualified for actual, faithful service in the advancement of Christ's cause and kingdom.

Committee.

Report of the Equipment Committee of Goshen College.—The various departments of the school report a very satisfactory condition.

Since there is a stated fund from which the several departments may draw for their equipment each year, the permanent equipment can be added to each year and the departments be permanently built up to the great advantage of the courses and to the school in general. Instead of the fee of \$1.00 per student for equipment the fee has been reduced to 50 cents per student and this amount has not fully met all of the expenses in all of the departments, but this can be made up in the next year. The chemical laboratory is equipped to accommodate 21 students, and while but eleven students are taking work in that branch, this department is supported for the growth of the school for several years to come. The advanced work of this department will now be sufficient to hold students having medical intentions in the College until they are prepared to take up the regular medical work in the medical schools.

The physical laboratory is and has been well taken care of by the Vesperian Society of the school. They have added about \$30.00 worth to the permanent equipment of this department the past year. More equipment will be required before the work of College Physics can be taken up as outlined in the catalog.

There have been a number of valuable additions made to the equipment of the biological department during the past year. About \$75.00 was drawn from the equipment fund for this department. While it is in a condition to do good work, there is need of more equipment. While there are four microscopes in the department, ten are needed.

The committee is satisfied with the general condition of the various departments and with the system of building them up and thus equipping the school for increased attendance and better work.

Committee.

As it becomes necessary to close the books in the middle of the school year, and as that is often somewhat difficult to do, it was decided to so amend the by-laws as to hold the meeting in the fall of the year instead of in the spring as at present. There being several other clauses which need changing since the organization of the Hesston Academy and Bible School, the brethren, D. H. Bender and F. S. Ebersole, were appointed a committee to make the proposed changes to suit present conditions and send due notice to the directors of the Board so that they may be considered before the next regular meeting of the Board.

Two of the attorneys of the city appeared before the Board asking that part of the money willed to Goshen College by Sister Yoder be given to her relatives who are dissatisfied with the disposition made in the will. After their departure and considerable discussion, the following resolution was passed by a unanimous vote:

Whereas, there are those who are dissat-

isfied with the disposition which Sister Sarah Yoder made of her earthly possessions and through their attorneys have made a plea for a part of that which was willed to the Mennonite Board of Education for Goshen College, and

Whereas, we as a Board are simply trustees, and are morally and legally under obligations to use such funds as ordered by the donors, and

Whereas, before God and men we want to do our duty, therefore be it

Resolved, That while we would be inclined for the sake of peace and good will to compromise in this matter, we also feel that we cannot grant such petition for the reasons above stated. Resolved, That out of due respect a copy of these resolutions be sent to the attorneys who appeared before this Board.

Carried.

The Executive Committees of both schools were reelected except I. R. Detweiler was elected instead of J. S. Hartzler. The other standing committees were re-appointed another year. The committees for both schools as they now stand would be as follows:

Executive Committees

Goshen: F. S. Ebersole, N. E. Byers, J. O. Martin, L. S. Nafziger, I. R. Detweiler, D. J. Johns, C. P. Yoder.

Hesston: T. M. Erb, C. M. Hostetler, A. L. Hess, D. H. Bender, J. M. Grove, J. A. Coopridge, M. M. Weaver.

Faculty Committees

D. J. Johns, A. D. Wenger, J. E. Hartzler, J. E. Hartzler, G. R. Brunk, D. J. Johns.

Finance Committees

J. S. Hartzler, I. R. Detweiler, C. P. Yoder.

A. L. Hess, J. J. Fisher, D. G. Lapp

Religious Welfare Committees

J. S. Shoemaker, D. D. Miller, Daniel Kauffman.

Daniel Kauffman, D. D. Miller, Aaron Loucks.

Auditing Committees

D. S. Yoder, I. R. Detweiler, L. S. Nafziger.

J. D. Charles, E. S. Hallman, J. M. Grove.

Buildings and Grounds Committees

J. S. Hartzler, Adam Baer, J. O. Martin, M. M. Weaver, J. S. Hartzler, C. M. Hostetler.

Equipment Committees

H. W. Eby, S. F. Coffman, H. F. Reist, T. M. Erb, J. A. Coopridge, I. R. Detweiler.

On motion the request to put in a four year Academy course was granted.

On motion the President was asked to appoint a committee to draft plans which shall be in harmony with the report of the committee appointed by the Mennonite Board of Missions and Charities regarding the Mission Training School, and make an estimate of the needed finances and report at the next meeting of the Board. The brethren, I. R. Detweiler, T. M. Erb and S. F. Coffman, were appointed.

The Secretary was instructed to arrange program for the next regular meeting and send to each member of the Board.

Each year as these directors meet and discuss the need and the effect of a good Christian education the responsibility upon them seems to grow. Each director seems to feel his responsibility more than in any previous meeting, and we trust that the influence of this Board meeting may be felt in both schools and that because of the inspiration received in the meeting by those connected with the schools the work will continue to grow stronger and better, and that our heavenly Father will so direct that they may be a power for the upbuilding of His kingdom.

J. S. Hartzler, Secy.-Treas.

DAILY RECORD OF EVENTS

By O. H. Zook.

For the Gospel Herald.

May

1. Communion services were held at the following places: Palmyra, Mo., Orrville, O., Shipshewana, Ind., Belleville, Pa., Paradise, Pa., Bethel Church, Medina Co., O., Susquehanna M. H., Juniata Co., Pa., Fairview, Mich., Ephrata, Pa.—Dedication services at Fentress, Va.—Two were added to the church at Garden City, Mo., also two at Dale Enterprise, Va.—Council meeting at Harper, Kans.—One received at Kokomo, Ind.
2. The Mennonite Children's Home Association meets in session at Lancaster, Pa.
3. Pre. John Latshaw of Chester Co., Pa., passed into the great beyond; age, 82 years.
4. Bro. John H. Hershey was ordained deacon at Palmyra, Mo.—Preparatory services at Reinhold's Station, Pa.
5. S. S. Meeting at Middlebury, Ind., also one held at the Blough Church near Johnstown, Pa.—Four were received into church fellowship at Hagerstown, Md.—Spring Conference of the A. M. brethren in France was held at Baccarat.—Communion at Goltry, Okla., and Reinhold's Station, Pa.—10 received at East Petersburg, Pa.
6. Preparatory services at Marion, Pa.—The auditors of the Mennonite Publishing House meet.
7. Communion at Marion, Pa., and Mt. Pisgah M. H. near Cherry Box, Mo.—Two were received into church fellowship at New Paris, Ind., four at La Junta, Colo., and ten at Bainbridge, Pa.—Council meeting was held at Wakarusa, Ind.
8. S. S. Meeting at Cherry Box, Mo.—Annual Conference of the Mennonites in the Palatinate (Pfalz) meets at Monsheim.—Communion was held as follows: Home Mission in Chicago, Kokomo, Ind., Sunnyside district in Oscoda Co., Mich., Allensville, Pa., Cross Roads M. H., Juniata Co., Pa., Pleasant View M. H. near Hydro, Okla., La Junta, Colo., Blooming Glen, Pa., and Bainbridge, Pa.—Eight precious souls received by baptism at Souderton, Pa., 34 at Walnut Creek, O., also baptismal services at Gospel Mission, Chicago, and five received at York, Pa.
9. Meetings close at Hydro, Okla.
11. Sister Lydia E. Schertz, returned missionary from India, starts on a journey east.
12. The Board of Trustees of Kansas City Mission meet.
13. The Virginia Conference convened in the Warwick River Church, Warwick Co., Va.
14. Council meeting at Hagerstown, Md.—One member added to the Church at Hanover, Pa., and one at Garden City, Mo.
15. The brotherhood observe the ordinances of communion and feetwashing at the following places: Longenecker Congregation, in Holmes county, Ohio, Delaware M. H. in Juniata Co., Pa., McVeytown, Pa., Thomas M. H., Johnstown, Pa., Roseland, Nebr., Hagerstown, Md., in Fulton Co., O., Bethel M. H., Garden City, Mo., Hanover, Pa., Harper, Kans., Carstairs, Alta.—Bro. John B. Harshberger was called to the office of deacon at McVeytown, Pa., and Bro. Jacob C. Frey at Wauseon, O.—Bro. Samuel Grieser of Wauseon, O., and Bro. Calvin Mast of the Martinscreek (Ohio) congregation to the office of minister.—Five were added to the Church at Martinscreek, O.—Meetings begin at Albany, Oreg.
18. S. S. Meeting at Hershey's M. H., Lancaster Co., Pa.
19. The Eastern A. M. Conference meets at Louisville, O.
20. The above Conference closes its sessions.—Meetings close at the Peak school house in Rockingham Co., Va., with 18 confessions.
21. Preparatory and baptismal services were held at Chambersburg, Pa., and one received at Holdeman M. H. near Wakarusa, Ind.—Council meeting at Freeport, Mich.—Preparatory services at Dale Enterprise, Va.—Eleven received into the Church at Fentress, Va.
22. Communion at Union Hill M. H. Tuscarawas Co., O., Pleasant View M. H. near Marion, Pa., Weaver's M. H. near Johnstown, Pa., Doylestown, Pa., Mountain View M. H. near Waynesboro, Va., Mt. Zion M. H. Morgan Co., Mo., Morrison, Ill., Washington, Ill., Wakarusa, Ind., Protection, Kans., Freeport, Mich., Dale Enterprise, Va., Alto, Mich., and Plainview, Tex.—Twelve received in Rockingham Co., Va.
23. The Mennonite Board of Missions and Charities meet at Orrville, Ohio. Bro. Abram Gross was called to the office of deacon at Doylestown, Pa., and Bro. Harvey Sarver to same office at White Cloud, Mich.—Communion at White Cloud, Mich.—Ontario S. S. Conference meets at Markham, Ont.
25. S. S. Conference at Cullom, Ill.
26. The Ontario Church Conference meets at Markham, Ont.—Ohio Church Conference meets at Orrville, O.—S. S. Workers' Meeting at Rheems, Pa.—Illinois S. S. Conference closes an interesting session.—S. S. Conference begins at Shickley, Nebr.
27. The Illinois Church Conference meets at Cullom, Ill.—S. S. Conference at Shickley, Nebr., closes interesting session.
28. Preparatory services at Williamson, Pa. and Wolftrap, Va.—S. S. Meeting at the Clinton Church near Goshen, Ind.—Eight received into the Church at Cullom, Ill.
29. Communion at Martins congregation, Wayne Co., O., Williamson, Pa., Wolftrap, Va., Windsor, O., Larned, Kans., and Cullom, Ill.—S. S. Meeting at Cedar Grove Church near Milnor, Pa.—Communion at Hildebrand M. H. near Waynesboro, Va.—Mission Meeting at Goshen, Ind., S. S. Meeting at Yellow Creek M. H., near Goshen, Ind.—One soul received into church fellowship at Windsor, O.
30. Sunday school meeting at Pleasant Grove Church near Martinsburg, Pa.
31. Meeting of Mennonite Board of Education at Goshen, Ind.

REPORT

Of the fourth annual Nebraska, A. M. Sunday School Conference held at the Salem Church near Shickley, Fillmore Co., Nebr.,
May 26, 27, 1910

For the Gospel Herald.

May 26

Opening services conducted by N. E. Roth by reading 23rd Psalm and prayer.
Organization: Moderators, Mart Eicher, John B. Saltzman; Secretaries, Jacob Brenneman and John B. Jantzi.

Topic 1. Why meet in Sunday school conference work?

To encourage one another in our Chris-

tian work, to confer one with another concerning the best methods of conducting a successful Sunday school and to create more love and unity among co-workers. Discussed by Milo Stutzman and N. E. Roth.

Topic 2. What qualifications are essential for a successful Sunday school teacher?

The qualifications above all are a noble Christian character, consecrated to Christ's service, one that is filled with love for lost souls, one that studies the Word of God diligently as Paul says in II Tim. 2:15; Josh. 1:8; Psa. 1:2.

Topic 3. What methods can be most successfully employed to draw teachers for classes from the Church?

It is necessary for the officers to be personally acquainted with the members of the Church, as to their ability of teaching, also to select such members as are in full fellowship with the Church (Acts 6:3). Discussed by Ben Schlegel and Ida Kreider.

Children's Exercises by Peter Kennel and John B. Saltzman.

May 27

Opening services by Peter Kennel.

Topic 4. The young people of today, their temptations, and how to overcome?

They are more or less inclined to a so-called "good time." The world presents so many temptations for the lust of the eye, the lust of the flesh, and the pride of life, such as theaters, saloons, tobacco, dance halls, novels, fashion plates, etc. To overcome we will take Christ's example when He said to Satan (Matt. 4:10), "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Discussed by Amos Jantzi and Mary Zimmerman.

Topic 5. The use and abuse of sacred and public holidays.

Our sacred days are special days to worship God as was ordained in the beginning, but are abused to a great extent in this present age, in large social gatherings, in jesting, revelling, etc. Our public holidays are instituted by our government and if observed in the right way should be a blessing instead of a curse. Discussed by Geo. Miller and Fannie Stauffer.

Topic 6. To what extent should we teach separation from the world?

We should teach the whole Gospel, be what we teach (Rom. 12:2; I Cor. 10:31; separated from the world, and practice Titus 2:7). Discussed by Dan Birky and Lydia Stoltzfus.

Topic 7. How can we best further the cause of mission work in Sunday school?

By realizing and teaching the value of one soul and Christ's love for lost souls, first in our homes, Sunday school or wherever opportunity affords. Also to help with our means to support and pray for those who through the love of God are trying to rescue lost souls, both in home and foreign missions. Discussed by J. W. Kempf and Lydia Steckley.

A collection was taken which amounted to \$66.12, contributed to India Mission.

Reports of the different Sunday schools read.

A committee for locating and arranging a program for 1911 was appointed: Jacob Brenneman, Sanford Yoder, Dan Birky.

Conference was closed by a few remarks and prayer by Joseph Schlegel.

May the Lord bless these meetings and make them a power for good.

Secretaries.

REPORT

Of Sunday School Meeting held at Hanover, Pa., June 1, 2

For the Gospel Herald.

The meeting was opened with appropriate organization. Moderator, D. N. Gish.

Following are the subjects discussed:

The Life Rightly Begun. Abraham Keagy, D. B. Herr, David Hershey.

The Mission of the Sunday School. Jacob D. Shank, Jos. Diller.

The Sisters' Part in the Sunday School. Daniel Witmer.

Qualifications of a Sunday School Worker. Abram Eshleman, Abram Metzler.

What Benefit does the Church Receive from the Sunday School? Henry Keener, D. E. Denlinger.

How Much is the Future of the Church Dependent on the Sunday School Work? D. E. Kuhns, John W. Weaver.

How Can we Make Christ and His Work on the Cross More Real to the Sunday School? Daniel Stump, J. C. Habecker.

Personal Influence. H. H. Loose, N. H. Mack.

The Real Benefit of the Sunday School. Abram Metzler.

Following are a few of many thoughts presented:

Christ, who is the true Light, should be in every home.

The true mission of the Sunday school is to train children in God's Word, feed the lambs, bring wayward children in contact with church and Christian influence, receive training for Christian work, teach children the love of Christ for all the world.

The sisters are the greatest teachers, especially for children, outside of Christ.

Their tender qualities, combined with their devoted life to Christ, gives her great power of influence in teaching.

Notice the Biblical characters who received early religious training by their mothers.

Sunday school teachers should know God as their Father, should be such as love and support the Church, prayerfully study God's Word, realize the value of souls of men.

Material is developed in Sunday school for church. The unconverted are warned and it brings them into the church. The Sunday school increases the power of the Church. It results in adding to her number brave young men and women.

The future of the Church depends on consecrated teachers and earnest, prayerful parents.

We can make the cross of Christ more real by presenting our bodies a living sacrifice, living pure, clean lives, conducting ourselves so that the world can see we are Christ's, by being humble, by lifting high the cross of Christ, observing all things.

Mothers can do most effectual work in building character.

Let the Bible be primarily used, let help secondarily prove opinions of other men by the Bible.

Influence is power of one's action conveyed to another; it is that which counts for or against you. Good influence results in acting according to your teaching. It will cost you every effort to have good influence.

Christians have power over the most godless sinners.

The Sunday school helps to satisfy the hearts of the children to know God, furnishes surroundings and environments that are good for children, helps to drive evil away from boys and girls, means salvation of souls.

Ideal Sunday school helps to increase the current of life which has its origin in heaven.

Virgie E. Plank.
A. Mary Hershey.
Secretaries.

REPORT

Of S. S. Union held at Zion Church near Bluffton, O., June 5, 1910.

For the Gospel Herald.

The tenth annual Sunday School Union

of the Mennonite Churches of New Stark, Elida, Blanchard and Bluffton was held at the Zion Church, near Bluffton, O., June 5, 1910.

Devotional exercises by Noah Thut.

The following topics were discussed:

Some Things to Teach and Some Things not to Teach Little Folks. Martha Brenne-man, C. H. Hilty.

How Hold the Boys' Attention in Class Work. J. L. Steiner.

Elements of Success in Sunday School Teachers. C. B. Brenne-man, Jr., Henry Smith.

The Sunday School—

(a) **Its Past Achievements.** Noah Mes-singer.

(b) **Its Present Opportunities.** Melinda King, Lydia Schertz.

(c) **Its Future Possibilities.** John Blosser.

How Can we Create a Spiritual Interest in our Y. P. M.? Mary Good, James Stal-ter.

The Noblest Ideals for our People—How Best Attained. Noah Blosser.

A few of the many good thoughts:

A child mind should be filled with good ideas as soon as it can comprehend them.

Children, while young, should not be allowed to see dark scenes, but should be allowed to see the bright things only.

Children should be prepared to live, not to die.

They should be taught that Jesus loves them at all times.

Children should be taught about sex by Parents, Sunday school teacher or the family physician (if he is a Christian). Do not allow them to learn it from their play-mates, as it is usually the lewd who are willing and anxious to impart such knowl-edge.

Unless you have something interesting to say, do not try to keep the attention of your class very long.

Be interested in what you are teaching. We must be interested before we can interest others.

Believe what you are teaching.

If we are not well enough prepared to frame our own questions, we are not fit to teach.

Adapt your teaching to the age of the boy.

The greatest aim of the teacher should be, leading souls to Christ.

Have confidence in your pupils.

Be familiar, practical, affectionate and serious with your class.

See that your daily life harmonizes with your teaching.

Our life speaks louder than what we say.

A teacher should have the power to en-kinde the mind of the pupil.

The Sunday school has been a means of leading men to Christ and elevating hu-manity.

If we would become more spiritual in our homes, the Y. P. M. would take care of itself.

The proper person should lead the meet-ing—one who is interested in the work.

In order to be as spiritual as we should be, we must get into the position in which the Lord intended us to be.

Each of us should feel a responsibility, and be willing to use the God-given talents in order to make the Y. P. M. what it should be.

Nobility of a position is measured by the amount of good coming from that position.

A person holding a high or noble position is not always a noble person. Position does not make the man.

The noblest ideal, is a life which is will-ing to be sacrificed for others, and the way to attain it is to share it with others.

The blessings which we bestow on others will reverberate back to us.

If we pattern our lives after the life of Christ, we will attain to the noblest ideals.

C. E. Brenne-man, Moderator.
Elnora Hilty, Secretary.

REPORT

Of Sunday School Meeting Held at the Paradise Church near Chambersburg, Pa., May 29, 1910

For the Gospel Herald.

School opened at 1:00 P. M. with song service, followed by scripture reading and prayer by Bro. Aaron Loucks. The first speaker on the program was A. O. Hestand who discussed the subject, **What Should be the Main Object of the Sunday School?** The betterment of each other's conditions, the gathering of children together and the teaching of God's Word were the principal objects held out. Bro. Aaron Loucks followed and spoke of the advantages of gathering the boys into the Sunday school.

After the singing of a song, Bro. Harvey Shank spoke on the **Preparation of the Lesson.** He emphasized the duty of the teachers making special preparation for each lesson. Teachers' meetings were recommended. Bro. John F. Grove followed on the same subject in presenting the duty of pupils in studying the lesson. Do not lay your Sunday school quarterly on the shelf from one Sunday to the next. The place to prepare your lessons is at home. A good time to begin is on Sunday evening. The Bible should be freely used in preparing the lesson.

How to Teach, is a subject that was presented by Bro. Harry Martin. Bro. Martin spoke of adopting methods that would suit the needs of different scholars and of the necessity of preparing each lesson. A few thoughts were added by Bro. Geo. S. Keener. The teacher should be humble before his class. Bro. Hestand presented the thought that we should be willing teachers. Bro. Henry Keener suggested that we must be humble ourselves before we can teach humility to others.

The next subject, **The Sunday School Lesson Outlined,** was presented by Bro. A. D. Martin. He gave us a number of practical thoughts.

Interest and Attendance was discussed by Bro. John M. Martin. There are many inducements to keep people away from Sunday school. The teacher should strive to make it so pleasant for the pupils that they will want to be there. The discussion was continued by Bro. W. W. Hege. The teacher should be interested in his class, and the scholars will be interested in his teaching. We should make the lesson plain so that the scholars can understand.

Bro. B. E. Stauffer was the next speaker who presented the subject of **Bible Study and Prayer.** How can we know the Word of God if we do not study the Bible? It is a dark home where the Bible is not studied and where no prayers are heard. The subject was further continued by Bro. Denton Martin. Bible students are the only fit subjects to stand before a class and teach. We should exercise ourselves more in studying the Bible and in praying. Bro. Henry Keener added that we receive wisdom by praying to God and studying His Word.

The evening session opened with a devotional service led by Bro. Henry Keener. First speaker, Bro. Denton Martin. The next speaker was Bro. A. O. Hestand who spoke on the topic, **Reaping the Harvest.** This was followed by a talk by Bro. Aaron Loucks on **Reaping.**

The services, both afternoon and evening, were interspersed with song led by the brethren, Elmer Martin, Joseph Lehman and Harry Martin.

Secretaries.

Items and Comments

A severe cyclone struck the Missouri State Penitentiary at Jefferson City, June 8, and inflicted damage to property estimated at about \$25,000. Only two of the 2500 convicts were injured.

At the first National Conference of Industrial Diseases ever held in this country it was asserted that the money loss due to "preventable occupational diseases" is almost \$1,000,000,000 each year.

Mount McKinley has been scaled a second time by members of the party that reached the summit of this lofty peak a few months ago. The purpose of this second venture was to prove the first by means of a second set of photographs.

According to statistics just given out the birthrate in France is on the decline. There were 22,000 less births reported for the year 1909 than the year previous. In this connection it is noticed that while the population of France has increased but 3,000,000 since 1851, that of Germany has increased 30,000,000 during the same time.

According to dispatches the Mexican federal troops succeeded in capturing the stronghold of the rebel Indians in Yucatan, securing many prisoners, among them being their ringleader. These Indians have been causing considerable trouble for a number of years. Recently they rebelled and went on the warpath, killing a number of defenseless citizens of Mexico.

By a recent report of the American Bible Society it is shown that during the past year that Society issued 2,826,831 copies of the Bible. Of this number 1,427,247 copies were sent out through the Bible House in New York and the remaining copies were distributed through foreign agencies. As a seller, the Bible continues the most popular book.

Another severe earthquake of unusual intensity visited the southern portion of Italy on the morning of June 7. The loss in life and property is widespread though not as great as it was during the destructive earthquake which visited Messina and other cities in 1908. The king and queen of Italy are among those who have come to the rescue of the earthquake sufferers.

According to reports published in the Scientific American, the heart beats of a patient in London were transmitted to the home of a noted seismologist, on the Isle of Wight, by means of a stethoscope and a sensitive telephone relay. The heart throbs were heard by four physicians over an ordinary telephone, and so clear was the transmission that it was possible to diagnose the heart troubles.

The recent exposures of Sugar Trust frauds and the subsequent prosecutions and convictions, are bringing into prominent notice Richard Parr, to whose tireless efforts and rigid honesty the results are mainly due. They are now talking of rewarding him with a gift of a round million dollars, in order to impress the young men of the country that rewards for honesty are even greater than temporary rewards for dishonesty. Whatever may be the reward given in this case, we should not lose sight of the fact that in having a clean life and an unsullied conscience there is greater reward than in any other reward measured by dollars and cents.

Married

Brubaker—Nissley.—Bro. Christian B. Brubaker, son of Pre. Isaac Brubaker of Rapho Township, Lanc. Co., Pa., was united in marriage to Sister Mary M. Nissley, daughter of Mrs. Ephraim Nissley of Mt. Joy, Pa., on Thursday, June 2, at the residence of Bish. Jacob N. Brubaker. May the Lord richly bless them and cause their united efforts to always be for the extension of His kingdom here on earth and looking for His blessed appearance at the great day.
Alice Nissley.

Obituary

Yoder.—Mattie S., oldest daughter of J. Z. and Nancy A. Yoder, was born near Reedsville, Pa., Dec. 28, 1890; died at her parental home near Surrey, N. Dak., May 31, 1910; aged 19 y. 5 m. 3 d. Mattie was a member of the Mennonite Church, where she is missed—in the S. S. and Y. P. Meeting as well—where she never refused to take her assigned work.

Although in the prime of youth, God in His infinite wisdom has called her hence, after a lingering illness of several months duration. (Tuberculosis.) She leaves to mourn her early departure, father, mother, one brother, two sisters, grandparents and many friends. The deceased was not afraid of death and was ready to go. Services by I. S. Mast and D. M. Shorb (Text., I Cor. 15:53-55), at the Fairview meeting house, where a large number of people had gathered to pay their last tribute of respect to one who showed herself friendly.

"Dearest Mattie, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal.

"A precious one from us is gone;
A voice we loved is stilled.
A place is vacant in our home
Which can never be filled.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

Ebersole.—Kathryn Elizabeth, infant daughter of J. Frank and Blanche Ebersole, was born April 25 and died April 26, 1910. Interment in the Oak Grove Cemetery, Smithville, Ohio. May He who is above all comfort our brother and sister in their disappointment.

Irvin R. Detweiler.

CHRISTIAN MONITOR

Subscription Offer

In the second annual report of the Mennonite Publishing House, printed last week, the General Manager calls attention to the fact that the **Christian Monitor** is not yet self-sustaining and that a decided increase in its circulation is necessary to bring it up to this point. We believe that there are yet many homes in which it would be welcomed if once the inmates became familiar with its nature and contents. In order to introduce it more extensively we are making the following offer:

We will send the **Christian Monitor** the rest of this year and all of next, until December, 1911, to new subscribers, for the regular price of \$1.00. A subscription of a year and a half for the price of one year.

While they last we will send a few of the back numbers to every one taking advantage of this offer. It will be to your advantage to subscribe immediately, thus securing the eighteen months' subscription.

We will cheerfully send sample copies to all requesting them. We would urge that you send for sample copies for distribution.

Remember our club offers: In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution), 50 cents each per year.

Address all requests for sample copies and subscriptions to **Christian Monitor, Scottsdale, Pa.**

H. Frank Reist, Editor.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The Lord willing, the Alberta-Saskatchewan Conference will be held at Sharon Church, Waterloo S. H., near Cressman, Sask., on July 21, 1910. A cordial invitation is extended to all. Those coming from the West or South can come by way of Saskatoon to Guernsey on the C. P. R. Those coming from the East can come to Guernsey, C. P. R. During the same week a Sunday School Conference and Bible and Missionary Conference will be held at the same place. Come praying for many blessings from the Lord.

E. S. Hallman.

GOSHEN COLLEGE

The Annual catalogue giving full information in regard to all phases of the work of Goshen College has just been published and will be sent free of charge to any one sending his address to Goshen College, Goshen, Ind.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDAL, PA., THURSDAY, JUNE 23, 1910

No. 12

EDITORIAL

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A large portion of this week's paper is edited by Bro. G. L. Bender, treasurer of the general Mission Board of the Church, and by the secretaries of conferences and Sunday school meetings. Some of these reports may seem a little late to some readers, but they make interesting reading to those who are interested in the welfare of the cause. The Lord bless the work.

A number of articles marked for publication this week are crowded out for want of room.

Three Bishops Gone.—The Mennonite Church has lately been called upon to mourn the loss of three of its faithful workers, fathers in Israel, bishops in the Church. On May 23, our aged brother Christian Risser of Lititz, Pa., was laid away amid the tears of the brotherhood of his community. Then followed Bro. John R. Zook of Volant, Pa., who on June 14 was called to his eternal reward. Now comes the message that Bro. Isaac Eby of Kinzers, Pa., has also answered the heavenly call and on Monday of this week his body was laid beneath the sod. Well may we weep as we see these fathers in Israel parting from us, for it means that on earth we shall see their faces no more, and it also means added responsibility for those who remain. But their words of admonition are still remembered and live among us. Well may we rejoice to witness the triumphant death of the righteous, for it gives us courage to press on to the end, knowing that "blessed are the dead that die in the Lord." May God raise up pillars to take the places of those gone before, and comfort those who remain.

Room for Improvement.—That is what we think when we go to any public gathering (public sale in the country, for instance) and hear the general drift of the conversation; when we go into the average city and see that even on the Lord's day there is far greater activity in pursuit of pleasure and wealth than in attending worship in the house of the Lord; when we compare the time spent in worship with the time spent in pursuit of worldly things; when we compare the amount of money spent for religious purposes with what is spent in foolishness, dissipation, vain display and luxuries; when we see how little the Bible is read in comparison with the time spent in reading novels and sensational newspapers; when we compare the number of churchmembers who make the Gospel their rule of life with those who do not; when we compare the number of churches with the number of theaters, saloons and secret societies; when we behold the rising storm of skepticism and materialism. This world is a wicked place; and it behooves all the people of God to do all in their power to make it better. Let us work "while it is day: for the night cometh, when no man can work."

The Goodness of God.—That is what we are impressed with as we meditate upon what He has done for us—when we think of the bounties of earth, of the starry heavens above and the heaven of heavens beyond the regions of the stars; when we think of the early and the latter rains, the beautiful landscape scenery around us and the picturesque views painted on the skies above us; when we think of the provisions made for our well being in the form of fuel, light and vegetation; when we think of God's mercy in dealing with sinful man; when we think of the Christ who died to save us; when we think of the blessed Bible with its heavenly message and influence; when we think of our blessed privileges of communing with God and having fellowship with the saints of earth, being

a foretaste of that glorious experience to come when we shall be in everlasting communion with God and fellowship with the saints above. This world is a paradise. Happy is the man who lives in appreciation of what God has done for him, and whose life is devoted to the great work of bringing others into the glorious liberty of the Gospel. "Great is the Lord, and greatly to be praised. . . the joy of the whole earth is mount Zion."

All the Way.—One morning last week we were standing at a crossing, waiting for a car to take us to Wilkinsburg, Pa. As we stood there waiting, there passed by cars labeled "Negley Ave.," "Homestead," etc., all going the way we wanted to go; but we did not take any of them, because they did not go all the way. They turned off too soon. So we waited until we saw the car marked "Wilkinsburg," boarded it, and in due time were at the station.

We were reminded of the old illustration about reaching heaven. There are many cars that lead in the right direction, but only one car that takes you all the way. You cannot reach heaven on the car of morality. Though excellent it may be as far as it goes, it does not go far enough. You can not ride to heaven on a wave of reform. Reformation is the right thing when reform is needed, but reformation is not regeneration. Intelligence will never take you to heaven. However useful it may be, there have been thousands of intellectual giants who were little better than moral reprobates. Wealth, poverty, good works, good opinion of others, and a number of other cars, when headed the right way, will take you in the right direction, but none of them will take you all the way. Salvation is the car that not only takes you on the right road as far as any car that we have mentioned, but after all other cars have stopped or turned off the road, the car of salvation leads you on up the hill through the pearly gates into the new Jerusalem. See that you get on the right car.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

JESUS DIED FOR ME

Sel. by Clara L. Shoup.

Angels in shining order stand,
Around the Savior's throne;
They bow with reverence at His feet,
And make His glories known.
These happy spirits sing His praise,
To all eternity.
But I can sing redeeming grace,
For Jesus died for me.

The cross of Christ inspires my heart,
To sing redeeming grace;
Awake my soul, and bear a part,
In my Redeemer's praise.
Oh, what can be compared to Him
Who died upon the tree!
This is my dear delightful theme,
That Jesus died for me.

When at the table of the Lord,
We humbly take our place;
The death of Jesus we record,
With love and thankfulness;
There emblems bring our Lord to view,
Upon the bloody tree,
My soul believes and feels it true,
That Jesus died for me.

His body, broken, nailed and torn,
And stained with streams of blood,
His spotless soul was left forlorn,
Forsaken of His God.
'Twas then His Father gave the stroke,
That justice did decree;
All nature felt the dreadful stroke,
When Jesus died for me.

"Eli, lama, sabachtani,
My God, my God," He cried,
"Why hast thou thus forsaken me?"
And thus my Savior died.
But why did God forsake His Son
When bleeding on the tree?
He died for sins, but not His own,
For Jesus died for me.

My guilt was on my surety laid,
And therefore He must die;
His soul a sacrifice was made,
For such a worm as I.
Was ever love so great as this,
Was ever grace so free?
This is my glory, joy and bliss,
That Jesus died for me.

He took His meritorious blood,
And rose above the skies,
And in the presence of His God,
Presents His sacrifice.
His intercession must prevail,
With such a glorious plea,
My cause can never, never fail,
For Jesus died for me.

Oh, had I but an angel's voice,
To bear my heart along,
My flowing numbers soon would raise,
To an immortal song.
I'd charm their harps and golden lyres,
In sweetest harmony,
And tell to all the heavenly choirs,
That Jesus died for me.

Beach City, Ohio.

A MIGHTY ADVERSARY

By J. M. Gray.

(The following is an extract from the recent address before the convention of the National Christian Association at Chicago, Ill., published in the May number of the Christian Cynosure, and selected by Bro. Norman Miller of Elk Lick, Pa., for publication in the Gospel Herald. It illustrates the power of Satan as a deceiver, and merits our most thoughtful meditation.—Ed.)

But when I became converted, and began to study the Bible, and to grow intelligent in regard to God's great plan of redemption for the human race, arguments against the secret oath-bound lodge loomed up before my mind, of whose depth and magnitude I had little dreamed. I came to see that both God and man had a mighty adversary in the prince of darkness. I came to see that he was not merely an evil influence or principle, but a personal, spiritual being, at the head of a great kingdom of beings like himself. I came to see that while he was not omnipotent, as God is, yet notwithstanding, in the persons of the human race, he is practically ubiquitous, and able to be in many places at the same time. I came to see that he is not necessarily a gross and crude opponent, but one of refinement and intelligence, and that his purpose is not the destruction of the human race: Far from that; but its conservation, and its advancement along lines agreeable to him, though inimical to God. I came to see that Satan could be moral and religious, and benevolent and philanthropic. I came to see that Satan could uplift men in many ways, and that indeed it is his policy to do so, even to the extent of deifying man: even to the extent of deifying man as his representative on earth. I came to understand his method, and perceive that in many respects it is that of a mocker, or a counterfeit of the true God. Satan could make the first mother believe that he was a truer friend to her than the God who created her. He could gratify her taste for good things, dietetic and aesthetic, and fire her ambitions for the improvement of her mind. He could cultivate religiosity in man and lead him to worship and express his gratitude to God for the loaves, while restraining him from the one thing needful, namely, the offering of an atoning sacrifice. He could intoxicate the antediluvian world with his civilization. Its greatness is even now commanding the wonder and admiration of the century in which we live. He could show men the foolishness of alarm, until they were swept away from earth by a mighty deluge as an expression of God's wrath against sin. The whole system of paganism was, and is, a vast counterfeit, and so near alike is it to the religion of the Bible, that even now no small proportion of all the worldly-wise men are in doubt as to whether paganism is not derived from the same source as the Bible, and whether, with all its grotesqueness and gross indecency, it is not

as good as Christianity. Now that is what Satan can do; it is what he is doing.

It was with these thoughts in mind and this revelation of satanic power, and the place of Satan in history before me, that my attention was turned in a new way to the subject of the great oath-bound lodge, of its history and underlying principles. I had known nothing in any positive way, and while prepared to rebuke it for extravagance, for a waste of time, for the corruption of morals in some cases, and as a preventative of attendance on the House of God, yet I thought but little beyond this concerning it. The benevolent features of the lodge seemed commendable. Many friends fellowshipped it; brothers in the ministry threw the cloak of their approval over it, and yet it occurred to me that both the Church and the world might be better off without it; yet how much better off, it had not come in my way to particularly inquire. But my eyes have since been opened, so that I discern the cloven foot as clearly in this system as in some of the others I have named.

AM I RESPONSIBLE?

By Catharine Mumaw.

For the Gospel Herald.

The question has been asked some time ago by a sister, "If I put a hat on my little girl and she grows up and will not be willing to put away the hat and come to the Church, will I be responsible?"

With the help of God, I will write a few thoughts on this subject. In the first place we will consider to whom these innocent little children belong. The Lord who created heaven and earth and all that in them is, is the rightful owner, and they are only in our keeping, as we read in Eze. 18:4: "All souls are mine; as the soul of the father, so also the soul of the son"—or daughter as well. In Prov. 22:6 we read: "Train up a child in the way that he should go, and when he is old he will not depart from it." By this we see there is a training to be done, and how shall we do this or when begin? We must have the Lord's help or we will fail, as Christ plainly says, "Without me ye can do nothing." But with God all things are possible. Even before the child is old enough to know right from wrong, we must bring them in subjection to our wills. So we also in obedience to the Father, and love for the child, strive to train them according to the will of God, by our own example by being of an humble and contrite spirit, not mind the things which are high and lofty, which are an abomination to the Lord. Some may say, "I don't want to dress my children so different from those around them." We can dress our children neatly and need not necessarily be fashionable, not only what is worn on the head, but also the garb (as we are

taught plainly) is to be modest apparel, always remembering what is "highly esteemed among men is abomination in the sight of God." And again, if we want them to be a plain people when grown, we must take them with us in the plain path while young. "As the twig is bent so the tree is inclined." In Heb. 12:9 we read, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence." Paul remembered his early training and adds: "how much more should we be in subjection to the Father of spirits." We read in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If we dress our children in the fashions of this world, how can we do it to the glory of God. "If any man love the world, the love of the Father is not in him" (I Jno. 2:15). We need no greater evidence that we love the world than by following the things of this world. Jas. 4:4 reads: "The friendship of the world is enmity with God; whosoever therefore will be a friend to the world is the enemy of God." Yet one more reference (Prov. 6:17): "A proud look" is the first of seven things mentioned which the Lord hates and are an abomination to Him. By these scriptures and many others as our guide, we need be very careful that we do not plant the seed of pride in the tender hearts of the children God has given us to train for His kingdom above. Better have them shunned or mocked in this world, than to have them thrust into outer darkness. This time is but a day compared to the ceaseless ages of eternity. May every mother in Israel (and father as well) consider the way in which she is bringing up her precious jewels.

Then she will some day know the blessedness of the proverb, "Her children arise up and call her blessed."

Wooster, O.

THE SIN OF LYING

By J. E. Hartzler.

(From *Paths to Perdition*.)

(Concluded.)

Third. *Neighborhood gossip*. "A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow" (Prov. 25:18). The lies which have been generated, the characters which have been hindered and ruined through false witness and gossip we need not enumerate. The tale starts as a snow ball on a hill top, and when it reaches the foot it has increased a thousand fold. False reports have brought shame, reproach and slander upon many innocent characters. The murderer and highwayman are vile characters, but he who bears false witness against innocent characters and robs them of their name and influence is the most detestable and demon-inspired of all. God pity and save that tongue which is guilty of gos-

sip! There are none of us so good but that we have our faults; and none of us so faulty but we have some good; and none of us are made the better by gossip and transferring untruth about each other. If you cannot visit with your friends without gossip and the perpetration of false reports, you had much better forsake your friends and live a monastic life. "The false witness shall perish" (Prov. 21:28).

Fourth. *Religious lying*. How common is the sin of lying in many who form opinions or pet theories and then seek to justify themselves by "wresting the Scripture!" How many preachers come before their people with a selfish interest to establish some private or local view rather than the Scripture! They quote Scripture, but they quote it as did Satan to Christ. Compare carefully Matt. 4:6 with Psa. 91:11, 12 and observe what a lie by omission of part of the truth can be made. Again, "Top not come down," (Matt. 25:17) is no Scripture against the woman wearing the hat; neither the wearing of her hair on top of her head, and yet a certain preacher argues so. Such a man with such an argument is the best advertisement for fashion and the hat dealer. It is the same in every case; the man who misrepresents Scripture voluntarily is false and does more to establish the cause of Satan than of God. A false argument against sin is only a hissing post for the sinner. If you have no Scripture for your views, do not dishonor the Word of God by wrong interpretations. God will never honor such a man, neither his message. The eyes of the world are too wide open to be deceived in such matters.

"For if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I Jno. 1:6). Men are on their way to a liar's doom because they profess to be right with God and in the light when they are not. There are men in the ranks of the visible Church guilty of the most ignominious crime and are covering it with a loud profession of holiness. Men are standing away from Christ and the Church and say that they need no Christ and that they are beyond the Church. We grant it, many of them are beyond the Church and they are so far beyond it that their next step will be into a liar's hell.

Men lie concerning the Holy Ghost. They say that they have been healed from some physical disease when they have not. They say that the Holy Ghost has commanded them to do things which He has not. They say that He has revealed things to them which He has not. The Holy Ghost is able to heal, to command and to reveal, but let us be careful lest we speak things of Him untruthfully. (Mark 3:29.)

Fifth. *Misrepresentation in business*. About the only real thing in commercialism today is the price that the poor man must pay for his bread, butter and clothes. The love of money will drive men

to anything. How easy to tip the scales to your own advantage! "A false balance is an abomination to the Lord" (Prov. 11:1). The man on the avenue of lying must remember that he is being "weighed in the balances and found wanting," and that it will be far more serious for him in the judgment than for him whom he deceived. Men place their best fruit in the top of the barrel and fill it with inferior quality; give their grain sample an extra cleaning and tell their buyer that it is all equally good; tell their neighbor that his horse is not worth the money when they know he is worth more—"It is nought, it is nought, saith the buyer; but when he has gone his way he boasteth" (Prov. 20:14). A "generation of liars" will characterize the commercial world more nearly today than any other words.

Sixth. *Professing to stand against moral and civil rottenness and at the same time substantiate it by vote and practice*. A man, and such an one I have met, who professes to stand against moral evils and at the same time says that if he were playing a game of cards when Jesus comes he would first finish the game before recognizing Christ, can be nothing but a liar. The person who claims to stand against moral evil and for pure society and at the same time says that he will dance, drink lager beer or wines, speaks the untruth from heart to surface. The politician who claims to stand against civic rottenness and at the same time votes licensed saloons is a liar. A Christian professor who prays that God shall direct him in his vote and then casts a ballot protecting houses of ill fame is an abominable liar before God. The man who professes to stand for domestic purity and happiness and at the same time upholds the divorce court and electric chair is a liar and shall not escape judgment.

The world has liars which eternity alone will reveal. Some day the words of the prophet will be fulfilled: "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:17). Some one will come before the pearly gates but shall be turned away, for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). "Deliver me, O Lord, from lying lips, and from a deceitful tongue" (Psa. 120:2).

Elkhart, Ind.

Dr. G. E. Day, speaking of the authority in religion, says: "Some of the adherents of the scientific methods in religion tell us that our authority is the collective Christian consciousness. This would soon drive our denomination into the wilderness to die of hunger, unpitied and alone."

The foreign doors are open to the Gospel. Are we entering these doors with the Gospel? —A. C. G.

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VI. IN THE CHRISTIAN SERVICE
(Continued.)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

237. What should be expected of young disciples?
A. That they should be workers from the beginning.
238. How encourage them?
A. By taking an interest in their spiritual welfare; by giving them work that they can do; by throwing safeguards around them to keep them from falling.
239. What mistake is sometimes made in assigning work to beginners in the service?
A. To mistake intelligence for spirituality.
240. What caution does Paul give along this line?
A. "Not a novice, lest being lifted up with pride he fall into condemnation (I Tim. 3:6).
241. What duty is implied in this caution?
A. That the training of young workers should begin early and continued diligently that they may be ready for responsibilities when they come.
242. What things should determine a man's fitness for any place?
A. Faithfulness, ability, adaptability.
243. What has Paul to say on the question of preparation for service?
A. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).
244. Study what?
A. Self, the Word, the field.
245. Why should we be so careful and studious?
A. That both ourselves and our work may meet divine approval; that our work may be upbuilding rather than destructive; that we may practice the right kind of a life and teach the right kind of doctrine.
246. Why approved of God rather than of men?
A. "So then every one of us shall give an account of himself to God" (Rom. 14:12.) "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). "Let your light so shine among men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).
247. What of diligent Bible study?
A. It is God's will that we should (Jno. 5:39; Acts 17:11); it puts us in closer

touch with God and gives us a clearer insight into His Word and will; it adds to our usefulness in the Christian service, and inspires us to greater efforts.

248. How often should we study it?
A. Daily (Acts 17:11).
249. What should be our measure in Christian service?
A. Opportunity (Gal. 6:10).
250. What is connected with every opportunity?
A. A privilege and a duty.
251. What follows?
A. A blessing if we live up to the privilege, guilt and condemnation if we fail to do our duty.
252. Are we justified in taking life easy?
A. Only in the sense that we cast our burdens on the Lord, having the promise that He will sustain us (Psa. 55:22). But to those who think they can safely live a life of ease without exerting themselves much in behalf of the cause, let them read the sixth chapter of Amos.
253. How did the disciples look upon a Christian life?
A. That we must through "much tribulation" enter the kingdom.
254. To what is a Christian life compared?
A. A warfare.
255. What is my Christian duty?
A. To do all that I can.
256. What then?
A. "When ye shall have done all those things which were commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Luke 17:12).
257. What are we to learn from this?
A. The best we can do for the Lord will not repay Him for what He has done for us. The Lord requires of us diligent service and consistent living.
258. What provisions did God make for the carrying on of His work upon earth?
A. The organization of a Church as the earthly home of His people.
259. What scriptural evidences have we that Church organization is God's will?
A. Christ's calling of a band of disciples; His instructions as to the settlement of difficulties, the final step to be to "tell it unto the Church;" the recognition of Him as "the Head of the Church;" the frequent references in Scripture to the various churches in different parts of the field; the final message to "the seven churches of Asia."
260. What is the purpose of church organization and work?
A. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

(To be continued.)

Reports

REPORT

Of the Eastern A. M. Conference held near
Louisville, Ohio, May 19, 20, 1910.

For the Gospel Herald.

On the day preceding the Conference at 1 P. M., the executive committee with some more members of Conference met to arrange for the work of the conference.

The morning session was opened by devotional exercises, led by Jonas C. Yoder. Scripture lesson, Heb. 10:22-35. Minutes of 1909 were read and approved.

The conference sermon was delivered in German by David Plank. Text I Cor. 3:9. J. S. Mast preached in English from Eph. 2:20-22 and I Pet. 2:5. Appropriate remarks were made relative to our building upon the true foundation and our great responsibility as laborers with God.

Testimonies followed by 9 bishops, 24 ministers, and 4 deacons, as follows:

Bishops:—David Plank, John S. Mast, S. E. Allgyer, Jonas C. Yoder, Ben Gerig, John E. Kauffman, Moses Mast, Eli Frey, Fred. Mast.

Ministers:—C. K. Yoder, J. B. Hertzler, D. J. Wyse, J. S. Gerig, S. H. Miller, D. Z. Yoder, John Sommers, J. J. Wery, Peter Klopfenstein, E. B. Stoltzfus, C. Z. Yoder, S. S. Yoder, A. W. Hershberger, John A. Leichty, Samuel Yoder, Chauncey Hartzler, Levi Plank, David Hostetler, Joshua B. Zook, Eli Kenagy, Jonathan Lantz, P. R. Lantz, Jacob Byler, Calvin Mast, M. S. Steiner, A. J. Steiner, D. D. Zook. Total number, 40.

S. E. Allgyer, moderator; J. S. Mast, assistant; C. Z. Yoder, secretary.

Committee on resolutions, S. H. Miller, S. S. Yoder, C. Z. Yoder.

S. S. Yoder, delegate from the Ind.-Mich. Conference.

Chauncey E. Hartzler, delegate from the Western A. M. Conference.

Subjects and questions discussed with resolutions passed:

The Value of a Soul.

Answer: We can not estimate the value of a soul with material things, but should value it highly, because,

1. It comes from God (Gen. 2:7) and all souls belong to God (Ezek. 18:4).

2. God has such a great love for souls (Ezek. 33:11; John 3:16) and redeemed them by the precious blood of Jesus (I Pet. 1:18, 19).

3. Because the soul never dies (Matt. 24:46).

4. Because God so highly esteems the soul beyond our comprehension (Psa. 49:6-8; Matt. 16:26).

5. Because of the joy in the salvation of souls (Luke 15:10; James 5:20).

What is our duty toward our city missions.

Ans. Since the Lord commanded His followers to teach all mankind (Matt. 28:19, 20; Acts 1:8) and since God says the poor shall never cease from our land (Deut. 15:11), therefore it is our duty to remember our city missions to God in prayer (Matt. 9:38) manifesting our faith and prayers by our works, by giving of our God-given means for their support (Jas. 2:15-18) and supplying them with workers (II Cor. 5:19, 20).

What are the greatest needs of the Church?

Ans. The Church needs a loyal, faithful and unmovable ministry (II Tim. 2:3, 4); consecrated believers (Rom. 12:1); systematic giving (I Cor. 16:1, 2); more of Christ

(Continued on page 188.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

YOUR MISSION

Sel. by a Sister.

If you cannot be a leaguer,
Run in haste with swiftest feet,
Marking well your Master's footsteps,
Conquering all the foes you meet,
You can wait among the weary,
Burdened with the cares of life;
You can speak kind words to cheer them
While they wrestle in the strife.

If you are too young in service
Now to lead in song and prayer,
You can lift your eyes to heaven,
You the cross can gladly bear;
You can blend your faith with those
Bending low before the throne;
You can join with Jesus' chosen,
You can make His glories known.

If you have not earthly riches,
Bursting barns, and stores of wealth;
If you cannot bless the needy
With the gifts of life and health,
You can join in "mercy's" work,
You can "help" despairing ones;
You can breathe your Savior's spirit,
You can show your love for Him.

If you cannot in the autumn
Go to share the harvest toil,
On a couch of pain and sorrow,
You shall find the richest soil—
Soil in which the grain is ripening
For the faithful reaper's hand;
Go and gather sheaves for Jesus,
He has given His command.

Do not, then, stand longer waiting;
Here your mission now behold.
Listen! Jesus now is calling:
Gather lambs within my fold,
Go and work within my vineyard,
Never fear in song and prayer;
You shall find a field of labor,
And a crown of life to wear.

Hubbard, Oreg.

CHICAGO MISSION NOTES

(Mennonite Gospel Mission.)

For the Gospel Herald.

Gospel Herald Readers, Greeting in Jesus' name:—

To those of us who are working at this place this is a day that shall long be remembered. Early this morning a number of teams and men began the work of excavating for the new building.

It is now nearly two years since the desire for a home of our own has caused us to plan to that end. Although we never gave up hope, it appeared a number of times that our hopes would not be realized; but thanks be to God, the things we hoped for are becoming realities.

If present plans are carried out and delays because of strikes, etc., can be

avoided, work on the foundation will be started on Monday of next week, the mason work a week later and by August 1 the building should be under roof and ready to occupy by October 1.

The building committee spent a greater part of the first week of June in the city, going over the plans, deciding on contractors, etc. When all figures were put together the total was considerably higher than we had at first estimated. Carefully going over the plan a second time, it was found possible to reduce these figures about \$1,000, but this still leaves the cost of the building about \$5,500 above what is already on hand or subscribed.

Bills must be paid as they come due, or else work will be stopped. This means that the above named amount, above what is already subscribed, should be forthcoming. It looks like a large amount, but we trust the work will not be delayed because of the lack of money.

It is the wish and request of the building committee that all who have subscribed money for the building send the same to Bro. G. L. Bender as soon as possible, also that such who feel they can increase their donations, give as they feel directed.

If any have not in the past considered the matter, we trust that now, since work has actually been started, they may give us their liberal support.

The one great difficulty we are having to meet at present is a lack of teachers for Sunday School. Some of our workers are gone and the student helpers are away on vacations. Eight of our members now have charge of classes, but they are greatly handicapped because of a lack of Bible knowledge. The Bible class on Monday evenings and the teacher's meetings on Friday evenings are helping to overcome these difficulties to a certain extent, but not altogether satisfactorily. We would be glad to see more of our brethren and sisters come to the city to do manual work and help in the mission services.

There were recently several very bright experiences of conversion for which we praise God.

The street meetings were opened on last Saturday evening. We hope this summer to give the gospel to many who would otherwise not hear it.

We trust that many will remember us often in prayer as we endeavor to give the gospel to the multitudes.

Pray also that those who have started in the Christian life may prove faithful.

Yours in Christian love,

A. M. Eash.

610 W. 26th St., June 15.

WHAT CAN I DO?

By Elsie Reinhart.

For the Gospel Herald.

This is a question that may come to us very often. We may not be able to do much, but may we be willing to use

the talent the Lord has given us. "What can I do?" May we think for a moment what we can do.

In the first place, we can all pray. We can visit the sick, the widows, the fatherless, those who are in distress. We can give a word of comfort and cheer. We can help the poor. We can tell the love of Jesus. We can watch and wait for His coming, and be ready to help others to be ready when He comes. How sad when He comes through our neglect one of our number should be missing. We can by God's help save some soul from eternal ruin. We can give a kind word or a pleasant smile to some friendless, forsaken brother or sister that will help them along life's toilsome way. We can share one another's burden. We can search the Scriptures daily to see if the things we hear and teach are so, and then live up to them. We cannot all go to foreign lands, but we can give of our means and pray earnestly for those who are there and in that do a great and good work for Christ.

God helping and leading us, we can do much for Him, if we are but willing to be used. May we all be willing to go and do what we can, and the best we can, whenever the call comes to us, and the blessing of the Lord will rest upon our labors.

Lancaster, Pa.

WILL TIBET BE OPENED?

Embedded in the mountain fastnesses of Asia, Tibet, long known as the "Hermit Nation," has been, for years, the most exclusive and intolerant of all Asiatic nations, less known to the world than any other. With a territory of 600,000 to 800,000 square miles, and a population of 6,000,000, it has been the central shrine of Buddhism. For centuries the government was in the hands of a singular hierarchy, the chief priest of which is known as the Dalai Lama. Commerce was in the hands of the government, and closely watched. Despite Chinese control and Indian influence, this small territory was a locked chamber to missionaries and even to modern civilization. Ever since China took a decisive part in Tibetan affairs, however, important events have followed in quick succession, culminating in the final dismissal of Dalai Lama and his subsequent flight to India. Much disorder exists, at present, in the hitherto closed land; but like other radical revolutions in Asiatic empires, it seems to be God's plan to open the way for the Gospel chariot. The almost universal overturning of things in the staid, old Orient seems to mark an era of new departures—a beckoning to the Christian world to come to the rescue of benighted souls.—Gospel Messenger.

In any work of any consequence it has cost the life of someone to accomplish the work.
—John McCulloh.

(Continued from page 180)

(Gal. 2:20); more Holy Spirit power and definite work (Acts 1:8).

Should there be preaching services every Lord's Day in a church where there are resident ministers?

Ans. Since God has sanctified one day in seven for worship, we advise wherever possible to have preaching services every Lord's Day (Luke 4:16; Heb. 10:25).

What is the cause of church members drifting into worldliness, and how counteract this evil tendency?

Ans. According to James 1:14, 15, the cause is yielding to lust; therefore we should keep aloof from all forms of sin, prominent among which are adorning the body with fashionable attire (I Tim. 2:9); extravagance, display at funerals (Isa. 55:2); love of riches (James 5:1-5; I Tim. 6); pride, (Obadiah 3); unscriptural marriages (Neh. 13:36, 37); divorces (I Cor. 7:39); secret societies and life insurance (John 18:20; II Peter 2:3). Remedy, (1) Proper teaching, (II Tim. 4:2); (2) Indoctination, (Titus 1:9); (3) a deep study of God's word (II Tim. 2:15; Psa. 119:11); (4) personal work in seeking to rescue the lost (James 5:20).

Should ministers make annual visits into the homes of all members? What should be the object of, and how conduct the visit?

Ans. Since ministers are shepherds of the flock over which they have charge (I Pet. 5:26) they should keep in touch with their members. Hence we believe that such annual visits are advisable. The object should be to get their spiritual standing and encourage them, by reading Scripture, engage in exhortation and prayer as the Spirit may promote spiritual growth (Acts 15:36; Heb. 3:3; Luke 18:1; James 1:27).

Seizing opportunities.

Ans. The time to seize opportunities is now (Ecc. 9:20). It will mean the eternal destiny of souls. Lost opportunities can never be recovered.

Report of conference treasurer:

Balance on hand, June 1, 1909 . . .	\$36.85
Receipts from June 1, 1909 to May 21, 1910	198.95
Total	235.80
Amount paid out	214.99
Balance in treasury, May 21, 1910 . .	20.81

Report of eastern evangelist, J. S. Mast: No. of churches, 10; bishops, 5; ministers, 13; deacons, 5; total number of members, 922; accessions by baptism, 59; by letter, 21; on confession, 2; total, 82. Lost by death, 13; by letter, 14; excommunicated, 4; withdrawals, 8; total, 38; spiritual condition, generally good, peace and harmony prevailing.

Report of our western evangelist, by E. B. Stoltzfus; number of bishops, 7; ministers, 17; deacons, 8; total membership, 2499; number of churches for worship, 14; accessions by baptism, 196; by letter, 22; by confession, 12; total, 230; number of deaths, 34; letters given, 30; excommunicated, 12; total, 76. Spiritual condition improving, yet there is room for improvement.

Report of our conference mission committee. The congregation at Long Green, Md., has been supplied with a minister, also the congregation in Portage Co., Ohio. There is yet a minister needed for the congregation in Ashtabula Co., Ohio. A joint mission station has been opened in Altoona, Pa., having now a total membership of 21, one minister and one deacon.

Report from the Canton Mission: The work is progressing favorably. Workers are needed and funds to build a Mission Home.

Reports were given by delegates sent to our sister conferences and those sent to the General Conference, which were encouraging.

Report from the congregation in Ashtabula Co., Ohio. Increase, one by baptism, six by letter.

D. J. Wyse was reappointed trustee on

Mennonite Board of Missions and Charities.

S. H. Miller reappointed trustee for Canton Mission.

Peter Conrad and M. P. Yoder reappointed trustees for Old People's Home.

S. E. Allgyer reappointed trustee for Orphans' Home.

D. S. Yoder reappointed member of board of Education.

S. H. Miller reappointed on Publication Board.

S. E. Allgyer, D. S. Yoder, J. S. Gerig, John E. Kauffman and John S. Mast as members of the Conference Mission Committee. C. Z. Yoder to have the oversight of the congregation in Ashtabula Co., Ohio. S. S. Conference of Ohio submitted and approved.

Eli Kanagy elected eastern evangelist; J. S. Gerig, western evangelist.

S. H. Miller delegate for the Indiana-Michigan A. M. Conference.

Eli Frey elected delegate for the Western A. M. Conference.

Election of officers for the following year: John S. Mast, assistant moderator; C. Z. Yoder, secretary. Peter Conrad treasurer for three years.

Thus ended one of the most spiritual conferences of this district; and we trust the Lord will give the increase. The day following, a Spirit-filled Sunday school Conference was held at the same place. During all these sessions every hour was well improved. Peace and a good feeling prevailed throughout.

S. E. Allgyer, Moderator,
C. Z. Yoder, Secretary.

REPORT

Of the Twenty-third Annual Indiana-Michigan A. M. Conference, held in Middlebury, Ind., June 2, 3, 1910

For the Gospel Herald.

Conference was opened at nine o'clock on Thursday morning by singing a few hymns and by a devotional service led by J. F. Funk.

Jonathan Kurtz preached the conference sermon from I Cor. 3: 9, and each of the thirty-three ministers present responded with a short testimony. The brotherhood responded by rising.

During the sessions the following subjects were discussed and acted upon:

1. Discussion of "Constitution and Discipline" on points which had been called in question.

The discussion was helpful in bringing out the intent and purpose of various sections and resulted in a unanimous consent to leave the Constitution and Discipline as it is, with the single exception of Art. 3, Sec. 2.

2. **The World?** I John 2:15.

The world as implied in this text stands for that which is in direct opposition to heaven—the things which are pleasing to the unregenerate mind, such as (a) inordinate love for money (I Tim. 6:10); (b) outward adornment (I Pet. 3:3); (c) love of pleasure (II Tim. 3:2-4); (d) unholy conversation and thought (Eph. 4:29; II Cor. 10:5); (e) intemperance (Prov. 23:29, 32)—in brief, anything that opposes the purposes of God concerning the spiritual welfare of man.

3. **How is the love of God perfected in him who keepeth His Word (I John 2:5)?**

Since the Word is perfect to Convert the soul (Psa. 19:7; Rom. 1:16), and has cleansing power (Psa. 119:9; Jno. 15:3), and since the Word purifies us by obeying the truth (I Pet. 1:22; Jno. 15:10), we conclude that if we keep His commandments in love and continue in His Word, His love is perfect in us.

4. **Our present needs in this district.**

We believe that the present needs of this conference district are, (a) wisdom and

willingness to make better use of the means with which God has blessed us, (b) greater love and zeal for God and the salvation of lost souls, (c) more personal work, (d) ministerial meetings. Though we might have more bishops, ministers and deacons, we are more in need of a deeper consecration, a setting of affections on heavenly things, a striving for a better knowledge of the Bible, a making of full proof of their ministry and a declaring of the whole counsel of God on the part of those already ordained.

5. **Our past resolutions—are they heeded?**

With few exceptions the resolutions of this Conference during its past twenty-two years have been commendably heeded.

The review of the history of the Conference as it came out in this subject was a source of pleasure and encouragement. A resolution calling for the printing and distributing of the past resolutions deferred for the immediate present.

Reports

The following reports were made and accepted:

1. **Delegates.** Jonathan Kurtz reported the work of the last Western Conference, which he attended as proxy for D. J. Johns. Simon Yoder, delegate to Eastern Conference, presented a well written report of the work as he found it. These reports were an immediate and practical help to our own Conference. J. S. Mast, delegate from Eastern Conference, and D. J. Fisher, delegate from Western Conference, each brought greetings from his respective Conference.

2. The evangelistic committee reported they had revised and sent out blanks for the reports from the congregations, and that there were again no calls for assistance to provide for meetings and Bible conferences. The blanks were adopted with additional item which asks for amount of missionary collections. Committee was relieved.

3. The churches represented made reports which show that of the eleven 5 had Bible conferences, 7 had series of meetings, 5 had mission sermons, 2 had mission study classes. Total membership was 1587. Four churches reported their mission collections which amounted to \$1090.

4. The Bishops' committee reported the work of the past year in Adams county. Services had been provided. The work was given in charge of E. A. Mast and the committee relieved.

5. The treasurer reported a balance of \$9.05.

6. The S. S. Conference committee reported their program which was accepted entire.

Resolutions

Resolved: 1. That the providing for services at Pretty Prairie be given indefinitely to the members residing at that place.

2. That we recommend that our Constitution be amended so that Art. 3, Sec. 2, read as follows: "Each congregation shall be further represented by a delegation from its laity, one for each hundred members or fraction thereof."

3. That this Conference adopt the form of removal letter, presented by the moderator on condition that there be added thereto the phrase "void after a stated date."

4. That the Conference treasurer be authorized to pay for the church letter blanks which have been adopted.

5. That we allow the coming executive committee to call a ministerial meeting at their will.

6. That we advise each congregation to make provision for the keeping of a church record from which the annual reports can be made.

(Continued on page 188)

Sunday School

Lesson for July 3, 1910—Matt. 13:31-

For the Gospel Herald.

PICTURES OF THE KINGDOM

Golden Text.—The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Introductory.—Our golden text is a fitting introduction to our lesson. The whole of the fourteenth chapter in Romans must be read to get a clear understanding of what Paul had in mind when he gave voice to that expression. In the lesson before us we have different phases of the kingdom illustrated by parables. No one can study these different parables as presented by our Savior without having a profounder reverence for His Word and for the great plan of salvation.

Growth of the Kingdom.—This is illustrated by the parable of the mustard seed, having a very little start but continuing to spread until it becomes a mighty herb. So the kingdom of God upon earth, having a very small beginning, has kept on spreading until the whole world has been shaken by it. The Christian Church had its endowment in the large upper room in Jerusalem, where a hundred and twenty souls assembled for worship, and by the power of the Holy Spirit it has spread until eternity will witness the voices of millions who will share the name of God in reverence and glory.

How the Kingdom Grows.—This is illustrated by the parable of the leaven. Leaven as used in the Bible is a type of sin. "But it is not essentially true that Christ meant to portray the nature of the kingdom by this figure, but rather the manner of its working. As the leaven works quietly, but surely and thoroughly, so will the Spirit of God when once admitted into the heart, or a body of people."—Bender.

Value of the Kingdom.—This is illustrated by the man who found a treasure hid in a field. Recognizing the value of it, he went and sold all that he had and bought the field. So should we, recognizing the value of the kingdom, follow the instruction of Christ to the rich young man, sell all that we have, and live off the riches of this great field. Ourselves, our minds, our tongues, our hands, our feet, our influence, our possessions, our all, should be upon the altar of the Lord, ready to be used as He directs. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Yea, verily, it is worth our while to buy the field. Thanks be unto God who in the precious blood of Jesus has furnished us the means to buy it.

The value of the kingdom is further set forth in the parable of the good pearls. There were many pearls, but

only one pearl of great price. Indeed, this pearl was considered so very valuable that the merchantman went and sold all that he had and bought it. So there are many things which some people prize as being of some value, but he is wise who exchanges his entire fortune for the pearl of greatest price, the priceless boon of salvation. What a glorious thing it is for us to be able to sing from the depths of heart experience, "I've found the pearl of greatest price."

The Final Separation.—This is illustrated by the parable of the net. The good and the bad will be drawn to the shore, the good will be put into vessels and the bad shall be thrown away. Or, in other words, the angels will come at the end of the world, and the righteous will be taken home to glory while the wicked will be cast into a furnace of fire. The eternal destiny of man is here set forth with a clearness which ought to impress every one.

Concerning the righteous, they have been noticed quite frequently in the parables of this lesson. It now remains for our Savior to remind the wicked that in neglecting or rejecting this pearl of great price they are not only missing the grandest and most glorious of all opportunities, but are inviting for themselves eternal destruction. "And the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

We pause at this place to reflect upon the foolishness of those who claim to be Christians, feel insulted if they are not recognized as Christians, and yet deliberately deny the language of Christ whom they profess to reverence. The question is, did Christ say this, or did He not? If He did, who can deny that there is such a thing as future punishment for the wicked? If He did not, who is responsible for this falsifying? If this part of the Bible is not true, by what means can we establish the truth of the rest of the Bible? No man can believe in the inspiration of the Bible, and in Jesus Christ as the Truth and the Way, and deny the future punishment for the wicked. Blessed is the man who faithfully warns the wicked of the certainty of their awful doom!—unless they repent.

Blessed Instruction.—"Have ye understood all these things?" was our Savior's loving question after having explained these things. They told Him that they did. "Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—K.

Secret societies are dangerous to the cause of civil liberty and good government, and it is my opinion that the future administration of such oaths and the formation of all such obligations should be prohibited by law.—Daniel Webster.

Our Young People

LIFE LESSONS FOR ME FROM
ROMANS 12.

Topic for July 10.

MOTTO

"Be ye transformed."

OUTLINE STUDY

I. Devotion to God.—Vs. 1, 2.—

1. Motive—God's mercies.
2. Our work—Presentation.
3. How accomplished,
 - a. Renewal of the mind to prove the will of God.

II. Relation of Ourselves.—

1. To God's grace.—V. 3.
2. To the brotherhood.—Vs. 4, 5.

III. Gifts to Individuals.—

1. Prophecy.—V. 6.
2. Ministration.—V. 7.
3. Teaching.—V. 7.
4. Exhortation.—V. 8.
5. Giving.—V. 8.
6. Ruling.—V. 8.
7. Showing mercy.—V. 8.

IV. Duties.—

1. Unfeigned love.—V. 9.
2. Hating evil and loving good.—V. 9.
3. Brotherly affection.—V. 10.
4. Diligence.—V. 11.
5. Hopeful, patient, prayerful, sympathetic.—Vs. 12, 13, 15.
6. Kind to enemies.—Vs. 14, 17-21.
7. Humble in thought and life.—V. 16.

STUDY OF WORDS AND PHRASES

"Present." V. 1.—To set before as a willing servant.

"Conformed." V. 2.—Formed with, or being fashioned like.

"This world." V. 2.—The word in the Greek refers to the age; hence to be "conformed to this world" means to be in the spirit of the present age in opposition to godliness.

"Transformed." V. 2.—(Gr. Metamorphosis) means a complete change or a new creature. Just as the one who is conformed to this age has a mind like the spirit of the age so the one transformed or renewed, regenerated, has a mind after godliness.

"Dissimulations." V. 9.—Hypocrisy, pretention.

PERSONAL THOUGHT

Does the transformation as set forth in this chapter seem too hard for me? Then let me examine into the nature of my consecration as enjoyed in verses one and two. Here am I, dear Lord, helpless without Thy grace, but willing and submissive. Make of me what is pleasing to Thee and use me to Thy glory.

SUGGESTIVE ASSIGNMENTS

For Children.—

Commit verses 9, 10, 20, 21.

For Young People.—

1. A Living Sacrifice.—Its Meaning.
2. A Living Sacrifice.—Its Results.
3. The Spirit of the Age.
4. The Transformed Mind.
5. A Proper Estimate of Self.
6. A Proper Estimate of Others.
7. The Way of the Peacemakers.

For Older People.—

1. Our Need of One Another.

Godly sorrow for sin opens the door to heavenly joy.—B.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, JUNE 23, 1910

Field Notes

Our young friend, Ivan Hernley, who was with the Publishing House for nearly two years, is with us again this week to help out in the work.

Bro. J. C. Miller of Sugar Creek, O., editor of the *Semi-Weekly Budget*, paid this office a pleasant visit one day last week. His visit was greatly appreciated.

Steps are being taken looking to the ordination of another bishop in Elkhart county, Ind., for the district west of Goshen. The Lord direct the work to the good of the cause.

The Sterling, Ill., congregation has made arrangements for an all-day Sunday school meeting to be held July 4. Judging the program it will be for them a day of heavenly patriotism.

Sister Tena Beachy of Elkhart, Ind., stopped at Scottsdale, Pa., one day last week, while on her way to her former home near Grantsville, Md. While here she was the guest of Sister Agnes Fast.

Bro. J. N. Durr of Martinsburg, Pa., was a pleasant caller at this office one day last week. He spent several days in the vicinity of Masontown and Scottsdale, leaving for home Saturday, June 18.

We are in receipt of a well written report of the semi-annual Sunday School meeting held at the Mennonite Church at Emma, Ind., June 10. We hope to print this report next week. The Lord bless the work.

An impressive Sunday school meeting was held at the Millersville, (Pa.)

Mennonite Church on Tuesday, June 14. We are in possession of an interesting report of the same, which will be published next week, the Lord willing.

Word reaches us that Bro. John R. Zook of Volant, Pa., for many years a bishop in the Church, passed to his eternal reward June 14, and was buried two days later. Obituary notice later. May the Lord comfort and bless the bereaved family.

We are glad to state that Paul Sauder, son of Bro. Levi Sauder of the Welsh Mountain Mission, is improving nicely after his recent operation for appendicitis. This will be glad news to those who were especially interested in his case.

Bro. Levi Mumaw, formerly of Orrville, O., but more recently of Freeport, Ill., arrived at this place on Wednesday of last week to lend his services in the book department of the Mennonite Publishing House. We welcome him as a co-worker and bid him Godspeed in the work.

The Welsh Mountain Industrial Mission near New Holland, Pa., is at present making a practical illustration of the word "industrial," having picked and marketed over 250 bushels of strawberries to date. Bro. D. C. Hershey is helping the mission workers during this busy time.

Bro. J. K. Bixler of Wakarusa, Ind., whose feeble health has for some time kept him from active service, is, we are glad to state, gradually gaining, and we hope to see him restored to his former vigorous health. His heart is warm in the cause, and his prayers have been for the peace and prosperity of Zion.

From the interesting message of the Mennonite Gospel Mission in Chicago, it is learned that work on the new mission building at that place has actually begun. The Lord speed the work. Workers who are in position to heed the call will please note what Bro. Eash has to say about help in the Sunday school.

Bishop Isaac Eby Dead.—Word reaches us that Bishop Isaac Eby of Kinzers, Pa., one of the most widely known leaders in the Mennonite Church, passed to his eternal reward last Friday morning, and funeral services were announced for Monday, June 20. The Lord comfort the bereaved. Obituary notice later.

A Sunday school conference is announced for the Fairview congregation near Surrey, N. Dak., June 20 and 21, 1910. The program is laden with practical questions, and we expect to hear of a practical, spiritually edifying meeting. An invitation is extended to all within

reach of the meeting to attend. The Lord bless the work in North Dakota.

The brethren, J. S. Umble and D. B. Zook of Akron, O., sailed from New York June 14, on a trip to Europe. They expect to visit the Mennonite settlements in Holland, Germany and Switzerland, returning home some time during the coming fall. We trust that they may furnish the readers of the Gospel Herald with an account of their travels.

Bro. D. D. Zook of Newton, Kans., who for some time has been handing out the bread of life to some of our eastern congregations, filled appointments, morning and evening, at the Conestoga Church, Lancaster Co., Pa., and the following evening he preached at Millwood, Pa. He left for his home June 14. The Lord bless our dear brother in his labors for good.

The Church in the Franklin, (Pa.) District has, during the past twelve months, made the following record as to numbers: Number baptized and received into the Church, 44; number of deaths, 15. Thus it will be seen that for every one who answered to the summons from on high two more entered the ranks to take their places. May the good work go on.

At the last meeting of the Virginia Conference it was decided to compile and publish a *History of Virginia Conference of Mennonites and its Work*. The same when finished will contain about two hundred pages which we believe will be both interesting and profitable to all who are interested in the work of the Church. God bless the effort to the strengthening of many people.

Bro. D. M. Mast of La Junta, Colo., died Saturday morning, June 11, of congestion of the lungs. Funeral services were held at their residence at 1 o'clock in the night before taking the early train for Goshen, Ind., near which place he will be buried. Many friends met for the midnight service, which was conducted by David Garber, assisted by J. A. Heatwole. Age, about 52 years. God bless the bereft widow, son and daughter.

Correspondence

Waynesboro, Va.

Dear Herald Readers, Greetings:—Communion meeting season has again come and gone. The last one held was at Springdale on Sunday, June 5. Preparatory services were held on Saturday previous. The meetings were all well attended. There were more communicants at the Hildabrand Church than usual, and the church was well filled with listeners. We know not whether they were there through curiosity, or to seek the Gospel truth; but we know they all

had a chance to receive the Gospel if they were wanting that.

The members were nearly all present at Springdale (the rain no doubt kept some from coming) and some visitors from other places. Sister Weber of Chester, Va., was with us, she and her husband being the only ones of like precious faith where they live, and have about eighty miles to the nearest Mennonite colony. She saw the appointment for communion meetings in the Gospel Herald, and had that love and zeal for the Master and His cause that she left her family and came to be with us for this meeting. There were other brethren and sisters with us from Rockingham Co. It is very encouraging to meet together on all occasions and especially on such.

Our Bible meeting is progressing nicely. Sunday school continues interesting, and we are enjoying many blessings for which we are thankful.

Yours in His name,
Maggie M. Driver.

June 16, 1910.

Wolftrap, Va.

Dear Herald Readers, Greeting in the Master's name.—On Sunday, June 12, Bro. Martin and wife from Michigan were with us. Bro. Martin preached to us in German, and his sermon was much appreciated by those who understood that language.

On June 13, Bro. Elam Horst and family were called away by the serious illness of Bishop Michael Horst, Bro. Horst's father, who lives in Orrville, Ohio.

Yours in the Master's service,
Martha Barbe.

Thompsontown, Pa.

Greeting to all:—We have again passed a season of refreshing and uplift.

Our Sunday school meeting convened at the Delaware Church, June 9 and 10, which proved a help to those seeking for it in the Christian service.

Bro. Noah Mack of Lancaster, Co., and Bro. Samuel Yoder of Mifflin Co., were with us.

Our prayer is that the truth presented may make a lasting impression upon our minds and manifested in our lives.

Bro. Mack remained with us over Sunday, filling three appointments. On Sunday he spoke from Matt. 15:28, showing the necessity of faith in order to claim the promises and blessings of God.

Eli W. Graybill.

June 17, 1910.

Metamora, Ill.

To the Herald Readers, Greeting:—Bro. W. G. Seiber of Juniata Co., Pa., was with us at the Metamora Church on May 29 and preached an instructive sermon on Reading, basing his remarks on Rev. 1:3.

We were glad to have with us at the

Roanoke Church for S. S. and church services on June 12 a number of the brethren and sisters from the Deer Creek congregation. They have no services at present as their house of worship is being painted.

Officers for the Metamora Bible Meeting were elected on the evening of June 12, the result was as follows: Bro. S. E. Smith, Supt.; Bro. J. D. Smith, Prim. Supt.; Bro. Joel Schrock, Chor.

May the Lord bless the work at this place, and wherever efforts are being put forth to the strengthening of His cause.

In His name,
Agnes Albrecht.

June 14, 1910.

Rheems, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The program for our next Workers' Meeting at Elizabethtown, Thursday evening, June 30, is as follows:

Lesson 1. Pictures of the Kingdom. Eli N. Gish.

Lesson 2. Review. S. S. Kraybill.

Lesson 3. Peter's Confession. Abner Risser.

Lesson 4. The Transfiguration. Peter N. Gish.

With best wishes,
Elias E. Garber.

June 16, 1910.

Selkirk, Ont.

Dear Herald Readers, Greeting:—We have been favored with visits from ministering brethren from other places. On Saturday, May 21, Bro. S. F. Coffman of Vineland came to hold preparatory services and also baptismal services, and when one young precious young soul sealed her vow with God. May she ever prove faithful and be a power for good to the salvation of lost souls.

On May 29, Bro. Nathaniel Bergey preached two very impressive sermons to us and on June 9, Bro. Byler of the Toronto Mission was with us, preaching in the evening. The theme of his sermon was the importance of a practical Christian life. His mission was to make preparation for the fresh air children again this summer.

May the efforts that are put forth be blessed to the ingathering of many souls, for "the harvest is great and the laborers are few," and there are still many unsaved.

A Reader.

June 13, 1910.

Aurora, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning, June 5, Bro. John S. Mast from Elverson, Pa., preached a warning sermon from Jas. 1:15. The burden of his message was, "Flee from the wrath to come." In the evening after Y. P. B. M. he preached again and told us many things that were helpful. Last Sunday morning, June 12, Bro. Eli Stoltzfus gave a touching dis-

course on the atonement from John 1:29. May God's choicest blessings rest upon those ministers who are not ashamed "to declare the whole counsel of God." Cor.

Goshen, Ind.

The Indiana Christian Association opposed to secret societies held its annual convention in Goshen, May 31 and June 1. The first session was held in the assembly hall of Goshen College, the remaining three sessions were held in the Brethren Church. During these sessions the lodge question was ably discussed and it was conclusively proven that the lodge is no small hindrance to the work of the Church. It was shown that no Christian, much less a Gospel minister, can consistently retain membership therein. The principal speakers were C. G. Sterling, Indianapolis, L. G. Bears, Peru, J. E. Hartzler, Elkhart, and McKnight, Syracuse, N. Y.

The reorganization of the state association, which is an auxiliary to the National Christian Association with headquarters in Chicago, resulted in the election of the following officers for the ensuing year: Pres., J. E. Hartzler, Elkhart; Vice Pres., L. G. Bears, Peru; Secy.-Treas., T. H. Brenneman, Goshen.

The work of the association, that of arousing the Christian conscience to the enormity of the lodge evil, is important, and necessarily attended with some expense. In order to meet this expense it was concluded to charge an annual membership fee of \$1.00. All who are in sympathy with the object of this association in Indiana are earnestly invited to become members by contributing \$1.00, which may be sent to the undersigned.

Any church desiring a lecture or series of lectures, upon the lodge question will communicate with Bro. J. E. Hartzler, Elkhart, Ind.

T. H. Brenneman.

Goshen, Ind.

Freeport, Ill.

Greeting to all Herald Readers:—Bro. Levi Mumaw has gone to Scottsdale, Pa., to assist in the work of the Publishing House a few months. We are sorry to give him up. He has been leader of our young people's Bible meetings so far this year. May God richly bless him in his new field of labor, as well as our ministering brethren, J. S. Shoemaker who is on his way to India, and E. M. Shellenberger who is at present with relatives in the western states, where he expects to spend a year. We feel very keenly that some of our strong working force is gone. However, we are glad for the assistance of Bro. W. G. Sieber of Juniata Co., Pa., who with his daughter Mary are making their home with Bro. S. E. Graybill since the death of Sister Graybill, Bro. Sieber's daughter.

May we all look for grace and strength to Him who is able to supply all our needs. Cor.

Miscellaneous

IN MEMORY

Of Lela L. Buckwalter, who departed this
life with mother in an accident
May 30, 1910.

By her S. S. Teacher.

For the Gospel Herald.

The first and only one in class,
Has gone to that bright home
Of which we studied here so oft,
And now it's clasped our own.

But six remain to study now,
Of that bright angel band,
In which our Lela now has joined,
Sweetly resting in that land.

Oh, Father, give the needed grace,
In teaching and in prayer,
Pure white and spotless we may be,
When called, we know not where.

Her life was short, but very sweet,
Some lesson all can learn,
And better in the future live,
For heaven shall be earned.

We all do wonder what is death,
Though none of us can tell,
As life is to the living,
So death is to the dead.

PRACTICAL TALKS

XII. How to Help the Meetings

By E. S. Hallman.

For the Gospel Herald.

Religious meetings in themselves should be looked upon as being sacred places. We meet together to admonish, to hear, to pray. Everywhere we can meet at these places made sacred by the worship of God, worshipping Him in Spirit and in truth, "for the Father seeketh such to worship him." These meetings should be looked forward to with joy and gladness, like David, who said, "I was glad when they said unto me, Let us go into the house of the Lord."

The blessings of heaven smile upon His people in "the assembling of ourselves together," and to the faithful, "the Lord will give grace and glory."

The promise of the presence of Christ is, "Where two or three are gathered together in my name, there am I in the midst of them."

How to help the meetings? Our help and co-operation is needed. It hath pleased the Lord to use us as His instruments in forwarding His glorious work, for "we are laborers together with God." Not that God could not work without us, but that He calls us, and uses us to help Him, in helping others, and helping ourselves, for "without him we can do nothing."

According to our efforts and help, the Lord will meet us in saving and sanctifying power, in conviction of sin, of righteousness and judgment to come, and to impart spiritual blessings. The min-

ister at the meetings is dependent upon the help of the Lord and the help of the worshipers. The worshipers are dependent upon the help of the Lord and the help of the ministry. Let us depend upon the help and guidance of the Holy Spirit, that He may glorify Christ, that Christ in all things might have the pre-eminence.

The minister counts for much in making the meetings profitable and helpful. His messages should be heart-felt messages, speaking as in the voice of God. It will require more than a little time in preparation to be alone with God, and receiving His message for His people. Too much is often expected from the minister, who, by some, is expected to do all the work, and if the meetings are not spiritual or successful, the minister is criticized uncharitably. In some instances ministers are not faithful, but in many instances the laity are unfaithful. Do you pray for the blessings of God upon the meetings? If not, what about your life? We need the help and prayers of the laity.

"And for me, what utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel. What an inspiration in a meeting, when the laity are much in prayer, giving attention to the Word, and the minister preaching the Word of life with the Holy Ghost sent down from heaven.

At the regular Sunday services, evangelistic meetings, or prayer meetings, then, is "help wanted"—

1. By being present. Heb. 10:25.
2. Being much in prayer. Eph. 6:19.
3. Your life and testimony. I Pet. 2:12; I Cor. 14:3.
4. In song and praise. Eph. 5:19, 20.
5. By entertaining and being hospitable. Jas. 2:1-3.
6. By all means, "do something," and do it now.

Our life counts for good or evil. Souls are dying, time is flying. Life is short. Jas. 4:14. Every meeting craves for your spiritual help. Experience has taught every Christian worker that by thus helping in meetings and in helping others, we in return are helped and blessed.

Cressman, Sask.

THE STORY OF NOAH AND THE FLOOD IN HINDU MYTHOLOGY

By Mary Burkhard.

For the Gospel Herald.

The Story of the Matsya Avtara or Fish Incarnation so much resembles the story of Noah and the flood that it is evidently the Hindu account of the same.

W. J. Wilkins in his excellent book on Hindu Mythology gives three accounts which have been translated from three different sacred books of the Hindus.

They are alike in some respects and different in others.

There was a holy man called in two accounts, Manu, and in another King Satyrata, who did much prayers and penance. He was so holy he lived on water alone and was a child of the sun. One day while he was washing his hands and making a libation, and was holding water in the palm of his hand, he saw in it a little fish; the fish told him to take care of him and he would be his savior.

"From what wilt thou preserve me?" Manu asked.

The fish replied, "A flood will sweep away all creatures; I will rescue thee from that." "But how shall I preserve thee?" Manu said. The fish rejoined, "So long as we are small, we are in constant danger of destruction, for fish eat fish; so keep me in a jar. When I outgrow the jar, then dig a trench, then take me to the ocean—I shall then be out of reach of danger." Having thus instructed Manu, straightway rapidly the fish grew larger; then he spoke again; "In such and such a year the flood will come;

Therefore construct a ship, and pay me homage.

When the flood rises, enter thou the ship, and I will rescue thee." So Manu did. As he was ordered, and preserved the fish, then carried it in safety to the ocean; and in the very year the fish enjoined He built a ship, and paid the fish respect, and there took refuge when the flood arose. Soon near him swam the fish, and to its horn Manu made fast the cable of his vessel. Manu maedshrt rtdad da cmfa,eflfr cmc Thus drawn along the water, Manu passed beyond the northern mountain. Then the fish,

Addressing Manu, said, "I have preserved thee,

Quickly attach the ship to yonder tree, But, lest the waters sink from under thee, As fast as they subside, so fast shall thou Descend the mountain after them."

Thus he descended from the Northern Mountain. The flood had swept away all living creatures; Manu alone was left."

In the account from the Bhagarat Purana, this King Satyrata is said to have been making a libation in the river Kritamala when he discovered the fish in his hand; the fish implored him for mercy and care, whereupon the king put it in a vase full of water, the fish grew very fast so he had to remove it in a day from the vase to a cistern, then to a pool, a lake—and then into the sea. When the king put it into the sea it spoke to him again. The king recognizes the fish to be Hari, the lord of creation, preservation and destruction. Then the story goes on to say that the lord of the universe, wishing to preserve the pious man from the sea of destruction caused by the depravity of the age, told him what he was to do. The fish would send a large vessel prepared by himself for his use; he was to take all medicinal herbs, all the varieties of seeds, and accompanied by seven saints, encircled by pairs of brute animals, enter into the spacious ark where he was to remain secure. Further, the fish said, "When the ship shall be agitated with an impetuous wind, thou shalt fasten it with a large sea-serpent to my horn; for I will be near thee,

drawing the vessel with thee and thy attendants.

When the flood came the king called upon the god who again appeared as a fish, extending a million leagues, with one stupendous horn, on which the king fastened the ship with a cable made of a serpent and happy in his preservation, stood praising the destroyer of Madlin.

When the monarch had finished his hymns, the primeval male, Bhagarat, (the fish) who watched for his safety on the greater expanse of water, spake aloud to his one divine essence, pronouncing a sacred Purana which contained the rules of the Sankha philosophy, but it was an infinite mystery to be concealed within the breast of Satyarata; who sitting in the vessel with the saints, heard the principle of soul, the Eternal Being, proclaimed by the preserving power.

Dhamtari, C. P., India.

THE Y. M. C. A.

By Abram Burkhart.

For the Gospel Herald.

The writer remembers when along in the seventies this organization got into prominence, it was then characterized an auxiliary or feeder of the church or churches who identified themselves with the new movement and they and they only profited by it. Now without casting any "aspersions" upon the organization and the good work it is doing, we as a church or as individuals cannot hope to gain anything by affiliating or associating with it. It seems to me that we bear the same relations to it as the Catholic and Episcopal churches, who stand aloof.

Some misguided liberalists may say this is narrow. In cases of this kind liberalism may become the most dangerous kind of bigotry. Observation has taught us that in almost every case where a brother has engaged in Y. M. C. A. work he invariably withdraws from our church and unites with one or another of the churches who are directly interested. The writer knows of an instance where one of our brethren was engaged in work of this kind, and was given the alternative of uniting with one of their churches or quit. One other brother complained to the writer that they watch us carefully lest we teach Mennonite doctrines. In short the organization is sectarian by a combination of sects. It is foreign to our belief and doctrines; it is incompatible to the principles of the Gospel as we believe it. It seems to me our schools lose rather than gain by associating in inter-collegiate work of this kind.

Sterling, Ill.

OUR DUTY TO GOD

By a Sister.

For the Gospel Herald.

Besides our duty to man, we should never forget that we owe a responsible duty to God. In fact the two are so

closely connected that we cannot fail in one without being guilty in the other. Then let not our Christian liberties and special privileges be evil spoken of and we be discounted by others and be put down as hypocrites when it is possible to avoid the same without breaking the law of God.

The pure and undefiled religion, completely lived out religion of Christ represents the kingdom of God on earth. Righteousness, purification from sin and justification in the sight of God; peace both with God and man; joy that satisfies the heart and makes life pleasant in contemplation of what Christ has done and what salvation means. He that in these things serveth Christ, Jew or Gentile, whoever lives out these essential principles of the kingdom of Christ is acceptable to God.

Our first and highest duty is to please God; and here is a suggestion as to how it may be done. Approved of all men. All wise and true men will approve of a clean, upright, Christian life. Let us therefore follow after the things which make for peace, avoid all such things as lead to contention, misunderstanding and strife. This often involves the care for the little things that come up in life. Notice the Word says, "Make for peace." If more care were exercised in the prevention of strife and contention, there would be less need for peace committees, etc. To do this the selfish tendency in man must be kept under and the love for others cultivated.

Chambersburg, Pa.

MY VISIT TO LARNED, KANS.

By David Garber.

For the Gospel Herald.

On the morning of May 27, in company with Bro. John L. Brubaker, wife, and their youngest son, we took the train for Larned, Kans. An appointment was filled the same evening by Bro. Brubaker, and on Saturday evening we held a preparatory service, and on Sunday, May 29, communion and footwashing was observed, and preaching again the same evening. As the M. H. was burned by lightning we were obliged to hold our meetings in a little school house.

On Monday morning we met on the church ground to consider the advisability of rebuilding a place of worship. It was decided unanimously that in good courage rebuilding was the proper thing to do; so it was decided to put up a frame structure the same size as the old one (30 x 40), with a basement, and begin work at once. The probable cost will be about \$1500.00. Now while the membership is not large we desire herewith to make a general call for help. If any persons or congregations desire to show their sympathy by "helping a little" financially it will be thankfully received. It should be sent to Bro. A. W. Zook, or Bro. Joe C. Driver, minister in charge. This is a good country, and should any desire to find a new location, I am sure

they would be welcomed into their midst. Land is not yet very high in price, and workers are needed there also. "The harvest truly is great, and the labourers are few."

La Junta, Colo.

CHRIST THE WORKER'S EXAMPLE

By Agnes Albrecht.

For the Gospel Herald.

All we who have accepted Christ as our personal Savior and are striving to be faithful to Him, look to Him as our great pattern in all things. All Christians should be and are workers, all are witnessing for Him in some way, whether actively engaged at some mission station or living a quiet, devoted life at home. While all of us are workers it is necessary that we look at Christ's life from a worker's standpoint.

First we will consider His preparation which began at an early age. While yet a babe His parents took Him to the temple and there presented Him to God. The Bible record of His early boyhood days is that He was subject unto His parents. According to Bible teachings, also by observation, we see that obedience to parents is a good means of preparation. At the age of twelve we find Him in the temple among those who expounded the Law, asking questions and listening to their teachings. Although we have no record of the years between twelve and thirty only that He "increased in wisdom and stature and in favor with God and man," we believe He was already engaged in His Father's business in preparation for His greater, more public work.

We next think of Him fulfilling the law by entering His public ministry at the age of thirty; but before this turning-point—the old life of retirement ending and the one of action and publicity beginning—He proved it necessary to fulfill all righteousness by being baptized of John, also showing that we must thus seal our vows and become members of the visible Church to be a successful worker. It has been said, "In every great work and mission there must necessarily be a time of testing and trial; the greater the work the stronger the testing." Christ, the divine Son of God as a man was not free from Satan's carefully planned temptations. He came to Christ in His weakest human hour. Jesus comes as an example to the worker in the answers He gave. Each time He met Satan's proposition, not in a startling way but, with the Word of God, the sword of the Spirit which is sharper than any two-edged sword. These temptations, instead of weakening Him as Satan had planned, only strengthened Him in the power of the Holy Spirit, and He was well-fitted and ready to begin His great works which was made up mostly of acts of love, helpfulness and kindness.

Although we find that soon many people followed and listened to this one who

taught with authority, yet He was the same humble Jesus not seeking numbers but souls. As He was on His way through Samaria, He became tired and hungry; and while His prayerfully chosen companions went to the city to buy meat, He took a seat on the well. Soon a sinful woman came for water. Jesus asked her for a drink. While they were talking about this natural water, He told her of the living water and wisely dealt with her in teaching her the principles of His kingdom and leading her to accept them. She was one of a people despised by the Jews; yet Jesus' love was large enough to take in anybody who was willing to accept His teachings, making no race distinctions.

Christ's object in His teachings was not to show His authority or His wisdom (although the people noticed those characteristics) but He sought to revive the spiritual understanding of God's law, to quicken the conscience, to arouse the sense of need and so to lead men back to God. After having spent thirty years in preparation, taking up active work did not end it but He continually prepared Himself through prayer, sometimes spending whole nights in prayer, also by looking over and studying the needs of the field. If Christ needed prayer, how much more are we in need of it. Lack of prayer, on the part of the worker or those who ought to be supporting him is oft-times the cause of failure.

Christ was continually working for the best of His people, yea, giving His very life for man, yet they became more and more rebellious in general, even though there were some whose faith was strong through all. We see Jesus weeping over the condition of things but He did not allow discouragement to take hold of Him and thanked His Father for what He had done and was still doing. Discouraging things should bring us closer to God and not drive us farther away.

We sometimes meet people who we think are true to their God, but the better we become acquainted with them the more we see that the best of them is outside. Not so with Christ; for the more we associate with Him, the closer we come to Him, the more we see His divinity. The true worker suffers for evil and untrue men. "In a larger sense Christ bore our sins."

Holy, righteous, faithful, just, obedient to God, zealous, merciful, patient, benevolent, loving, resigned and forgiving are some characteristics found in the life of Christ which ought also to be found in the one who is striving to do the work the Savior has for him to do.

"Just a little sunshine everywhere we go
Over darkened pathways, rays of blessing
throw;
Golden rays of gladness from a loving heart
Help the world to brighten; let us do our
part."

"Like the blessed Master, in this life are we
Sent to comfort others, publish liberty;
Willing hands outstretching, strengthening
the weak,
In the name of Jesus, consolation speak."

"Just a little sunshine makes the roses grow,
In the barren places, flowers begin to show;
Lift the clouds of sorrow, cheer the hour
of gloom,
Fruits of grace will ripen for immortal
bloom."

Metamora, III.

(Continued from page 182).

Elections

The following were made: I. S. Johns, member on S. S. Conference committee for three years; Jonathan Kurtz, member of Publication Board; J. D. Zook, trustee on Ft. Wayne Mission Board; I. R. Detweiler, trustee on M. B. of M. and C.; C. P. Yoder, member of Educational Board for four years; S. E. Weaver, delegate to Western Conference; Jonathan Kurtz, delegate to Eastern Conference; Andrew Hostetler, member on Barker Street Con.; D. D. Miller, Moderator; I. R. Detweiler, assistant moderator; S. E. Weaver, secretary.

Attendance

There were present at this Conference a number of brethren from other conferences, whose presence and help was much appreciated. J. E. Hartzler, who was asked to speak at the Thursday evening meeting on the subject, "The Church and her Young People," gave a timely, helpful, and impressive address which stirred the hearts of both old and young. Brother and Sister C. D. Eash, prospective missionaries to India, were present and added to the interest of the meeting by giving brief addresses. Sister Lydia Schertz, missionary from India was present and added a decided mission spirit to the meetings by her presence and helpful address.

Bishops Present

J. Kurtz, Ligonier, Ind.
D. J. Johns, Goshen, Ind.
Menno Esch, Kneeland, Mich.
J. S. Mast, Elverson, Pa.
D. D. Miller, Middlebury, Ind.
E. A. Mast, Kokomo, Ind.
John Garber, Goshen, Ind.
Eli S. Miller, Goshen, Ind.

Ministers Present

D. S. Brunk, La Junta, Colo.
D. J. Fisher, Kalona, Ia.
Niles Slabaugh, Greentown, Ind.
J. C. Springer, Goshen, Ind.
Simon S. Yoder, Middlebury, Ind.
J. E. Hartzler, Elkhart, Ind.
J. F. Funk, Elkhart, Ind.
P. E. Whitmer, Goshen, Ind.
David A. Yoder, Wakarusa, Ind.
A. J. Yontz, Topeka, Ind.
J. B. Smith, West Liberty, Ohio.
Y. C. Miller, Shipshewana, Ind.
C. Z. Yoder, Wooster, Ohio.
Silas Weldy, Wakarusa, Ind.
Seth Hershberger, Shipshewana, Ind.
Silas Yoder, Goshen, Ind.
Amos Nusbaum, Middlebury, Ind.
D. D. Troyer, Goshen, Ind.
I. R. Detweiler, Goshen, Ind.
A. J. Hostetler, Middlebury, Ind.
Samuel Greiser, Archbold, Ohio.
S. E. Weaver, Goshen, Ind.
I. W. Royer, Goshen, Ind.
Harvey Friesen, Vistula, Ind.

Deacons Present

J. Y. Hooley, Shipshewana, Ind.
Jacob Hershberger, Middlebury, Ind.
Jacob Frey, Archbold, Ohio.
I. S. Johns, Goshen, Ind.
Amos Landis, Goshen, Ind.
Daniel Coffman, Goshen, Ind.

REPORT

Of Mennonite Home, Lancaster, Pa.

For the Gospel Herald.

Receipts from April.—Mrs. Metzgar, oranges; Lizzie Brubaker, crackers; John

Shreiner, cabbage plants; John Brubakers, lettuce; John Kurtz, honey; Noah Gets, \$2.45 worth of hay; Christ Hertzler, .30; cash, .25; Mary Myers, rusks; A. B. Eshleman, sweet potatoes; Henry Miller, 50 lbs. flour; John Landis, 2 lots salad; Mrs. Daniel Burkhard, salad; Mrs. Anna Mowery, chowchow; Harry Eshbachs, \$1.00; Cash, .50.

Services.—April 10, Bish. David Westenberg, D. S. Metzler, on the regular appointment officiated at communion services.

April 24, John Erb, David Miller, Amos Kauffman, Hiram Kauffman conducted the regular services.

Through April health was fairly good. We are glad to report that we have been blessed with workers continually, hoping that it may continue to be filled with competent workers here that love and peace may abound.

Receipts for May.—Martin Bear, pudding; Benj. Whisler, \$1.00; Harry Simmons, \$1.00; Lizzie Doner, \$2.00; J. L. Landis, lettuce; John Buckwalter, potatoes; A. L. Eshleman, \$1.00; J. L. Landis, lettuce; Mrs. Anna Mumaw, cherry butter; Mrs. F. B. Enswiler and daughter, \$1.00; Mrs. Mumaw, jelly; Mrs. Joe Wetzle, \$1.00; Mrs. Catharine Good, \$1.00; J. L. Landis, rhubarb; Mrs. Mary Brenneman, crackers, tureens, 1 lb. tea; Mrs. Moon, seeds; Amos Kauffman, lettuce, .36; Mrs. Banks Winey, soap, nutmeg; David Hostetter, 2 bags potatoes, \$1.55; Harry Simmons, 1 day's work; Mrs. Benj. Snively, geraniums; Landis Hershey, \$1.00; Mrs. Moon, lettuce and red beets; Mrs. John Brubaker and daughter, onions, hauling, .30; A. L. Eshleman, lettuce; John Shreiner, tomato plants; J. L. Landis, rhubarb; Levi H. Martin, Emma B. Martin, Hannah E. Martin, Nettie Eshleman, Cora Risser, \$1.25; Henry Brubaker, lettuce.

Death.—John Wissler, died May 2; aged 84. Buried at Silver Springs. Services were conducted at the Home by Henry Heisey and John Mosemann. Texts, Heb. 5:2, 3, and Heb. 9:27, 28.

Services.—May 6, John Senger, D. N. Lehman, A. B. Eshleman, conducted the regular services. Text, John 10:10.

May 22, J. N. Brubacher, Jacob Greider held the regular services. Text, Psa. 23.

Health in the Home is good. There have been more going out by death than coming in. We had about 125 visitors.

J. W. Benner,
Steward.

TWENTY EIGHTH ANNUAL FINANCIAL REPORT Of Mission Work of the Mennonite Church and Fourth Annual Financial Report of the Mennonite Board of Missions and Charities, beginning May 1, 1909 and ending April 30, 1910

For the Gospel Herald.

EVANGELIZING

Cash on hand	\$ 52.25
Received Freewill Off.	132.35
Received by Will	4000.00

4184.60

Paid Ministerial	\$168.88
Loan	500.00

668.88

Bal. \$3515.60

Chicago Missions

Bal. on hand, Gen.	
Treas.	\$ 146.76

Bal. on hand, Supt.	73.83
Received Gen. Treas.	324.54
Rec'd East. Treas.	43.11
Rec'd West. Treas.	5.00
Rec'd Supt.	2393.21
	\$4184.60

Total	\$2966.45
Paid	2793.10

Bal. Gen. Treas.	\$ 119.41
Supt.	53.94

New Building Chicago

Gen. Treas.	\$1904.30
Western Treas.	133.50
Supt.	1386.78

Total	\$3424.58
Paid Gen. Treas.	932.00

Bal. Gen. Treas.	\$1105.80
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India

Balance on hand—	
Mission	\$ 523.30
School Bldg.	246.80
Ice Plant	85.81
Rest Home	188.70
Rec'd G. Treas. Mis.	\$10361.05
Rec'd Eas. Treas. Mis.	2601.32
Rec'd Wes. Treas. Mis.	174.87
Rec'd Can. Treas. Mis.	1237.92
Rec'd Supt.	898.27
Rec'd G. T. Rest Home	1311.30
Rec'd Wes. T. School B.	308.02

Total	\$17845.35
Paid Mission	\$13973.68
Paid Rest Home	1500.00
Paid New Sta.	1000.00
Total	\$16473.68
On hand Mission	\$ 316.66
On New Sta.	500.00
School Bldg.	555.00

Total	\$1371.66
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Fort Wayne Mission

Bal. on hand Gen. T.	\$ 104.34
Bal. on hand Supt.	17.72
Rec'd Gen. Treas.	916.63
Rec'd Wes. Treas.	5.00
Supt.	304.93

Total	\$1348.67
Paid Mission	\$742.65
Paid Loan	100.00
Paid Real Est.	500.00

Balance	\$ 6.02
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Kansas City Mission

Bal. on hand G. T.	\$ 63.04
Supt.	49.58
Rec'd Gen. Treas.	67.42
Rec'd Wes. Treas.	10.00
Rec'd Supt.	1116.21

Total	\$1306.25
Paid	1063.89

Bal. Gen. Treas.	\$ 69.15
Bal. Supt.	173.21

Canton Mission

Bal. on hand Gen. T.	\$ 97.00
Bal. on hand Supt.	10.86
Rec'd Gen. Treas.	58.00
Rec'd Supt.	540.94

Total	\$ 706.80
Paid	704.27

Bal. Supt.	\$ 2.53
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Toronto Mission

Bal. Gen. Treas.	\$ 15.00
Bal. Supt.	34.49
Rec'd Gen. Treas.	81.62
Rec'd Supt.	1123.00

Total	\$1254.11
Paid	1213.39

Balance	\$ 40.72
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Old People's Home

Bal. Gen. Treas.	\$ 16.31
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Bal. Supt.	14.06
Rec'd Gen. Treas.	1106.80
Rec'd Supt.	1159.11

Total	\$2296.28
Paid	2035.98

Bal. Gen. Treas.	25.20
Bal. Supt.	135.10
Rec'd by Local Board of	
Old People's Home	\$1377.90

Orphans' Home

Bal. Gen. Treas.	\$ 15.41
Bal. Supt.	93.71
Rec'd Gen. Treas.	269.80
Rec'd Supt.	2311.96

Total	\$2690.88
Paid	1674.19

Bal. Gen. Treas.	\$285.21
Bal. Supt.	741.48

Sanitarium

On hand Gen. Treas.	\$ 15.00
On hand Supt.	251.41
Rec'd Gen. Treas.	7.60
Rec'd Supt.	3219.25

Total	\$3492.26
Paid	3459.52

Bal. Supt.	\$ 32.74
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General Fund

Bal. on hand	\$1667.13
Rec'd Gen. Treas.	2859.16
Rec'd Eas. Treas.	246.94
Rec'd Wes. Treas.	115.65

Total	\$5248.88
Paid Loan	\$1700.00
Paid Local Institutions	
and gen. exp.	\$2811.38

Balance	\$ 737.50
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Mission Home (Goshen)	
Bal. on hand	.02
Rec'd	\$ 801.80

Total	\$801.82
Paid	776.82

Balance	\$ 25.00
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South America

Bal. on hand	\$ 4.95
Rec'd interest	32.20
Rec'd Principal returned	35.00
Rec'd Freewill Offerings	101.00

Total	\$ 173.15
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Bal. on hand	\$ 13.45
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Rec'd	356.91
Total	\$ 370.36
Paid	370.00

Balance	\$.36
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Annuity

Bal. on hand	\$ 59.24
Interest rec'd	142.00
Total	\$ 201.24
Paid	142.50

Balance	\$ 58.74
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Bal. on hand	\$ 95.58
Rec'd Gen. Treas.	470.34
Rec'd Eas. Treas.	13.00
Rec'd Wes. Treas.	11.27

Total	\$ 590.19
Paid	585.00

Balance	\$ 5.19
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Bal. on hand	\$ 1.98
Rec'd	30.00

Total	\$ 31.98
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Sundry Funds

Welsh Mt. Mission	\$ 302.67
Russian Sufferers	3.00

Hesston Academy	1.00
Goshen College	2.00
Youngstown Mission	10.00
Tract Fund	2.25
Widows and Orphans	22.00
Altoona Mission	38.00
Publishing House	9.00
Philadelphia Mission	8.50
Total	\$ 398.42
Total Rec'd Gen. T.	\$25363.59
Total Rec'd Eas. T.	3167.04
Total Rec'd Wes. T.	757.18
Total Rec'd Can. T.	2044.25
Local Institutions	14204.95
Total	\$46537.31

Summary of Funds

Evangelizing	\$ 4184.60
Chicago Missions	6391.03
India	17845.36
Fort Wayne	1348.67
Kansas City	1306.25
Canton	706.80
Toronto	1254.11
Old People's Home	3674.18
Orphans' Home	2690.88
Sanitarium	3492.26
General Fund	5248.88
Armenia	590.19
Mission Home	801.82
South America	173.15
Medical Mission	370.36
Annuity	201.24
Church Building	31.98
Welsh Mountain	302.67
Hesston Academy	1.00
Goshen College	2.00
Youngstown (O.) Mission	10.00
Tract Fund	2.25
Widows and Orphans	22.00
Altoona Mission	38.00
Publishing House	9.00
Philadelphia	8.50
Russian Sufferers	3.00
Total	\$50720.38
Less money counted	750.00
twice	
Less bal. May 1, 1909	3433.07
Net Balance	\$ 4183.07
	\$46537.31

Other Institutions

Not under this Board	
Welsh Mt. Mission	\$1607.27
Orphans' Home (Pa.)	3434.21
Old People's Home (Pa.)	794.57
Phila. Mission	781.06
Altoona Mission	308.44
Youngstown Mission	427.48
Lancaster Mission	350.25
Lima Mission	275.50

M. B. Fast	
Turkey	\$1527.55
China	267.35
Africa	2.50
Bowery	96.15
Russia	6138.85
Grand Total Rec'd	\$62548.49

Cash Balance, May 1, 1910

Evangelizing	\$3515.72
Chicago Missions	119.41
Chicago Mission Bld'g	1105.80
India Mission	316.66
India New Station	500.00
India School Bld'g	555.02
Fort Wayne Mission	6.02
Kansas City	69.15
Old People's Home	25.20
Orphans' Home	285.21
General Fund	737.50
Armenia	5.19
South America	173.15
Church Building	31.98
Widows and Orphans	22.00
Annuity	58.74
Medical Mission	.36
Mission Home	25.00
Total	\$7552.11

G. L. Bender,
General Treasurer.

FINANCIAL REPORT**Of the Mennonite Board of Missions and Charities for April, 1910**

For the Gospel Herald.

RECEIVED**Chicago Mission**

East Union Cong., Ia.	\$ 16.00
John and William Nof-finger	10.00
A. R. Miller	1.00
Total	\$ 27.00

India Mission

Liberty Cong., Ia.	\$ 9.48
Mt. Zion Cong., Mo.	26.37
George A. Coss	2.00
S. Z. Hartzler	15.00
Sterling S. S., Ill.	16.10
N. S. Burkholder	15.00
Sugar Creek S. S., Ia.	50.17
East Union Cong., Ia.	17.00
John B. Martin	2.00
Spring Dale Cong., Va.	47.00
Middlebury Cong., Ind.	10.25
Mattawana S. S., Pa.	7.50
M. M. Kempf	5.09
Maple Grove Cong., Ind.	39.06
Waldo Cong., Ill.	191.00
H. H. Wenger and wife	50.00
Levi Hooley estate	75.00
Baden Cong., N. Dak.	14.48
Shore Cong., Ind.	20.60
A friend	1.00
Cora Shank	1.00
Zion Cong., Oreg.	20.00
Carver Cong., Mo.	6.00
Two Sisters, Mifflin Co., Pa.	15.00
A Bro. and Sister, Bluff-ton, O.	3.00
J. C. Hershberger and family	5.00
Clinton Brick Cong., Ind.	13.00
Plum Creek S. S., Neb.	7.00
M. E. Horst	50.00
Sarah Holdeman (Texas)	25.00
Henry Burkhart	30.00
Friends, Reedsville, Pa.	25.00
Freeport Cong. Ill.	74.40
Infant Class, Freeport, S. S., Ill.	5.60
Crystal Spring Cong., Kan.	32.00
W. S. Guengerich	10.00
Mission friends	2.50
Emma Oyer	1.00
Holdeman Cong., Ind.	1.00
White Oak C. E. S., Ill.	45.00
John and Wm. Nafziger	10.60
Uriel Yoder	15.00
Mary L. Bower	5.00
D. D. Kauffman	3.00
S. E. Allgyer	25.00
Chas. Harder	5.00
A Sister, Beemer, Nebr.	1.00
Oak Grove Cong., Wayne Co., Ohio	61.00
C. R. Widmer and family	25.00
Dan Widmer and wife	5.00
Katie Litwiller	10.00
A Pilgrim	10.00
Katie Bowers	.50
Thomas Cong., Pa.	33.30
D. S. Weaver and wife	100.00
Pearidge Cong., Mo.	2.50
Walter Jones and wife	25.00
A friend, New Holland, Pa.	1.00
Cullom S. S., Ill.	10.00
Bowne S. S., Mich.	22.00
Providence Cong., Va.	7.50
Primary S. S. Class, Washington, Ill.	5.00
I. R. and Bertha Det-weiler	15.00
Enos B. Loux	15.00

East Scottdale Mission	
S. S., Pa.	3.50
Mission Friends	1.00
In His Name	5.00
Andrew Bomberger	2.00
Isaac W. Martin	1.75
H. L. Denlinger	8.00
N. T. Franklin	5.00
Surry Cong., N. Dak.	5.50
Two Friends, Wooster, O.	6.00
A Brother, Eastern Pa.	5.00
A Sister, Eastern Pa.	2.00
Elizabeth Yoder	1.00
C. B. Hartzler	15.00
M. Z. Peachy	15.00
Lydia Hartman	3.00
Lizzie Brunk	1.00

Total \$1282.97

Ft. Wayne Mission

Mattawana S. S., Pa.	\$ 9.50
Holdeman Cong., Ind.	5.25
Friends, Goshen, Ind.	2.00
Isaac Shelly	4.00
Annie Blilinger	1.00
A. R. Miller	1.00

Total \$ 22.75

Kansas City Mission

East Union Cong., Ia.	\$ 5.00
John and Wm. Nafziger	10.00

Total \$ 15.00

Old People's Home

Hooley Estate	\$ 75.00
Henry Burkhard	20.00
John and Wm. Nafziger	10.00
A Brother, Eastern Pa.	1.00
Mount Pisgah, Mo.	4.25

Total \$ 112.25

Orphan's Home

Hooley Estate, Total	\$ 475.00
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General Fund

A Brother, West Liberty Ohio	\$ 20.00
Forks Cong., Ind.	12.55
Warwick River Cong., Va.	16.00

Clinton A. M. Cong., Ind. 30.91

Holdeman Cong., Ind. 34.55

A Brother and wife 15.00

Hopedale Cong., Ill. 10.00

A Sister, Strasburg, Pa. 20.00

A Bro. and Sister, West Liberty, Ohio 25.00

Total \$ 184.01

Armenia

Providence Cong., Va. \$ 10.55

Wm. and John Nafziger 10.00

Total \$ 20.55

Medical Mission

Howard and Miami Cong., Ind. \$ 21.40

Nappanee Mennonite S. S., Ind. 10.50

Total \$ 31.90

Welsh Mountain Mission

East Union Cong., Ia. \$ 10.00

Two sisters, Freeport, Ill. 3.50

Total \$ 13.50

Chicago Mission Building

M. M. Kempf \$ 5.00

Morrison Cong. Ill. 115.00

Freeport Cong. Ill. 342.50

Total \$ 462.50

Altoona Mission

Stahl Cong. Pa. \$ 16.25

EASTERN TREASURER

S. H. Musselman, New Holland, Pa.

India Mission

Churchtown (Cumb. Co.) S. S. \$ 5.50

Paradise S. S. 62.50

Slate Hill S. S. Meeting 8.00

John H. Eby	10.00
Sister Moore	5.00
H. B. Weber and wife	5.00
A Sister	.40
Byerland S. S. & Cong.	10.00
C. J. Hiestand	12.00
Jacob Eby	5.00
Kinzer's S. S. Mission Meeting	18.50
A Brother	5.00
Anna Hershey	15.00
Total	\$ 161.90

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Mission

Wood River (A. M.) S. S. Nebr. \$ 15.03

General Fund

Albany (A. M.) Cong. \$ 21.60

LOCAL INSTITUTIONS

Chicago Missions

Bro. Mast, Pa.	\$ 1.00
Sister Yoder, O.	1.00
Rufus Buzzard	1.75
Myrtle Buzzard, Ind.	1.00
Geo. Summer	10.00
Iowa friends	5.00
Flanagan, Ill., Sew. Cir.	13.60
Minn.-Neb. Conf.	25.00
Rent	12.00
Total	\$ 86.20

Ft. Wayne Mission

Lora King \$ 1.00

S. E. Allgyer 5.00

Total \$ 6.00

Kansas City Mission

Mo.-Ia. Mission Board	\$ 19.88
J. L. Brubaker	1.00
Noah Neuenschwander	1.00
G. D. Yoder	1.00
I. G. Hartzler	1.00
Sister Oesch	1.00
L. J. Miller	1.00
F. W. Horst	1.00
Sister Rieff	1.00
Rent	8.00
Total	\$ 36.88

Canton Mission

Mrs. Jeff Hostetler	\$ 2.00
Sister Weymer	.50
N. Lima S. S., O.	9.32
Collection box	4.11
I. J. Buchwalter	3.50
L. L. Hartzler	2.00
M. T. Brackbill	1.00
Katie Risser	1.00
S. J. Steiner	1.00
Lizzie Lehman	1.00
Martins & Pleasant View Cong., O.	18.00
John Lantz	5.00
Trinity Reformed church	6.00
Canton S. S.	5.96
Total	\$ 60.39

Toronto Mission

S.S. Collection	\$ 1.84
Evening collection	4.24
Mrs. Shank	1.00
Geo. Druey	1.00
Cressman Cong.	23.00
Wideman Cong.	25.70
Mrs. Brotherson	.50
Total	\$ 57.28

Old People's Home

D. C. Amstutz	\$.69
T. J. Reaser	12.00
D. C. Amstutz for Katie Steiner	65.00
Theresa Zook	59.28
Sarah Johnson	12.00
Fred Byler	1.00
Total	\$ 149.97

Orphans' Home

Leona Conner	\$ 4.00
Barbara Augsburg	2.00
Sam Agner	9.00

Cora Dickinson	4.00
Lizzie Sproll	15.00
Weaver Cong., Pa.	21.70
W. H. Markins	10.00
Bro. Orrville, O.	2.00
Bro Souderton, Pa.	10.00
Bess Jerome	6.00
Josie Young	3.00
B. F. Plank	4.00
Collected by Herbert Widmer	5.00
Bro. McVeytown, Pa.	2.50
Gillie Runkle	8.00
Auditor, Knox Co., O.	59.40
Rent	2.00

Total \$ 175.60

La Junta Sanitarium

Hospital Fees	\$ 239.43
Katie Litwiller	6.25
A Sister	2.00
Mary Hurst	3.00
A Friend	1.00
Flanagan, Ill., Cong.	102.00
O. B. Stauffer	5.00
J. A. Booler	47.00
Mr. Ruth	5.00
John Hirstein	5.00
Mrs. G. A. Lehman	2.00
Wenger Bros.	5.00
Total	\$ 422.68

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission

Hagey's Cong.	\$ 33.25
Enos Shantz	8.00
Herbert Groh	10.00
Total	\$ 51.25

Toronto Mission

Detwiler's Cong.	\$ 4.60
Geiger's Cong.	27.80
N. Woolwich Cong.	11.00
Enos Shantz	8.00
Shantz's Cong.	30.91
Biehn's Cong.	23.00
Total	\$ 105.31

PAID

Evangelizing

Ohio Field \$ 30.00

Chicago Missions

Home Mission	\$ 66.88
Gospel Mission	19.35
Rescue Mission	22.20
Total	\$ 108.43

Fort Wayne Mission

General \$ 39.70

Canton Mission

Rent	\$ 26.00
Charity	15.25
General	15.16
Total	\$ 56.41

Kansas City Mission

Charity	\$ 18.80
General	56.83
Total	\$ 75.63

Toronto Mission

Rent	\$ 17.00
General	49.25
Total	\$ 66.25

Old People's Home

General \$ 165.98

Orphans' Home

General	\$ 131.13
Altoona Mission	37.00
Armenia	50.00
Publishing House	.25
Welsh Mt. Mission	109.57
Annuity	10.00
General	14.54
General Fund	35.00
Medical Mission	35.00

G. L. Bender, Gen. Treas.

Elkhart, Ind.

P. S. Correction: In January

report the contribution by the Primary class Weaver's S. S. Rockingham Co., Va. was credited to the Orphans' Home, O., when it should have been to the India Orphans.—G. L. B.

REPORT

Of Kans.-Nebr. Mission Board April, 1910

Home Support	
Pennsylvania Cong.	\$ 1.00
La Junta Cong.	1.00
Protection Cong.	.25
Newkirk	2.00
Total	\$ 4.25

Home Mission

La Junta Cong.	\$ 1.00
Catlin Cong.	.50
Springs Cong.	.30
Total	\$ 1.80

Evangelizing

Hesston Cong.	1.00
La Junta Cong.	.50
Catlin Cong.	.50
Springs Cong.	.75
Total	\$ 2.75

Chicago Missions

Pennsylvania Cong.	\$ 10.00
Hesston	3.50
La Junta	2.75
Catlin Cong.	5.00
Total	\$ 21.75

Chicago Mission (26th. St.)

Pennsylvania Cong.	\$ 73.00
Kansas City Mission	16.50
Pennsylvania Cong.	1.50
Hesston Cong.	.75
La Junta Cong.	15.50
Catlin Cong.	15.50
Total	\$ 44.25

Old People's Home

Hesston Cong.	\$.25
La Junta Cong.	.75
Newkirk Cong.	1.00
Total	\$ 2.00

Orphans' Home

Hesston Cong.	\$ 1.00
La Junta Cong.	2.25
Springs Cong.	.50
Total	\$ 3.75

Miscellaneous

Pennsylvania Cong.	\$ 17.05
Hesston Cong.	1.06
La Junta Cong.	2.02
Springs Cong.	1.20
Total	\$ 21.33

India Orphans

La Junta Cong.	\$ 15.00
Pleasant Valley S. S.	9.30
Total	\$ 24.30

Armenia Orphans

Pennsylvania Cong.	\$ 1.00
India Mission	3.25
Hesston Cong.	5.45
La Junta Cong.	1.75
Protection Cong.	41.70
Catlin Cong.	2.50
Pleasant Valley S. S.	5.95
Springs Cong.	1.00
Roseland Cong.	13.16
La Junta S. S.	6.00
Fairview S. S.	80.76
Total	\$ 80.76

Chris Snyder, Treas.

Married

Schmucker—Reber.—On June 8, 1910, at the home of Bro. C. C. Warye, Bro. Edward Schmucker of Wellman, Ia., and Sister Lizzie Reber of Kalona, Ia., were married by Bro. C. C. Warye. May the Lord richly bless them.

Landes—Winey.—Bro. Edward S. Landes and Sister Celia Winey were united in marriage at the home of the bride's father, Pre. Caleb Winey, near Peabody, Kans., on June 12, D. H. Bender, officiating.

Gerber—Sommer.—On May 26, 1910, by Bish. J. Nussbaum, Bro. Levi Gerber and Elizabeth Sommer were united in matrimony. May their efforts be to the upbuilding of Christ's kingdom.

(Sent by D. A. Schenk, Dayton, Ohio.)

Hunsberger—Beery.—On June 11, 1910, at the residence of the officiating minister, Bro. Aaron Hunsberger and Sister Priscilla Beery, both of Nappanee, Ind., were united in marriage by Jacob K. Bixler. May God guide them on their voyage through life.

Guntz—Bean.—John Guntz of Providence, Pa., and Elizabeth K., daughter of Bish. Warren G. Bean of Skippach, Pa., were united in the holy bonds of matrimony. Pre. Jacob C. Clemens of Lansdale, Pa., was the officiating minister.

Miller—Maurer.—On June 14, 1910, at the home of the bride's parents, near Maximo, Ohio, Bro. Harvey Miller and Sister Clara Maurer were joined in the holy bonds of matrimony. Pre. John Sommer officiated. May the Lord bless them through the voyage of life.

Graber—Conrad.—On June 16, 1910, at the home of the bride's parents near Canton, Ohio, Bro. Christian D. Graber and Sister Martha Conrad were united in the holy bonds of matrimony by Pre. John Sommer. May the Lord richly bless them in their journey through life.

Obituary

Culp.—Anna, widow of the late Isaac M. Culp, died at the home of her son-in-law, James Hunsberger, near Campden, Ont., May 18, 1910. Sister Culp was born Oct. 12, 1825. Her death was due to intestinal troubles and the infirmities of old age. Her husband preceded her to the spirit world about five years. She was patient and cheerful during her late afflictions, bearing them with Christian fortitude and manifesting a hopeful prospect of peace and rest in the world to come. Funeral services were held May 21, conducted by Preacher Graff. Services and interment at the Mennonite Church near Campden.

Benner.—Bertha Idella, daughter of Bro. Henry K. and Sister Emma M. Benner of near Hatfield, Pa., died on Saturday evening, June 11, 1910, of Bright's disease; aged 8 y. 1 m. 24 d. The funeral was held on Thursday afternoon, June 16. All services were held at the Towamencin Mennonite M. H. The little body was laid to rest in the adjoining cemetery. Pre. Christian Allebach was the officiating minister.

Hendricks.—Bro. Jacob Hendricks died at the residence of his son-in-law, Benjamin

Krupp, near Souderton, Pa., after a short illness of Bright's disease; aged 83 y. 4 m. 7 d. Deceased is survived by 2 daughters and 1 son. His wife, 4 daughters and 1 son preceded him to the spirit world. The funeral was held on Whit Monday, May 16, 1910. Services and interment were held at the Towamencin M. H. Bros. Christian Allebach and Jacob C. Clemens officiated.

Keeler.—Bro. William H. Keeler of Kulpsville, Pa., died very suddenly from a stroke of apoplexy, while on his way to market on June 3, 1910; aged 53 y. He died on his birthday. He is survived by his second wife, 6 brothers, and 4 sisters. The funeral was held on Wednesday, June 8. Services and interment were held at the Towamencin M. H., near Kulpsville, Pa. Bros. Jos. Ruth and Jacob C. Clemens officiated.

Ruth.—Bro. Wm. G., son of Israel and Eliza Ruth, of Morwood, Pa., died June 9, after a lingering illness of tuberculosis; aged 20 y. 10 m. 6 d. The precious young soul accepted His Lord before he was called away. He is survived by his parents, 3 brothers, 2 sisters. The funeral was held on Tuesday, June 14. Services and interment at the Franconia M. H., of which congregation the deceased was a member. Bros. Michael Moyer and Jonas Mininger officiated.

Moyer.—Bro. Wm. K. Moyer of near Mainland, Pa., died May 15, 1910; aged 49 yrs. He died unexpectedly, although he was ailing for several months. He is survived by his widow, 3 daughters and 2 sons. Funeral was held May 19. Services and interment at the Towamencin M. H. Bros. Christian Allebach, Michael Moyer and Jonas Mininger officiated.

Croy.—Annie Jenkins was born in Moniteau Co., Mo., Nov. 24, 1877; died June 2, 1910; aged 33 y. 6 m. 8 d. She moved with her parents to South Morgan, where on Mar. 4, 1909, she united in marriage with Lewis Croy, with whom she lived as a loving companion until death separated them. Annie was known by a large circle of friends as a kind and hospitable young woman. She never united with the Church, but at different times expressed a concern for her soul's welfare, and before death gave evidence of a willingness to submit to the Heavenly Father's will. While we no longer hear her gentle voice nor see her cheerful countenance, we trust we may all learn the lesson taught by her early death. Funeral at Willson's Bend S. H. conducted by J. R. Shank from Psalms 90:12.

Holly.—Sister Mary, wife of Bro. Wm. Holly, died at her home in South Cayuga, Ont., May 6, 1910, in her 41st year. She suffered about six months from inward cancers, at times almost beyond endurance but she trusted in the One who could help her through all her suffering. She was fully resigned to His will, and was ready and anxious for the moment to come when she could depart this life and be with Christ. She chose for her funeral text, Phil. 1:21, "For to me to live is Christ, to die is gain." The funeral was conducted by S. F. Coffman of Vineland, Ont. She leaves a husband and four young children, one sister and one brother to mourn her loss.

Hiestand.—Elizabeth Hiestand, widow of Christian J. Hiestand, who died about 13 years ago, died June 7, 1910, at the home of her son, Amos M., in Florin, Lancaster Co., Pa.; aged 87 y. 10 m. 16 d. There remain to mourn their loss, 2 sons and 1 daughter, 19 grandchildren and 10 great-grandchildren. She had not been sick, but was weakening and falling away in flesh for the last

six months. She had been confined to her bed for the last eight months, and previous to that time had been sitting on a wheelchair for about a year, and for about three years could not walk without being led. She was a faithful member of the Mennonite Church, was visited often, and communion was served to her in her home when she was unable to go away. Her funeral was held in the Mt. Joy M. H., after which she was buried by the side of her husband in the Mt. Joy Cemetery. Funeral conducted by the brethren, Jacob N. Brubacher, Peter Nissley and Simon E. Garber. Texts, Matt. 24:13, and Psalms 71:9-18. Her Grand-daughter.

Wolfkill.—Jerome R. Wolfkill died at his home June 10, 1910; aged 74 y. 5 m. He leaves a wife, 7 children, 7 grandchildren. 1 brother and 2 sisters. Bro. Wolfkill was converted on his death-bed just ten days before he died, was baptized and received into the Mennonite Church. His companion, Mary Wolfkill, was baptized a few days later, of which we are truly made to rejoice. The funeral was held June 13, in the Pleasant View Church. His remains were laid to rest in the adjoining graveyard, this being the first funeral at this place. Bro. Geo. Ernst opened the services. The sermon was preached by Bro. W. W. Hege, from the text, Heb. 11:6. We were richly admonished and this text is surely a loud call to those who are waiting for a more convenient season to come to the Savior. N. N. W.

Nussbaum.—Christian Nussbaum was born in Canton Berne, Switzerland; died of dropsy, June 6, near Apple Creek, Wayne Co., Ohio, at the age of 71 y. 8 m. 9 d. Buried June 9 at the Sonnenberg Church, of which he has been a faithful member. He leaves to mourn a widow, 2 sons, 8 grandchildren and 1 brother. Services by C. N. Amstutz.

Shank.—David Shank was born near Broadway, Va., Dec. 22, 1853; departed this life Apr. 27, 1910; aged 56 y. 4 m. 5 d. He grew to manhood in his native state, confessed Christ as his Savior, uniting with the Mennonite Church in what is called the Lower District in the valley of Virginia. Later on he went west, being a considerable time in a number of western states, met and married Emma Driver of Versailles, Mo., July 24, 1890. They made their home with the Morgan Co. congregation. He had planned for several years to make about a year's visit to his old home in Virginia and as it was necessary to regain his usual health left Missouri Oct., 1909, not in very good health for that purpose, thinking a rest all that was necessary to regain his usual health. He seemed to get stronger and better, enjoying himself very much with brothers and sister and friends. The beginning of the New Year he had a nervous break down, slept but very little except under the influence of medicine and grew worse so gradually that the community was shocked by his sudden and unexpected death. He leaves a wife and daughter to mourn the loss of a kind husband and loving father, also three brothers and one sister. A little son preceded him to the spirit world. Buried Apr. 30, in the Zion grave yard near his father's old home, his body resting where his boyhood days were spent. His spirit has gone to the great God who gave it. Funeral services conducted by Christian Good and Joseph Geil. Text Prov. 27:1.

Eby.—Peter Eby was born in Lancaster Co., Pa., and died in the village of Inter-course, June 7, 1910; aged 88 y. 9 m. Death resulted from infirmities of old age. He was a highly respected citizen of Salisbury Twp. in which he lived almost his entire life. He also was a faithful member of the

(Continued on next page)

Items and Comments

To test the practicability of airships as mail carriers is the purport of a resolution before the national House of Representatives. The plan is to experiment on an aeroplane carrying mails between Washington and some other city. It is not likely that the resolution will pass the House at this session, but the very nature of the resolution is an indication of the progress recently made in aerial navigation.

Among the most notable "homecomings" in the history of this country was the arrival at New York, Saturday, June 18, of former President Roosevelt after an absence of about fourteen months. His tour through Africa and Europe has been the most notable of any travels in many years. The number of people who were at the harbor to greet him and in the parade which followed is estimated at from 500,000 to 1,000,000.

In a notable address before the graduates of the University of Pennsylvania, Secretary of State Knox declared that the outlook for universal peace was becoming brighter every day. It is the sincere wish of every lover of peace that this may be correct. That being the case, it is in order to begin to get ready for the era of universal peace by disbanding rather than enlarging the great armies and navies of the world.

The World's Missionary Conference convened at Edinburgh, Scotland, June 14. Among the features notable to Americans was the presence of W. J. Bryan and the reading of a letter from Theodore Roosevelt. In an address before the meeting John R. Mott offered the practical suggestion that the question of evangelizing the world depends largely upon the characters of the individual members of the Christian churches in Christian countries.

In the interests of common decency, the governor of California has taken steps to prevent the much advertised prize fight which was to have taken place in San Francisco, Calif., next fourth of July, and has invoked the aid of the state courts in the matter. Ordinary fights are sometimes prevented by locking up the would-be belligerents in jail until they come to their senses; but as this is a case in which a great many people have lost their real senses, it needs special treatment. Gov. Gillet is to be commended for his action, and every good citizen in the commonwealth of California will give him moral support.

The latest trust to get into the limelight for graft prosecution is the United Wireless Company, with headquarters at New York. The president and vice president of the company have been arrested, and an investigation is taking place. Though the entire stock company is capitalized at only about \$400,000, it is estimated that as high as \$20,000,000 has been taken in from real and imaginary stockholders. Since it has only been a few years since wireless telegraphy has been an accomplished fact, the enormity of the swindle becomes the more appalling. Covetousness has taken such a deep hold on the hearts of the people that it seems as if money-grabbing Americans will never learn their lesson. The only way to cure them is for them either to become converted or penniless.

Doest thou love life? Then do not squander time, for that is the stuff life is made of. Franklin.

(Continued from preceding page)

Mennonite Church for over fifty years. He laid his companion to rest 27 years ago. He leaves 2 daughters and a number of grand children. Funeral was held June 10 at Hershey's Church. Conducted by the brethren, Isaac Eby and C. M. Brackbill. Interment in cemetery adjoining.

Buckwalter.—Sister Annie M., wife of Bro. Phares Buckwalter of Gordonville, Pa., was born April 22, 1867; died May 30, 1910; aged 43 y. 1 m. 8 d.

Lila L., daughter of Phares and Annie Buckwalter, was born May 20, 1898; died May 30, 1910; aged 12 y. 10 d.

Sister Buckwalter and her little daughter were taken out of this world very suddenly, being struck by a P. R. R. train at Steele's crossing near Ronks, Pa. They were instantly killed and Sister Buckwalter's mother, Sister Elizabeth Leaman, who was with them was seriously injured and is yet hovering between life and death in St. Joseph's Hospital, Lancaster.

Bro. Buckwalter, one daughter and two sons survive. May God comfort them and help them to trust Him in the dark hours through which they are passing.

Sister Buckwalter was a faithful, active worker in the Church and Sabbath school. In many ways these dear ones will be greatly missed, but God has taken them to a more beautiful home.

Their bodies were laid to rest side by side, June 2, in the presence of over two thousand people. May we all learn the lesson God desires to teach through this awful happening. Services were conducted by the brethren, Isaac Eby and C. M. Brackbill. Our brother and his family have the sympathy and prayers of the entire community in their sad bereavement.

"We toil at our tasks in the burden and heat
Of life's passionate noon. They are folded in peace.
It is well. We rejoice that their heaven is sweet,
And one day for us all the bitter will cease." —S.

A NEW BOOK, OR AN OLD BOOK MADE NEW

Many of our German people know that there is among our Mennonite people a book of rare excellence, written by one Diedrich (Theodore) Philip. But of the character of its contents most of our Mennonite people are altogether ignorant. However, within the last few years the Lord put it into the mind of one of His servants the desire and purpose to have this book translated into the English language, and also moved him to devote to the Lord's cause the means necessary for that purpose. The translation is now completed, and, if the Lord will, the EN-CHIRIDION OR HANDBOOK OF THE CHRISTIAN DOCTRINE AND RELIGION, written by the venerated contemporary of Menno Simons, Bishop Dietrich Philip, will be printed in the English language.

This book is indeed a treasure among the literature of our Mennonite people—a treasure to all who love the principles and doctrines of the Christ and His Church.

Philip was a man of rare talent and high scholarly attainment, all of which he used for the propagation of the Gospel and the upbuilding of the Church of Christ, his remarkable knowledge and understanding of the Scripture qualifying him to be a most efficient co-laborer with Simons. Philip's book is one of the most logical, lucid and comprehensive compilations of purely scriptural theology and practical precept ever written. It is a wonder that it was

not sooner discovered and brought to the attention of our English speaking people. It will do good to every one who reads it attentively and with a desire to obtain a clear insight into the doctrines, views and teachings, as well as the practices of the fathers in the Mennonite Church three or four centuries ago. It should be read and studied by every professor of the non-resistant doctrines taught under the New Dispensation.

That this valuable work may be made of practical value by being placed in the hands of the people and the Church, we make the following announcement:

The book will contain about 500 octavo pages, printed on good paper in ten point type, and will be offered in two styles of binding.—Cloth binding with gold title on back, \$1.60 per copy. 2. Leather binding with gold title, \$1.80 per copy.

Any congregation taking ten or more copies will be supplied with the cloth edition at the rate of \$1.40 per copy, and the leather binding at the rate of \$1.60 per copy.

We ask the overseers, ministers, deacons, or whoever may have charge of the congregation to present this matter at their earliest convenience and report to us as soon as possible the number of books desired. The book will be ready for delivery in about four months.

Mennonite Publishing Co.

John F. Funk, Prest.

Elkhart, Ind., June 4, 1910.

WORKERS WANTED

The Mennonite Publishing House is in need of a few more workers. We are still in need of a German linotype operator. Besides this, we are in need of several more workers to assist in other lines of work. We would be glad to hear from a number of young men and young women who have the cause of Christ at heart and who are ready to be used in a work that would be to the upbuilding of His kingdom. For further information, apply to

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JUNE 30, 1910

No. 13

EDITORIAL

"As I live, saith the Lord God, I have no pleasure in the death of the wicked."

Yesterday is gone, tomorrow has not yet come. Today is the time you are writing your record.

Every preacher should preach to suit the people—that is, to suit their needs rather than their fancies.

Call the attention of your unconverted friends to the pointed article on "Be ye also Ready," found on another page. The article is an appeal to the unsaved that ought to reach some hearts.

Gospel Herald, Volume II.—We have again bound up one hundred volumes of Gospel Herald, which will be sent out as long as the supply lasts. Price, \$1.00 plus the cost of transportation.

When sending in selected matter for publication, please state from what paper or book the selection was taken. This applies to poems as well as prose selections. It will enable us to give proper credit.

Preparations are being made for the coming fourth of July, in many places with a two-fold purpose in view: (1) to have a "glorious old Fourth," (2) to take care of the cripples after the celebration is over.

The kingdom of heaven is a subject that will be on the minds of all who take a part in Sunday school work next Sunday. It is an inspiring subject, and a consideration of it ought to be the means of encouraging many heirs of the kingdom to a greater degree of zeal to win as many subjects for the kingdom as possible.

From a recent letter from a brother who enclosed an article for publication, we quote one sentence which reveals the

right kind of a spirit. "I feel that it may not come up to the desired standard, but I am giving it forth with much prayer, asking God's blessings upon it as well as upon all Gospel literature in the Herald office." An article written in such a frame of mind and heart is sure to breathe forth the spirit of power.

Russell and Russellism.—This is the subject of a rather lengthy article found on another page. As this is one of the many forms of twentieth century infidelity masquerading under the guise of Christianity, we consider the article timely, and we believe that our readers will be grateful to the author for the service he rendered in writing it. The article will also appear as a tract, and will likely be ready for distribution by the time that responses to this editorial will reach us.

John the Baptist and Paul were alike in this that in their ministry they knew only the glory of God and the upbuilding of Christ's kingdom. John declared himself simply "a voice" calling attention to the great Prophet which was to come, while Paul was determined to know nothing but "Christ and him crucified." Both of them might have been worshiped as mighty heroes; but both preferred to make themselves "of no reputation," and gave themselves as martyrs to the cause.

Our German Quarterlies are being sent out late this quarter. Being short of help in our German linotype work, we sent the manuscripts for the German quarterly to Harrisburg, Pa., to have the type set up there. The type was delayed a week or ten days longer than we thought it should have been, with the result that we are compelled to send out the quarterlies a week later than we had intended. But they were mailed the beginning of this week, and should be on hand for distribution next Sunday. We ask those who have been disappointed in not receiving the quarterlies as soon

as they expected to bear with us in the matter.

"Notes by the Way."—On another page we print the first of a series of articles on this subject written and to be written by the brethren, J. S. Shoemaker and J. S. Hartzler. The first article speaks for itself. The second article, "Glasgow as I Saw it on the Lord's Day," written by Bro. Hartzler, will appear in print next week, the Lord willing. The last word received from the brethren was dated June 17, telling of the mammoth missionary gathering at Edinburgh, Scotland, at which meeting they were attending three sessions daily. Among their impressions, this sentence is quite significant: "This is a great city; and while there is an air of worship there is so much dash and flash that it seems to cover the seemingly great reverence for divine worship." The brethren express themselves as "well and happy," and are pressing forward with hope and cheer. The Lord bless them on their journey.

In one of our exchanges we find this remark: "The temptations are very strong along the world's border lines, and we must not be willing to walk near it." That is sensible advice. No man with sound judgment exposes himself to danger unless duty calls for it. It is senseless folly to walk, for pleasure's sake, in places where we are liable to be overtaken at any time in sin and ruin. Israel, pressing on toward Canaan, could march right through the heart of the wilderness without being harmed. Stopping and sporting with worldliness at Bael Peor, thousands of them perished. As soldiers of the cross, clothed with the robe of righteousness and being about our Father's business, we may labor in the midst of the world and grow stronger by so doing. As pleasure seekers, resting from our spiritual duties and sporting with the world in pursuit of things gratifying to the flesh, we are sure to meet the worldling's fate.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

"THY WILL BE DONE"

Sel. by L. T. H.

Laid on Thine altar, O my Lord Divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, canst understand,
How when I yeld Thee this, I yield mine all.

Hidden therein, Thy searching gaze can see
Struggles of passion—visions of delight,
All that I have, or am, or fain would be,
Deep love, fond hopes and longings infinite;
It hath been wet with tears, and dimmed
with sighs,
Clinched in my brow, till beauty it hath
none;
Now from Thy footstool, where it van-
quished lies,
The prayer ascendeth: "May Thy will be
done!"

Take it, O Father, ere my courage fail,
And merge it so into Thy own will, that
e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have
been
So changed, so purified, so fair, have grown
So one with Thee, so filled with love di-
vine,
I may not know or feel it as my own,
But gaining back my will, may find it
Thine.
—Pittsburg Christian Advocate.

RUSSELL AND RUSSELLISM

By J. E. Hartzler.

For the Gospel Herald.

I. The Man Russell

Personally, I have no ill will toward Mr. Russell any more than toward any man who is disseminating a false and dangerous doctrine. To speak friendly, he is a personal acquaintance and friend of mine. Seldom have I been more kindly treated by any one than upon one occasion in the home of Mr. Russell in Brooklyn, N. Y. So when I speak of the man and his doctrine I am not speaking of one whom I have not seen and heard. I have been fair with him. I have heard his leading lectures, examined his literature, and suspended judgment until the evidence was all in, and I now make the ascertainment that there is not a single Church, club, society—atheistic, deistic, or universalistic—that would accept him as a consistent member holding the doctrine which he does. He stands peculiarly alone with his deceived followers. The doctrine which he advocates will die when he dies, if not before.

It is not my purpose, neither my duty, to condemn the man, but his doctrine. And I should freely answer the question which

frequently comes to me; viz., What do you think of Russell? I should say two things: 1st. I believe that the man is deceived and is being used of the evil one to deceive many other honest people. I believe that he is a false prophet for reasons which will appear later. I believe that he is deceiving many sincere people, who, if they knew Mr. Russell as many do, and knew their Bible as they should, they would not entertain the least thought of following his teaching. 2nd. Perhaps the most complimentary thing I can say is that the man may not be fully responsible for all that he says or writes. I can not believe that a sane man will take the position on moral and social questions which he does, neither advocate such contradictory and useless theories, nor advance such ridiculous interpretations of Scripture.

II. His Doctrine—Russellism

I call it "his doctrine" for the simple reason that it is his; it is not Bible doctrine—however much he may quote the Bible; neither is it Christian in any sense—however much as he may claim to have the only true Christian system. Thoughtful persons will agree that there seldom appears more inconsistent and contradictory interpretations of Scripture, and for the simple reason that Russell will not allow Scripture to interpret Scripture. He makes his own peculiar interpretations to fit his own peculiar theories.

Take for example Russell's interpretation of the rich man and Lazarus (Luke 16). He says that the rich man represents the Jews and that they "fared sumptuously," having the promises of God. These promises, he says, invested the Jews with royalty, as represented by the rich man's "purple." The sacrifices of the Law, he says, constituted the Jews a "holy nation," and this is represented by the rich man's "fine linen." The "poor man" represents other nations which are debarred from the promises. The "five brethren" of the rich man, Russell accounts for by uniting the ten tribes of Israel making five brethren. But the inconsistency of such interpretation any student of Scripture can see. At another place Russell says that the "helmet of salvation" (Isa. 59:17) is "an intellectual protection from the assaults of error."

With very few exceptions, the interpretations which Mr. Russell puts on Scripture are of this type; his interpretations must support his theories rather than his theories support true interpretations. And when he claims to be reclaiming more infidels with his theories and writings than any other man or writings, as he does, it is simply because Mr. Russell is coming to the standpoint of the infidel and agreeing with him rather than the infidel is coming to his standpoint and forsaking his own. There is not a system of doctrine on earth in which the infidel will find so much comfort as he will in that advocated by Mr. Russell.

Concerning the doctrine, then, of Mr. Russell, I make the unqualified statement, that it is fundamentally unscriptural and heretical on the following great themes: (1)—On Christ as the divine Son of God; (2)—On the Plan of Salvation; (3)—On the Kingdom of

God; and (4)—On the Punishment of the Wicked.

Now, if the Word of God convicts a man or his doctrine as fundamentally wrong on these fundamental themes, then what is there left in such system of doctrine for any sane Christian man to hold to?

1. *Russell's Doctrine of Christ.* On this point, as on all others, I shall quote Russell verbatim and let him speak for himself. In his book, "Studies in the Scripture, Series I," pages 177-179 he says:

"We are told that our Lord, before He left His glory to become a man, was in a form of God—a spiritual form, a spirit being; but since, to be a ransom for mankind, He had to be a man. . . . It was necessary that His nature be changed.

"Notice that this teaches, not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man. And He was not then so high as He is now, for 'God hath highly exalted Him.' He is now of the highest order of spirit being—a partaker of the divine (Jehovah's) nature.

"Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh, He was a perfect human being.

"Previous to that time He was a perfect spiritual being, and since His resurrection He is a perfect spiritual being of the highest or divine order. It was not until the time of His consecration, even unto death, as typified in His baptism, that He received the earnest of His inheritance of the divine nature. The human nature had to be consecrated to death before He could receive even the pledge of the divine nature. And not until that consecration was actually carried out, and He had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature."

From these words of Mr. Russell it is clear that he denies three essential things. He denies, 1st, That Jesus was divine before He came into this world; he denies 2nd. That Jesus was divine while in this world; He was man—(human) only; he denies, 3rd. That Jesus is in any sense man—(human) since His resurrection.

But what saith the Scripture in reply to these denials? John 1:1-4 says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." John 1:14 says: "And the Word was made flesh, and dwelt among us." Paul, in speaking of Christ says: "All things were created by him, and for him. And he is before all things, and by him all things consist" (Col. 1:16, 17).

I demand a verdict: What right has Russell to deny the deity of the pre-existent Christ—the Word, when the Word of God clearly makes Him a deity and a divine Being from the beginning?

Further, Russell teaches that Christ was human and only human while on earth, and not divine in any sense.

But what say the Scriptures? John 10:28 says: "I give unto them eternal life." Can a being who is human only give to men

eternal life?" "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). Again Jesus said: "He that hath seen me hath seen the Father" (John 14:9). Then too, Jesus accepts worship while on earth. Thomas said: "My Lord and my God" (John 20:28). "When he bringeth in the first begotten into the world, he saith, let all the angels of God worship him" (Heb. 1:6).

A divine Being, a Deity alone is our object of worship. But Jesus accepted worship and commended those who worshipped Him; hence, it must be true what Jesus said, "I and my Father are one" (John 10:30). What right, then, I demand, has Russell to deny the deity and divinity of Christ while on earth?

On page 231 of the above quoted book Russell says: "Jesus, therefore, at and after His resurrection, *was a spirit*—a spirit being and no longer a human being, in any sense." He says again: "We must bear in mind also, On page 107 of Vol. II of the same series our Lord is no longer a human being . . . he says again, "we must bear in mind also he is no longer human in any sense or degree."

But this again is diametrically opposed to the Word of God. Christ Himself denies that He is a spirit after His resurrection. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

The Word of God still calls Jesus a man. "Because He hath appointed a day, in the which He will judge the world in righteousness, by *that man* whom He hath ordained" (Acts 17:31). "There is one God, and one Mediator between man and God, *the man* Jesus Christ" (I Tim. 2:5).

The Word of God in more places than one call Jesus a man in His present position, and I ask again, by what authority does Russell deny His humanity?

Once more: Russell says in the last quoted book, page 129: "Our Lord's human body was, however, supernaturally removed from the tomb . . . whether it was dissolved into gases, or preserved somewhere . . . no one knows." In a word, Russell denies the bodily resurrection of Christ.

But what say the Scriptures? The angel said: "He is not here: for he is risen, as he said" (Matt. 28:6).

Paul said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are in your sins . . . If in this life only we have hope in Christ, we are of men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:14ff).

The Son of man said: "I am He that liveth, and was dead; and, behold, I am alive for ever more, Amen" (Rev. 1:18). And to Thomas He said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and he not faithless, but believing" (John 20:27).

Again I ask, by what authority does Russell deny these fundamental doctrines concerning Christ? By what authority does he deny the divinity of the pre-existent Christ? By what authority does he deny His divinity while on earth? By what authority does he deny His humanity since His resurrection? And by what authority does he deny the bodily resurrection of Christ?

(To be continued.)

TELL IT OUT

By R. J. Heatwole.

For the Gospel Herald.

The Gospel of Luke says, "Go into the highways and hedges and compel them to come in." Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19).

Now for a few days in my home alone, I am thinking much of seasons of rejoicing when I was privileged to be present with our evangelistic and home mission workers. Among these I might mention J. S. Coffman, Noah Metzler, John M. Shenk, M. S. Steiner, Andrew Shenk and J. M. R. Weaver. While some of these dear workers have gone to the sweet land beyond, we feel happy to hear from some of those gathered into the fold by them, now preaching the same glorious Gospel to others. I remember the time when we had the brethren, Daniel Driver, J. M. Shenk and J. S. Coffman follow each other in succession, and it seems that much rubbish was removed. One cleared away the rubbish, another one did some quarrying, and still another put on the polish, until more than twenty souls were grouped and gathered in as lively stones. In Chicago, Bro. M. S. Steiner took me to the Pacific Garden Mission where they had assembled by fifties, and many of them were glad for one good meal a day given them by the city and cared for at night by the policeman. The preacher had once been a gross sinner, ready to take his life; but he became a new creature and delighted in telling his hearers how nice it would be to be the children of the heavenly King, and eating at His table day by day. I rejoiced to hear them sing with him—

"A tent or a cottage, why should I care?
They are building a palace for me, over there."

Their hearts seemed full of joy and they smiled and sang. After this the preacher told them he was a child of that King, and they could be too if they would. I never had heard that song before, and just then it seemed so suitable to the occasion that it has ever since that time been one of my favorite songs.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

"Ye know that ye were not redeemed with corruptible things. . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

"Let the redeemed of the Lord say so" (Psa. 107:2).

"Tell it out among the natives that the Lord is King,
Tell it out! Tell it out!"—

"For the joy of the Lord is your strength" (Neh. 8:10).

Windom, Kans.

FOLLOWING CHRIST.

By D. B. Shelley.

For the Gospel Herald.

And Peter followed afar off.—Luke 22:54.

After the Passover supper Jesus told His disciples that He would be betrayed, fall into the hands of sinners and be crucified. He further told them that when these things happen they would all forsake Him. Peter was very courageous, and declared that He was ready to die with Him. Jesus told Peter that he would deny Him thrice before the cock crew.

From the hall they proceeded to the Mount of Olives and Jesus went into the Garden of Gethsemane to pray. After He had prayed three times and came to His disciples He said that the time had come that He should be apprehended. Judas came and kissed Him, and the soldiers took Him. Then the disciples fled. John and Peter followed Him to the judgment hall, but Peter "followed afar off." John did not leave Jesus, but followed Jesus to the judgment hall, and went out and besought Peter to come in. There is where Peter was put to the severe test. When asked whether he was among the number in the Garden, he denied it; and said that he did not know Him. Having denied his Master three times, the cock crew.

Then Peter came to himself, Jesus looked at him, and he went out and wept bitterly.

Are we following Jesus afar off? Or like the beloved disciple, are we always with Jesus, not leaving Him when sore trials come upon us? What made Peter so afraid that he dare not go with the crowd that took Jesus? He was guilty of a crime; he had taken the sword and struck off Malchus' ear. Likewise it may be the case with us sometimes that we are guilty of something and are not willing to confess our sins, and still we want to follow Jesus afar off. Can we do this and have full enjoyment. Can we be happy in such a case? No! Then why not confess our wrongs and confess, like Peter did, and get right with God? Peter was happy when he was in close touch with Jesus; so is every soul that lives near to God. It does not pay to follow Jesus afar off. There is no enjoyment

(Continued on page 198).

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VI. IN THE CHRISTIAN SERVICE

(Continued.)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

261. What is the work of bishops or elders?

A. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2, 3).

263. What is a faithful shepherd's reward?

A. "And when the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away" (I Pet. 5:4).

263. What has Paul to say to the elders?

A. "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

265. What is the preacher's commission?

A. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . watch thou in all things, endure . . . make full proof of thy ministry" (II Tim. 4:2, 5).

265. What responsibility rests upon the shepherds of the flock?

A. They are required to give faithful warning and instruction. Upon their faithfulness or unfaithfulness in proclaiming all the Word of the Lord will depend the question as to whether they are responsible for the sins of their flocks (Ezek. 3:17-21).

266. What should every experienced minister be able to say?

A. "I have not shunned to declare all the counsel of God" (Acts 20:27).

267. What duty do we owe to one another?

A. To submit ourselves "one another in the fear of God" (Eph. 5:21).

269. Put into practice, what would this admonition mean for a Church?

A. It would mean that all members in the Church would be properly supported and upheld in their respective places; that the minister, the deacon, the Sunday school superintendent and teacher, the janitor, and every other member in the Church would get the hearty support and encouragement of his fellow-members.

269. What would this mean for a Church?

A. It would mean no strife, no jealousies, no divisions; but a hearty good will among all members, good courage to press on, more laborers, more efficient laborers, more conversions, more of everything that makes individuals and churches prosperous and strong in the Lord.

270. How may we be of practical service to our ministers?

A. By praying that God may use them in the most effective way; by giving heed to their teachings; by standing by them in their struggles for the purity and prosperity of the Church; by giving them enough financial support, when needed, that they will not be compelled to neglect their flock or the ministry of the Word for the sake of giving their families needed support.

271. How may we be of practical service to Sunday school superintendents and other officers?

A. By being regular and prompt in our attendance; by making thorough preparation of each lesson; by helping to increase the attendance; by speaking an occasional word of encouragement; by taking an active interest in class recitations; by praying for all workers.

272. How can we be of practical service to one another?

A. By making practical application of the Golden Rule, by "in honor preferring one another," by lending a helpful hand whenever opportunity affords; by living consistent Christian lives, by praying for one another.

273. How may we be of practical service to the unsaved?

A. By praying for them; by living the kind of a life that they may see that there is something in the religion we profess (Matt. 5:16); by personal work in telling them the way of salvation and leading them into heavenly influences.

274. What encouragement does Paul give to faithful workers?

A. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

RESCUE THE NEEDY

By D. D. Culp.

For the Gospel Herald.

If you would skine for Jesus, pray
Go do some one some good today;
The needy you may rescue now,
The Holy Ghost will teach you how.

No work so great as rescue is,
No word more welcome than is His
Which brings to hand some needed joy
To all who work in His employ.

So may my thoughts and actions too,
Yes, all my words and all I do,
Be, Rescue those who are in need,
Send forth the truth, give help with speed."

Hesston, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

By J. S. Shoemaker.

For the Gospel Herald.

I. As We Journey to the Orient

For years it has been the fond hope of the writer that the Lord would sometime open the way to visit Palestine and other Bible lands; the countries in which Abraham, Isaac and Jacob dwelt; the land in which lived Israel's Kings and Prophets, the villages and places in which Jesus taught the doctrines of His kingdom and wrought miracles; the city in which David and Solomon lived and reigned, where the Jews came together from various parts of the world to worship, and where our Lord was condemned to die for the sins of the people. This land of sacred story I have longed to see with my eyes, and traverse with my feet.

My relation to my family, congregation and the church in general were such that hitherto the way had not been opened for me to take such an extended trip.

In recent years repeated appeals have been made to the Mennonite Board of Missions and Charities, by those who have charge of our Mission interests in India, asking that a committee be appointed to visit India and other Mission fields, for the purpose of acquiring a knowledge of the needs and possibilities of various mission fields. In response to the appeal Bro. J. S. Hartzler and the writer were delegated by the General Board to visit the Mission at Dhamtari, India, and such other Mission fields and stations as outlined by said Board, with the privilege of spending some time in Palestine and Egypt. Thus the way has been opened through which I trust our fond hopes may be realized, and that we may be permitted to acquire such information along mission lines as shall inspire greater missionary activity in the Church.

Accordingly passage was engaged through the agency of Thos. Cook & Son of N. Y. on the S. S. "Caledonia" of the Anchor Line, Scheduled to sail from New York for Glasgow, Scotland June 4, 1910.

On Saturday morning, May 21, I bade my family farewell with the expectation of being absent from home for at least a year, after which I attended a communion service at Washington, Ill., May 22d. The annual meeting of the M. B. of M. & C. held at Orrville, O., May 24, 25, the Illinois Sunday school and church

conference, 25 and 27; a mission meeting and the annual meeting of the M. B. of Ed. held at Goshen, Ind., May 29 and 31. Thence I went on to Scottdale, Pa., in the interests of the Mennonite Publishing House, and at 9:00 A. M. on Friday June 3 I joined Bro. Hartzler at Greensburg enroute for New York.

The trip from Greensburg to New York was of unusual interest, because of the picturesque scenery along the way, and the sight of familiar homes in old Lancaster Co., Pa., also because of the privilege we enjoyed of meeting sisters, Mary Denlinger, Amanda Musselman and several others at the station in Philadelphia. We arrived safely in New York shortly after 8 P. M. and by 9 o'clock were assigned to comfortable apartments in the sixth story of the Abington Hotel.

Saturday afternoon was devoted to securing travelers checks, getting our American money exchanged for that of Great Britain, purchasing a few incidentals, and calling on the Turkish Consul to get our Passports signed. Immediately after dinner we loaded our baggage on the hotel dray and wended our way to the dock at the foot of 23rd street, where we boarded the magnificent Steamship "Caledonia" and stored our luggage in our second cabin stateroom, after which curiosity prompted us to make a partial inspection of our stately ocean home. After concluding our inspection we sought a favorable position on deck and waited patiently for the tolling of the bell giving the signal to sail. The signal was given promptly at 3 P. M.

To one not accustomed to making sea voyages, the time set for sailing is of intense interest. The decks were thronged with passengers, the dock crowded with hundreds of spectators waiting in suspense to say good-bye to friends, to be separated perhaps forever. The waiving of hands, hats, handkerchiefs and flags; the shouting of farewells and the brushing away of unbidden tears, was a scene which caused our hearts to swell with strange emotions; yea, it was a scene not soon to be forgotten.

The multitude on the dock soon faded out of sight. The Statue of Liberty, Ellis Island, Ft. Wadsworth, and New York City soon disappeared in the background. With field glass in hand we took one last look at the sky scrapers and other visible objects in the great metropolis.

After passing the many vessels of various sizes and descriptions which were plying in New York harbor and as we launched out on the vast expanse of water we are constrained to say with David, "O Lord, how manifold are thy works: In wisdom hast thou made them all; the earth is full of thy riches. So is that great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships:

there is that leviathan whom thou hast made to paly therein."

Our voyage began with favorable conditions; not a cloud was seen in the sky; there was a gentle breeze from the south; the great deep was reasonably calm; there was but little motion of the ship except the vibration caused by the working of the massive engines. A happy and joyous spirit seemed to pervade among the 941 passengers. Between 30 and 40 ordained ministers were on board besides a number of missionaries and lay-delegates to the "world missionary conference" to be held at Edinburgh, Scotland, June 14 to 24.

The majority of the steerage passengers of which there were 403 gave but little evidence of cleanliness, moral purity and the fruits of the Spirit.

Sunday, June 5th was an ideal day. The sun shone brightly. There was but little commotion of the waves. Comparatively little seasickness existed among the passengers. Those who were afflicted were principally women and children.

We relished the three good substantial meals served during the day, which was an indication that we did not have the slightest attack of seasickness.

Our minds naturally turned to the home-land, to the people and loved ones with whom we were accustomed to meet for worship.

The experiences of the day were quite strange because of our unaccustomed environments. The time was spent pleasantly as well as profitably in Bible study, taking notes, forming acquaintances and studying the characteristics of the passengers.

We also attended two religious services, one in the morning and the other in the evening. The same were helpful in the way of providing soul food. At the close of the day with the varied experiences we could truly say, "We have seen strange things today."

Early on Tuesday morning the shores of New Foundland were plainly to be seen, which reminded us of the fact that we were still near the Western Hemisphere, although we were about 1000 miles distant from New York.

About sunset of the same day an iceberg loomed up a little to the right of the course in which the vessel was sailing. It was supposed to have been a mile distant at the time we passed it. As the sun shone upon it from the Western horizon, the great mass of ice sparkled like a huge diamond in a gold setting. The presence of this arctic relic gave evidence that we were drawing nearer the territory traversed by Cook and Peary. We also remembered the words of David, "He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his wind and melteth them; he causeth his wind to blow, and the waters flow."

Space will not permit of each day's observations. Suffice it to say, that an excellent opportunity was afforded to

study the nature, habits and the moral and spiritual condition of the passengers. Some were studious, sober minded and refined; others were giddy, boisterous and apparently bent on carnal gratification.

Several evenings were devoted to the discussions of subjects to be considered at the missionary conference to be held at Edinburgh. Robert E. Speer, Arthur H. Ewing and a number of other prominent men, connected with mission boards and mission interests took part in the discussions. These meetings were both inspiring and helpful to those who were interested in the evangelization of the world. Several other religious services were held during our voyage, all of which were edifying and gave evidence that the good old gospel has not lost its power, and saving effects upon the lives of those who by faith accept it.

Shortly after sunset on Saturday evening the mountains of Ireland were seen in the distance. Joy thrilled the hearts of many who were returning to the Emerald Isle to visit friends. At 10:30 P. M. about 300 passengers transferred by a smaller vessel to Londonderry.

The next morning (Sunday) we were sailing up the Firth of Clide toward Glasgow, and as we look out upon the beautiful landscape on either side, we saw a picture more beautiful than any human hand could paint. On account of the tide being out we were transferred to the docks at Greenock, and went by Rail to Glasgow, arriving at our destination at 11:30 A. M. To the Lord be all praise for His guidance and protection over us thus far.

HOW BEST FURTHER THE CAUSE OF MISSION WORK IN THE SUNDAY SCHOOL

By Lydia Steckly.

For the Gospel Herald.

First, we must have leaders who are Spirit-filled, and have a longing for lost souls. Secondly, they should teach the real value of the Sunday school, also the value of the soul.

We may think that attending the Sunday school is a mere pastime or habit, but this is not the case with the true child of God. When we think of how many souls are led to Christ through the influence of the Sunday school, and of the many more who are still out in sin and darkness, it impressed us with the great importance and glorious opportunity of the Sunday school. It brings to our mind the Scripture, "What shall it profit a man, if he shall gain the whole world and lose his own soul." Also, when we think of the many millions in heathen darkness who have not the privi-

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Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Annie H. Shenk, who fell asleep in Jesus, March 30, 1910, at Millersville, Pa.

By a Sister.

For the Gospel Herald.

Rest, dearest Annie, thy work is done,
Your trials, heartaches, all are o'er;
Peace on thy brow, and eyelids calm,
Rest now on yonder shore.

Kind hands tried hard to keep thee here,
But tender care was all in vain;
The angels came and bore her home
From this weary world of pain.

She crossed the deep and sullen stream,
Who'll be the next we can not tell;
But we will labor on and hope
To meet dear ones we loved so well.

More sweet doth sound yon heaven's call,
Our visions of heaven are far more bright,
Since loved ones went and joined the throng
In yonder land of pure delight.

No, thou art not forgotten, Annie,
Nor will thou ever be;
As long as life and memory last,
We will remember thee.

We long to cross the silent river,
And rest upon the other shore,
We long to see and know our loved ones
And be with Christ forevermore.

Millersville, Pa.

THE BOY'S CHOICE

There is a story told of a father who took his little boy one morning into the city, where he transacted his business. When noon came he took his boy into a restaurant where he often had lunch. The waiter, receiving the order, and knowing that it was the father's custom to have a bottle of wine, asked the boy what he would have to drink. The boy replied: "I'll take what father takes." The father, realizing the serious situation, quietly beckoned the waiter and countermanded the order. During the afternoon when he went to his office the words of his boy—"I'll take what father takes"—were constantly ringing in his ears. He went home in the evening rather troubled; and after having dinner retired to his study, but he could do no work, for he could not forget the words of his boy—"I'll take what father takes"—and, feeling that he could bear it no longer, he determined to settle the matter. He knelt down and prayed to God for guidance, and from that night he resolved that he would never touch drink again, or anything else which might prove a source of danger to others.—Selected.

PRACTICAL PIETY IN THE HOME

By Ella H. Glick.

For the Gospel Herald.

We will first consider the words "home" and "piety." Home is a place of refuge and rest after the turmoils of the day, the abiding place of the affection of father, mother, brothers and sisters, and friends. Such a home Jesus can bless and dwell therein, be it ever so humble. One writer says this is the sweetest type of heaven.

Piety means a loving obedience to the will of God, and earnest devotion to His service, doing good to all mankind as unto the Lord. Thus the vital importance to all, whatever our station in life may be. If placed at the head of the home, we have a responsible calling to fulfill by living an exemplary life for both saint and sinner, in which we find ourselves very weak at times, although we may have set our aim high in life, which is all right, but so often we do not attain to it. There is no danger of becoming too pious. God commands the children to be obedient to their parents, which is the first commandment with promise.

Young people often think their parents very strict when corrected about their habits, associates, etc., but in later years they will "rise up and call them blessed," for the admonitions received, although they may be laid in the silent tomb. There are many homes today that are strangers to piety, and sin and shame, which means the ruin of many a precious soul, is the result. We cannot estimate the value of our Christian training of piety in the home. Let us spread the tidings all around, in all the ways we can. God will bless that home, where all gather at the family altar to worship Him in spirit and in truth. Eternity alone can reveal the influence of such a home. Like the little girl, which some of you have read about, who was carrying a very big bundle carefully wrapped up, was asked if it was not too heavy for her, replied, "Oh, no; it's my brother."

Minot, N. Dak.

SUNDAY SCHOOL AND MISSIONS

(Continued from preceding page)

lege of attending Sunday school as we have, should we not be thankful that we live in a land of Bibles, and should we not do all we can to send the Bible to benighted heathen lands?

Let us think of the value of gathering the little ones into the Sunday school and teaching them the will of God. Step by step they are taught to realize what it fully means. Does it not pay? Does it not make their characters more truly noble? Then let us as workers watch and pray that we may live consistent lives and influence others to seek the fold of

Christ. We can all do something. Even the giving of a cup of cold water is to be rewarded. God will not allow His children to suffer for being faithful to His cause. It requires no great intelligence to see the necessity of liberality in the support of the Gospel. There are churches to build, church institutions to support, the poor to be provided for, and other expenses necessary for the maintenance of the cause. There are millions in the darkness of heathen lands, starving for want of the bread of life. There are heathen in our country and city who need the Gospel brought to them that the Lord's commandment, "Preach the Gospel to every creature," may be carried out. There are many who are selfish enough to try to grasp all the blessings of earth and the promised blessings of heaven, who are not willing to do anything in return, and this makes the burden greater for those who are willing. But God blesses all His willing supporters, with experience which makes them feel that "it is more blessed to give than receive."

When Christ sent out His disciples, He said, "Freely ye have received, freely give." After our earthly toils are over, after we have spent and have been spent in furthering the cause of Christ upon earth and will stand before the bars of the Great King to receive our eternal inheritance, it will then be a blessed thing to hear the welcome plaudit, "Freely ye, have given, freely receive. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Beaver Crossing, Neb.

FOLLOWING CHRIST

(Continued from page 195)

in it. Such a follower is not satisfied with himself nor with any one else. I can tell by experience. I was once in that rut myself. But I praise the Lord that I am out of it and I never want to get into it again.

Then there are some Christian professors who want to follow Jesus and at the same time follow worldly fashions. There is more than one sin in pride. Covetousness, licentiousness, and every evil mark belongs to pride. To such as indulge in these things I doubt whether they are following Jesus at all. If they do, Jesus is so far from them that they can have only a glimpse of this vision. God pity such, "want-to-be" Christians.

Dear brethren and sisters, let us examine ourselves and see whether we are following Jesus afar off, or whether we are in close touch with Him.

Hubbard, Oreg.

There is a battle going on. It seems to me that someone must give his life before the souls of the millions in the darkness of heathendom are liberated from the thralldom of sin. —J. M.

Sunday School

Lesson for July 10, 1910—REVIEW

For the Gospel Herald.

Golden Text.—The words I speak unto you, they are spirit, and they are life.—Jno. 6:63.

"One reason why the International Committee introduces the review lesson at this point is because at this time a decided change takes place in the attitude of the world regarding Christ and His mission. During the past year He had attained to the zenith of His popularity. The Jews and the world now take a decided stand against Him. He begins to reveal to His disciples His ultimate end on the earth. Most of the lessons following deal with His approaching sacrifice and His final triumph over death and the grave."—Bender.

We are now called upon to pause in the study of the career of our blessed Savior and look over the record of past events.

The beginning of the lessons for the quarter finds Him busy in His work of making known His mission, and manifesting His power and compassion.

The power of faith was illustrated in the healing of the woman with the long-standing infirmity, the opening of the eyes of two blind men and the raising to life of Jairus' daughter. In each of these miracles we have not only illustrations of the power of Christ to work miracles, but especially of the efficacy of faith on the part of man to get hold of this power. Each instance was an example of the power of faith. Divine blessings come not only because of but according to our faith.

In sending out the twelve disciples, our Savior gave us the first lesson in missionary work. While some of His instructions were applicable to their local conditions, yet His general instructions as to sincerity, earnestness, simplicity and wisdom in the methods of work are applicable to present day work. The power that the disciples had was remarkable; yet the most remarkable thing of all, and the thing which should occasion most joy, was the fact that their names were recorded in heaven. Let this be one of the most precious thoughts in all our Christian experiences.

The question of John the Baptist has given rise to some controversy as to what his motives were in sending his disciples to Jesus; but whatever the way may be in which we dispose of that question, let us never forget the close attachment and the mutual confidence which existed between the two. The student can ponder over many things taught in this lesson, not the least among the things to be learned are the tests of true greatness.

The many attempts of the Pharisees and Sadducees to entangle our Savior receive consideration in a few of these lessons. Their prejudice, blindness, hy-

pocrisy and murderous disposition are held to light, and the words of warning uttered by our Savior ought to leave a lasting impression upon all people. It will be noticed how that the self-righteousness of the Pharisees at first gave rise to prejudice and this again to opposition and murder. The only thing which can keep us out of the errors into which the Jews fell is a surrendered will to God.

In the two sabbath incidents recorded in one lesson we have the limitations of Sunday work and worship. It is right to do good on the sabbath—right to do necessary work, right to do deeds of mercy. This draws the line on unnecessary work or upon anything which is not done to the glory of God. That the sabbath was made for man, shows the wise provision of God for our well being; for that man needs something like the sabbath to afford something whereby he may not forget about God, is manifest to all thinking people. Therefore, "Remember the sabbath day; to keep it holy."

In Peter's walking on the sea we have a picture of human life. Out on the sea of life, surrounded by the contrary waves and winds, we can not possibly keep from sinking except by keeping our eyes fixed upon Jesus and trusting to His power to keep us safe. The prayer, "Lord, save me," will always bring the loving Savior to our side.

In the death of John the Baptist we have a scene almost as pathetic as that of our Savior Himself. The manner of his death was a fitting proof of the sincerity and purity of his life. John's life is an inspiration, and his death proves him to be the worthy forerunner of the greater Prophet which followed.

Toward the latter part of the lessons for last quarter we have a number of parables which merit our prayerful attention. The two parables of the sower are rich in illustrations containing encouragement for the faithful and warning for the sinner. Let these two parables be taken up separately, and then studied by way of comparison.

It remains for the first lesson in the present quarter to present to our minds the glowing picture of the blessed kingdom of Christ. "Have ye understood?" was our Savior's loving question after explaining to His disciples the blessed kingdom by means of parables. Do we understand? and are we adorning it by a consistent life? The richness of the kingdom, the blessings in store for those who remain faithful unto the end when they enter the eternal kingdom, also the fate of those who will have nothing to do with the kingdom here, are here set forth so vividly that no one will have any excuse for coming before God in judgment and saying, "I did not understand." There is no one but what may understand enough for salvation. K.

Freemasonry must be destroyed in our country if it is to be the home of the free.—Charles Sumner.

Our Young People

FORGIVENESS.—Matt. 18:21-35; Luke 17: 3, 4.

Topic for July 17.

MOTTO

"Blessed are the merciful for they shall obtain mercy."

OUTLINE OF TOPIC

I. Forgiveness Defined.—

1. It is not indifference to the offence.—Joel 2:12-14; Deut. 30:1-3; Luke 17: 3.
2. Restores harmony and friendship.—Psa. 32:2; Jer. 33:8, 9.
3. Includes forgetting.—Jer. 31:34.

II. The Heavenly Father an Example of.

1. His ready heart.—Ezek. 33:11; II Pet. 3:9; II Cor. 5:20.
2. Makes repentance its condition.—Acts 26:18; Luke 3:3; Acts 3:19.
3. Requires forgiveness of those forgiven.—Matt. 6:14, 15; 18:35; Mark 11:25:26.
4. Requires confession.—Jno. 1:9; Psa. 32:5; Prov. 28:13.
5. Forgiveness is the result of the atoning sacrifice.—Matt. 26:28; Rom. 3:23-26.

III. Forgiveness Between Man and Man.—

1. Commanded.—Luke 17:3, 4.
2. Should be in our spirit.—Matt. 5:44; I Pet. 3:8, 9.
3. Should not be measured by legality.—Matt. 18:22.
4. Patterned after Christ.—Col. 3:13; Eph. 4:32; Matt. 18:33.
5. Not a forced action.—Matt. 18:35.
6. Essential to acceptable worship.—Matt. 5:23, 24.
7. Time for.—Matt. 5:25; Mark 11:25; Eph. 4:26.

WORD STUDIES IN THE TEXT

Matt. 18:21-35

"Until seventy times seven."—A number indicating no limit. Forgiveness of injury should be as boundless as the wildest dream of vengeance (cf. Gen. 4:24).

"Ten thousand talents."—A very great sum is the purpose of the amount named here. It was something like \$10,000,000 in our money.

"An hundred pence."—A hundred denarims (Gr). A small sum compared to the "Ten thousand talents." A comparison that illustrates the insignificance of an offence man may give us compared with what we owe God.

PERSONAL THOUGHT

We bow at the feet of Him who is full of compassion, recognizing in Him the power to forgive. We can only appreciate the blessing granted us by realizing what it costs to grant it and how helpless we are to help ourselves. We can show our appreciation by granting to others the quality of love which we have received.

SUGGESTIVE ASSIGNMENTS

For Children.—

Learn the parable of the Two Debtors.

For Young People.—

1. When is Forgiveness Complete?
2. Duties of the Injured Party.
3. What Do We Owe God?
4. What Do We Owe Each Other?

For Older People.—

1. Justice and Mercy.
2. When is it Just to be Merciful?
3. When is it Merciful to be Just?
4. "Things that Make for Peace."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, JUNE 30, 1910

Field Notes

Baptismal services were announced for June 26 at the Mt. Zion Church, Morgan Co., Mo.

"The work looks encouraging," is the way that Bro. S. G. Shetler expresses himself of the Altoona, (Pa.) Mission. Praise the Lord. May the good work go on.

From the 26th Street Mission in Chicago there comes a letter dated June 18, bearing this message: "Sister Florence

Coopridge joined our force today to remain here until fall."

Bro. D. D. Troyer of Goshen, Ind., who was called to Johnson C., Iowa, recently because of the sickness and death of his brother's wife, filled a number of appointments at East and West Union churches before returning to his home.

Bro. H. F. Reist and wife of Scottsdale, Pa., are spending a few weeks with Sister Reist's parents and other relatives and friends of Goshen, Ind. They expected to spend Sunday, June 28, in Chicago. The Lord bless them on their journey.

Bro. J. B. Garman of Austell, Ga., writes us that their family has recently been exposed to small pox, and asks the prayers of God's people in their behalf. May God overrule all things for good, and grant that the brother and family be spared from the affliction.

Bro. Amos Gingerich and family of Versailles, Mo., spent some time recently in Johnson and Iowa counties, Iowa, visiting relatives and friends and handing out the bread of life. This was their first visit in Iowa since they commenced their labors in Missouri.

Bro. Rhine W. Benner of Telford, Pa., who has been helping in the work at the Altoona Mission during the past few months, paid this office a pleasant visit one day last week. The Lord willing, he expects to return in a few weeks and help in the work at this place.

Bro. D. S. Brunk and wife are still in Indiana doing what they can in the interests of the cause. Appointments were made for the brother last Friday night Sunday and Sunday night at the Forks', Shore and Emma churches. The Lord bless the efforts put forth to the strengthening of the cause.

The regular monthly meeting of the Lancaster Co. Sunday school workers will be held, the Lord willing, at the Lancaster, Pa., Mission on Tuesday evening, July 5. The Sunday school lessons for the month will be discussed. Everybody is invited to attend the meeting. The Lord bless the work.

A Sad Accident.—On the evening of June 21, Sister Etta Grove, wife of Bro. C. H. Grove, of South Boston, Va., and daughter of Bro. S. S. Weaver of Mt. Clinton, Va., was instantly killed by lightning. The Lord bless and comfort the bereaved family in their sore affliction. May this be a warning to all people to be ready at all times for the great change.

The Sunday school at Scottsdale, Pa., was re-organized on Sunday, July 26, when the following officers were elected:

Supts., George Cutrell, Henry Hernley; Sec.-Treas., Emma Brilhart, Agnes Fast; Chors., H. C. Deffenbaugh, Levi Mummaw. The work at the East Scottsdale Sunday school has also been considered, and the old organization was continued for another year. The Lord bless the work.

Addresses.—There are many who are interested in the present journey of the brethren, J. S. Hartzler and J. S. Shoemaker. Those desiring to write them may get letters to them by remembering the following: They expect to leave Naples, Italy, July 16, and Beirut, Turkey, July 23. Their address after they leave Beirut will be Jerusalem until further notice. Address all letters intended for them in care of Thomas Cook and Son.

Correspondence

Carver, Mo.

Dear Herald Readers, Greeting in the Name of Him who Loves us and Gave Himself for Us:—As nothing has appeared from this place for some time, and having been appointed correspondent from this place, I will write a few lines. Having been sick for over six weeks, I was unable to write; but though still in bed, I am much improved, for which I praise the Lord.

We praise our heavenly Father that the work at this place is still going on. Preaching services twice each week, Sunday school every Sunday, prayer meeting each week, and our newly organized young people's meeting twice each month. Bro. Daniel Kauffman in company with the brethren, D. F. Driver, Eli Swartzendruber and Charles Harder of the Mt. Zion congregation made us a pleasant visit the latter part of May, intending to hold communion, but owing to so many being absent on account of measles it was deferred until the first Sunday in June, when Bro. Driver returned and held communion with us. Pray for us that we may grow spiritually, and that our lives may be "hid with Christ in God," and for the afflicted ones that the Lord may get His full share of glory out of our families.

Our church house will soon be ready for the roof. Praise His name.

In His name,

Desta Willson.

June 20, 1910.

Thurman, Colo.

Dear Herald Readers, Greeting:—On Tuesday, June 14, Bro. Samuel Gerber of Tremont, Ill., arrived here, remaining with us until June 17, preaching four impressive sermons. We were richly admonished to be more zealous in the

Master's service. It was very encouraging to have the brother with us. If he only could have stayed longer. From here the brother went to La Junta, Colo.

Our little band here would be pleased if more of our ministering brethren could stop with us as they go about visiting other congregations. May God richly bless our brother as he goes from place to place, preaching the Word.

Yours in the Master's service,
Lena W. Unternahrer.

June 19, 1910.

Chappell, Nebr.

Dear Herald Readers, Greeting:—On June 10, Bro. N. E. Roth of Milford, Nebr., and Samuel Gerber of Tremont, Ill., came into our midst and held five meetings. We are indeed grateful that these brethren were with us, and admonished us to walk in the ways of the Lord. Sunday communion services were held, of which all the brethren partook.

Bro. A. Schrock from Iowa is here with a view of looking up a location.

Weather is nice and prospects for a crop continues good. May the grace of God rest upon all of His people is our prayer.

Cor.

June 19, 1910.

Manchester, Okla.

June 6, Bro. C. Reiff and wife came into our midst remaining until June 9, during which time Bro. Reiff preached two sermons.

June 17, Bro. T. M. Erb and wife, accompanied by Bro. B. E. Miller and wife, of Newton, Kans., arrived here.

The following day Bro. S. C. Miller of Windom, Kans., Bro. L. L. Beck and wife of Peabody, Kans., and Bro. Amos Winey and wife of Juniata Co., Pa., arrived. The same evening preparatory services were held, and the following Sunday communion services were held. Two were received into church membership by letter.

Truly we were strengthened by the visits of these brethren and sisters. How glad we are made when dear friends come.

Anna E. King.

June 20, 1910.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—I am truly grateful for the blessings of life and health with which the Lord has seen fit to bless me. I came here May 14, and have had a good time with our dear people here and with the brethren at Crystal Springs. On June 12, 13, I was at church and prayer meeting at Jet, Okla., and had a nice and hope a profitable time. They have a fine country there, with lots of ripe fruit. Apricots and some peaches are ripe and thousands of acres of beautiful wheat, are now on shock.

On June 17, I came here again and heard a precious sermon from our Bro. Berkey, and also attended Sunday school and song service.

The Lord willing, I expect to be with the brethren at Crystal Springs next Sunday and then return to Larned, Kan., to my three youngest sons and many old neighbors. I and my family had moved to this place in 1885.

My address will be Larned, Kans., for some time.

I will close by wishing you all God's choicest blessings.

D. H. King.

June 20, 1910.

Fairview, Mich.

To the Herald Readers, Greeting:—Bro. C. D. Esch and wife were with the brotherhood at this place for a few days, Bro. Esch filling the pulpit on Sunday, June 12. In the evening Sister Esch gave us a talk at the young People's meeting, after which Bro. Esch spoke about the possibilities of the medical missionary. May God bless them in their field of labor. On Sunday, June 19, we re-organized our Sunday school for the next six months with the following officers: Supts., Ferdinand Stutzman, Chauncey Zook; Sec-Treas., Delia Miller, Artie Yoder, Lottie Schrock; Chors., Mabel Bontrager, Menno Detweiler. Young people's meeting was also re-organized in the evening with Ed. Troyer, Mod., Ben Hartzler, Assist. We ask an interest in your prayers.

Yours in Him,

M. S. Steiner.

June 21, 1910.

Calverton, Va.

Dear Herald Readers:—We, as a few scattered members have expressed ourselves, would now wish to come together, hearts full of love, and observe the ordinances that our blessed Savior has delivered to us who died that we may live and prove to the world that we do show His death until He comes. We wish and desire those who are readers of the Gospel Herald that can make arrangements and send a bishop and bring with them any member, sister or brother, who may desire to come and be with us on that day. Will be glad to have a line from any of the brethren or sisters notifying us several days beforehand so we will know what to expect. The Lord willing the appointment will be made for the third Sunday in July, 1910, at Calverton, Va.

Lydia Schrock.

June 21, 1910.

Rockton, Pa.

Dear Herald Readers, Greeting:—Bro. Abram Metzler came to this place June 9, and continued services until Sunday

evening, June 12. We had our communion services Sunday morning, June 12. As a result of these meetings one soul was reclaimed and there was one confession.

Pray for the work in this part of God's vineyard.

Jennie L. Speicher.

June 22, 1910.

Baltimore, Md.

With sad hearts we bade farewell to the brethren at Kempsville, and wended our way toward Fentress. We attended church services at Mt. Pleasant Church on Sunday morning, June 19, also young people's meeting in the evening. Many good thoughts were brought out. On June 23 we bade goodbye to the brotherhood at Fentress. We feel sad to leave our many kind friends and associates in the south, but if we never meet again on earth, let us strive so to live that we may meet in a better world to some. Pray for us; as we greatly feel the need of the prayers of the Church.

Yours in the Master's service,

B. K. and L. Z. Smucker.

June 24, 1910.

West Liberty, Ohio.

A young peoples meeting, conducted throughout by the children, was held at Bethel Church Sunday evening, June 19. A program had been arranged, consisting of prayers, songs, recitations, essays, talks, etc., on the subject, "What Children can do for Jesus," and the little folks carried it out very efficiently in the presence of an interested audience which filled the house. One of the little girls was chosen leader of the meeting. The very best of order prevailed throughout the entire services. An offering of \$10.86 was taken for the children's missionary fund of India.

May the Lord bless the little ones as in times of yore.

Cor.

June 20, 1910.

Hershey's, Pa.

Greeting in the worthy name of Jesus:—Our regular services were held at this place yesterday forenoon, with Sunday school before church services as usual. Instead of the superintendent reviewing the lesson, the time was taken up by a number of brethren giving their thoughts on the lesson. They told us some very good things that will be well for us to remember and practice.

Bro. Senger preached the sermon (text Gal. 6:1-5) and tried to impress upon our minds the importance of bearing one another's burdens, and yet we are responsible for all the effects of our own ungodliness and cannot lay them on another's shoulders. Now, let us endeavor to lighten the burdens that some one must carry because of weakness of the

flesh and many other causes. Brethren, it is our duty! Who knows but that a kind word and a little encouragement may be the means of saving a soul from despondency and sinking deeper into sin.

We must bear the sad news that we are now without a shepherd. Bish. Isaac Eby has passed away from us and we are sad, and not without a reason. How plain these words sound in our ears, "As a tree falls, so it lies." Many were the times he repeated them, and now his tree has fallen. Surely his life work speaks more than words to us, and let us prepare our tree so it will fall in the right direction. Do not put the wedges in the wrong side, lest it fall to perdition.

We should ask you to pray that the Lord may give us another who can fill the place now made vacant.

Elwood Hershey.

June 20, 1910.

Glendale, Ariz.

A friendly greeting to all Herald readers:—On the night of June 4 Bro. Nunemaker of La Junta, Colo., came to see us. We had very profitable meetings while he was with us. Two of our children sealed their vow with water baptism and were received into church fellowship, after which we observed the communion and the ordinance of foot-washing. Dear brethren, pray for us, especially for these young disciples that they may prove faithful, a blessing to man, an honor to God and an upbuilding to the Church. This visit was very much appreciated, as Bro. Nunemaker was the first minister of our faith to visit us in the five years we live in Arizona. We extend a hearty invitation to all of our brotherhood to stop with us in your visit to the west.

From your unworthy brother,

D. Y. Hooley.

June 18, 1910.

Allensville, Pa.

To all Herald Readers, Greeting:—Yesterday Bro. Enos Hartzler and wife of Altoona (Pa.) Mission were with us and Bro. Hartzler preached a soul-stirring sermon from II Pet. 3:9.

We were glad to have them with us. On June 12 Bro. D. D. Zook of Newton, Kans., was here. Bro. Zook spent a week with us, filling a number of appointments. Bro. Jno. E. Hartzler of Elkhart, Ind., also spent about a week in our midst recently. The Lord has been very near to us of late. These visits were the means of greatly reviving the work here. Bro. Joshua B. Zook and Bro. Eli H. Kanagy, both ministers in our district, attended the conferences in Ohio and also paid a visit to the new mission in Altoona. Bro. Kanagy was in Johnstown over last Sunday, assisting in communion services. May the Lord bless the work everywhere.

In His name,

Oliver H. Zook.

June 20, 1910.

Miscellaneous

LITTLE THINGS

My life is full of little things,
A little care, a little task,
A little walking in the dark—
No great thing does the Master ask.

I long to do some noble thing,
To show how great my love may be;
But only little daily tasks
Does the dear Lord require of me.

A little yielding of my will,
A little while to patient wait;
Sometimes my life so little seems
I sigh and murmur at my fate.

Yet once—'twas in the twilight hour—
He whom I love said tenderly,
"There is no task in all thy day
But may be done for love of Me.

"I see each effort thou dost make,
And trivial though thy day may be,
Each one that's spent for Christ's dear sake
Will bring thee one step nearer Me."

A little life of faith and prayer,
And love and joy, 'mid daily care,
Ready to help and brave to bear—
Yet these are needed everywhere.

—Elizabeth Willard Dennison.

PRACTICAL TALKS

XII. "Be Ye Also Ready"

By A. D. Wenger.

For the Gospel Herald.

To such who are not ready for a happy world beyond, we advise, hear the message of Jesus, make ready. A hasty preparation is necessary to make your election sure. Your death or the coming of the Lord may suddenly take place at any time and find you unprepared.

Make it Sure

What is best should be made the surest. In natural things, we are the most careful with the things of most value. The soul being more precious than all else, should be guarded more closely than wealth, or even health. Some would not risk a sum of money outside a safe bank, yet they risk the soul in the devil's snare with only the breath of life between them and hell. Where is the profit if we gain the whole world and lose the soul? All take care of the body, to keep it free from sickness and suffering of every kind, but alas, how few provide for the comfort of the soul! "How shall we escape, if we neglect so great salvation?" Asking God to forgive and save from sin, now, today, is the only sure way of gaining heaven.

A Trap that Catches Multitudes

It is Satan's trap. If you have not accepted Christ, you are in it now. The Lord will help you out, if you ask Him before it is too late. It has been said, and it appears to be so, that Satan and all his angels have agreed on the plan by which so many are caught, agreed to tell the unconverted everywhere that

they are most certain to be saved, anyway, if they do wait for a more convenient season. *Delay* is the trap. Many a soul has perished in it. "Today, if ye will hear his voice, harden not your heart."

Delay Dulls the Hearing

A neighbor leaves you. You speak with him again when he has gone but a short distance. Directly you call to converse again. You call several times more to your departing friend and finally he is so far away that he can scarcely hear. Your voice grows fainter and fainter to him until he can hear no more. Favorable winds sometimes carry the voice that it may be heard distinctly a long distance. So it is with those departing from God. In early life, when a soul starts out to wander in the ways of sin, the first call comes to repent and return. The Lord calls a second time, but the unsaved continue on farther and farther, refusing call after call to come back. The heart becomes hardened and the voice of the Lord is heard more faintly. The intercessions of God's people, or a protracted meeting may serve as a favorable wind to carry the call to some far away soul in sin. Years of travel away from God may lie between you and Him. If you have a conviction or call ever so faint, come. Finally the invitation is heard no more. Through growing dullness of hearing the sinner is given over to hardness of heart and reprobacy of mind and is gone from God forever. O hear Him now before you go farther. God says "now." Satan says, "not now." The first calls are the loudest and most impressive and easiest to accept. Most of those who do not come young never come. Your death or the Lord's coming may take place at any time and cut off your opportunity.

The Lord may Come at any Time

Nobody knows when that will be, but we all may know that He will come at an unexpected moment and all the holy angels with Him. "Behold, I come quickly," Jesus says. When that wonderful time comes there will be great mourning among the unsaved because they are not ready (Matt. 24:30). A sad separation will then take place. The righteous will be taken to glory and the wicked left. "The saints have gone up and here I am," will be a terrible realization to the sinner. "Two shall be in one field, one shall be taken and the other left."

Not Hard to be a Christian

The way of the transgressor is hard. Much that we sow is reaped already in this life. Remorse of conscience and sorrow haunt the pathway of those who transgress the commands of God. Fearful sorrow and suffering are their portion in eternity. Jesus says, "Come unto me all ye that labor and are heavy laden, take my yoke upon you, and learn of me; for my yoke is easy and my burden is light." A heavy load is laid off, and a light one is taken instead,

when sinners accept Christ. Satan is a hard master. It is far easier in time and in eternity to be with Christ.

Christians are Happy

"Happy is that people whose God is the Lord" (Psa. 144:15). All rejoice when they come to Christ. Zaccheus, the Ethiopian eunuch, the Philippian jailer, many Samaritans, and three thousand on the day of Pentecost all rejoiced when they were converted. With the name in the book of life and the soul on the pathway leading heavenward instead of hell-ward, one has greater joy than the pleasures of sin can ever afford.

The Height of Folly

What is more unwise and foolish than to refuse Christ. He is ready and willing to make all happy for time and eternity. Some go on in the world as if there were no hereafter. Earthly home and pleasure, so eagerly sought in every place, soon are left behind, and what then? Those who have laid up treasure in heaven will then have a home with great pleasures forevermore. The foolish sinner will reap the awful reward of a miserable life in hell. Forethought prevents after worry. Dear friend, look ahead, prepare, and avoid unending sorrow. It is the height of folly to care more for the little pleasure here than for the great pleasures that never end.

Help for All

The Lord wants all saved, "is not willing that any should perish, but that all should come to repentance." Jesus says, "Whosoever will, let him come." Help is abundant now. Jesus will help you, Christian friends will help you, and all heaven will help you at the end of life's journey. If you refuse the kind offers of help here, help will be refused you when you want it hereafter. The rich man cried pitifully for a little help but received none. Kind help, soothing words, loving sympathy and all else that cheers the soul are denied the occupants of that realm over which fearful demons hold terrifying sway.

Love should Draw, Fear should Drive

God so loved the world that He gave His Son for it. That includes you. Jesus was willing to die for you, and now He comes again and again, and knocks at the door of your heart, seeking to save you. How often have you closed that door against Him who would be your best Friend forever? He would not continue to call were it not for His great love for you. What other stranger would continue to call if turned away as you turn Him away? You need to accept the love of Jesus for your own good and the good of others. You may help some other soul to find salvation. The good resulting therefrom can not be measured. The devil has set his traps and like the cunning spider is entangling you more and more. You can be loosed and enjoy liberty if you accept the helping hand of Jesus. Otherwise there is no escape. Horrible suf-

fering and sorrow in the midst of Satan's hosts await you. In your vain cries for mercy your heart's burden may ever be,

"Of all the sad maxims of tongue or pen,
The saddest are these, 'it might have been.'"

The gates of hell are closed forever against escape. Dear soul, allow God to snatch you as a brand from the eternal burning. Confess your sins to Jesus at once and ask Him to help you live aright, tell Christian friends about it and ask their advice and prayers, unite with God's people where you can keep all His commandments, be faithful until death and you shall be happy forever. This *could* be the last opportunity you will ever have.

Fentress, Va.

"BE YE THEREFORE READY ALSO"

By J. A. B.

For the Gospel Herald.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:38.

We can find a great many ways to become ready, but I wish to present a few thoughts along financial lines.

In Luke 12:22 we read, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." Some of us are all the time worrying about what we are going to eat and wear in the future. Read Luke 12:23-28. God feeds the ravens, how much more will He feed us. God wants us to put our trust in Him, and not on earthly things, and He will provide.

Dear brother and sister, it is through those that have plenty and to spare that the Lord provides. If you see a brother or a sister in need of anything do not let them go hungry. Do you not know of someone that is in need of something? Money, clothes, or something to eat? Go and help them along; help them on their feet, so they can better help themselves. It may be a little hard on that bank account, but—"Sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

So if we have our money in the bank and a brother or sister in need, we are far from being ready. There is no alternative.

God wants us to be watching alway, doing all the good we can, and in His own good time He will reward us far above that we are worthy.

How will it be with those that have all their treasure on earth? Ah, dear people, they should fear him which after he hath killed hath power to cast into hell.

As long as there are those among us in need, and we do not help them along,

we surely are not ready to meet our Savior.

The Lord wants the poor to trust in Him, and He will provide through those that have plenty.

Do you not know of some brother or sister who has some account that they can hardly pay? Can you not go and pay it for them and never miss it? But if you do miss it you will not receive the blessing unless you are willing and glad to miss it. Knowing that it went for a good cause.

"Blessed are those servants whom the Lord when he cometh shall find watching."

Lima, Ohio.

LOVE XIII.

By Jacob Eby.

For the Gospel Herald.

Now we have the children of Israel in a strait. The Red Sea is before them, great barriers on either side, and the Egyptians behind them. Is it a great wonder that they feared? But God removed the pillar of cloud and pillar of fire from before them, between them and the Egyptians, so that they could not get together and God bid Moses to lift up his rod and stretch out his hand over the sea and didived it, and the children of Israel shall go on dry ground through the midst of the sea. The Egyptians pursued them and went in after them to the midst of the sea. Then the Lord hindered them and took off their chariot wheels that they drave heavily so that the Egyptians said, "Let us flee from the face of Israel, for the Lord fighteth for them." The Lord said to Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians," and the waters came together and covered Pharaoh and his whole host and were all drowned. But the children of Israel walked upon dry land in the midst of the sea.

The people must have had a great love for the Lord at this time, for they sang praises and honored Him. So that their hearts must have been full of love; but how soon were their prayers turned into murmuring when they came to Marah and the waters were bitter. And the Lord showed Moses a tree when he had cast into the waters they were made sweet. Now, God makes the children of Israel a promise and says, "If they will diligently hearken unto the voice of the Lord their God and do that which is right in His sight and do His commandments and keep all his statutes he would bring none of these diseases upon them which He brought upon the Egyptians, but we find that they soon murmured against Moses and Aaron in the wilderness. They all thought that they were going to die with hunger, but God let it rain bread from heaven in the morning and in the evening. Their camps were

covered with quail. What a gracious, merciful and loving God we have. He always cares for His people. But we find the people soon murmuring again for water, for they had no water to drink and God told Moses to smite the rock in Horeb and there came water out of the rock and their needs were supplied again.

(To be continued.)

OUR FATHER'S BUSINESS

By S. G. Musser.

For the Gospel Herald.

Wist ye not that I must be about my Father's business.—Luke 2:49.

I sincerely wish that some able writer would take up this subject prayerfully, for I wish that parents and grandparents would have a delight in sitting with their children at home and all meetings where the pure Gospel is taught, to be about their Father's business, as the Lord left us an example. This matter is so important that I dare not in my weakness try to write much; but I wish from the bottom of my heart that we, young and old, would come to humility, purity, love, peace, etc., not be ashamed of the Gospel, and to about our Father's business. Let us all pray for more love to work together in the Church and Sunday school and to have power to be about our Father's business.

Reinholds Station, Pa.

WHY CHANGE LOCATIONS?

By John L. Stauffer.

For the Gospel Herald.

The writer recently received a circular from a land prospector, desiring to sell land in our neighboring republic. He held out as a bait the small cost of land and the many missionary opportunities, telling of his own experience in mission work and urged his "many readers" to take advantage of his efforts.

He goes on to say that he had issued 16,000 circulars before and distributed all to Dunkards, Quakers and Mennonites.

From this first consignment he states he received letters from fifty ministers who were inquiring for more definite information, prior to changing locations.

Such a statement causes many thoughts and questions to arise in our minds as to the changing of locations. Why should a man be required to send 16,000 circulars broadcast over the country to open up new fields for missionary effort and yet back his appeal by the low price of land and fine crops that can be raised with little effort?

Another question that comes to mind is—Suppose the fifty ministers should decide to change locations, imagine the effect upon the flocks that they leave, or the new congregation established. Brethren,

be not deceived by such advertisements.

Do not understand, however, that we are opposed to colonizing. To the contrary, we would encourage it, but according to the Bible method—which is to follow the leading of the Holy Spirit (Jno. 16:13). The Spirit was sent to lead and guide the sons of men.

We have not found in the Scriptures where the Holy Spirit leads men to open new fields by forsaking the old and leaving the flocks shepherdless. New fields should be opened by the Church under direction of the Spirit, and was in the primitive Church.

Under direction of the Spirit we find such early leaders as Philip directed to the eunuch (Acts 8:29), Peter to Cornelius (Acts 10:19, 20), Paul and Barnabas to the Gentiles, to Europe and Macedonia (Acts 13:2), etc.

Again, many members of our own Church have moved into "strange country," painted word pictures great enough to shame a professional artist, influenced a few others to move with them and have thus gone away from religious influences and finally drifted away from the Church altogether. But this is not all. Numbers moving away from a small congregation leaves a blighting effect upon the remaining few. They sometimes grow discouraged and finally the remnant is dispersed and the house of the Lord closed. We have heard of such incidents.

The aforementioned, however, is not true in all cases. The success of colonizing centers upon the *motive* by which it is done. Is it to glorify God, or to gain "riches and honor," only to be "heaped together for the last days" (Jas. 5:1-6)?

The Mennonite people have had many lessons in the changing of locations in years past. Many have made a failure and have "lost even that which they had." Others have followed as the Holy Spirit directed, have been a blessing to mankind and have been blessed.

In conclusion let us pray before deciding. "Pray without ceasing (I Thess. 5:17), and be "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58).

Spring City, Pa.

PRACTICAL THOUGHT FOR WRITER AND READER

It is not an easy thing to write or to tell one's impressions of a locality to which he has lately moved, in such a way that it may not be misleading to those seeking information. It is almost impossible not to present a one-sided view, so much depends upon the emotional state of the writer when telling the story.—Practical Farmer.

Sometimes I think that People are like tin pans. They are quickly heated and soon cooled off, —John McCulloh.

GEMS OF TRUTH

Sel. by a young Sister.

For the Gospel Herald.

The person who does not exercise will soon lose health and become weak and sickly. The Christian who does not practice his Christianity will be a weak and feeble Christian.

One who has been lying long in a bed is scarcely able to walk at first. The less we do for Christ the less we are able to do.

The man who talks of his duty and does not do it is worse than he who does not talk about it. Jesus tells of two sons, both of whom were asked by their father to work in his vineyard. One said: "I go," but went not. The other at first refused to go, but afterward became ashamed of his conduct and went. The second son was better than the first. But a good son would have promised to go and would have gone.

The more work we do for Christ, the easier the work becomes. Christian activity helps to keep us from sin. "Living plants keep pure by their living, the running water is the pure water. So Christians, filled with the life of Christ, keep themselves pure, by living a Christian life, by activity in doing good. Only working Christians can keep themselves unspotted from the world." To serve our brother is to worship our Father.

Among the Jews there is a saying that one who hears without practicing is like a farmer who plows and sows, but never reaps. Bible study, to be complete, requires exercise.

We are much more eager to know all about God's Word, than from it to learn His will respecting ourselves, that we may do it; to prove that a book is genuine than to practice what it enjoins.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Rheems, Pa.

THE MODERN PICTURE CRAZE

By Noah D. Showalter.

For the Gospel Herald.

In following this craze people follow "the lust of the flesh, the lust of the eye and the pride of life," which, as the Bible tells us, is "not of the Father, but of the world."

Some one says, "How is this?" In the first place, it is a popular sin, and many are guilty. Then the guilty one tries to make as good an appearance as possible, going to much expense, and it is all for the eyes.

"Thou shalt not bow down and worship them." What is worship? Is it not service in reality? When we spend much of our time and labor simply to gratify vanity, is not that worship? Why, the person even sets himself up against God

and says, "I can do with my money what I please."

Did you ever stop to think that the Bible commands us to do all that we do to the glory of God? Can God get glory out of that which is spent to the gratification of our carnal lusts? We are commanded to love God with all our mind, soul and strength, which means that all that we have belongs to Him. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Money spent foolishly can not be given to the poor for bread, for warmth.

But some say that they give their share for the work of the Lord, and that it is all right to spend a little of their surplus for foolishness, so that they do not spend too much; that it is all right to spend money for pictures provided you do not spend too much and do not make a display of them. Did you ever hear the Spirit tell a man that he should stop giving of his surplus to the Lord when the Lord tells him that all is His?

Let us go to Webster's dictionary, and we will find that "image," "idol," "likeness," "picture," mean nearly or quite the same thing. It would be well for us to recall this, then refer to Scripture for further information. If any one finds that this article is contrary to scripture, I invite correspondence. Wishing God's grace to follow these words for good to all humanity.

Broadway, Va.

WITH WHAT RESULTS?

By Minnie E. Schload.

For the Gospel Herald.

We hear of many Sunday school meetings held at this time of the year. They are usually well attended. It is estimated that about 1500 people were present at the Millersville Sunday school meeting held June 14. It was the writer's privilege to be present at the forenoon and afternoon sessions. Many good and spiritual truths were presented.

On the way home from the meeting and since that time my thoughts were directed as to the results of such uplifting services. I feel led to write some of these thoughts for the Herald. It is understood however that only a few of the readers of this article were present at the Millersville meeting, but many no doubt were present at other meetings of this kind.

What is the motive of these meetings? Is it not to create a greater love for God, more zeal for the work and to build us up spiritually? If we had our hearts prepared and removed all the thorns of worldliness, so as to forget for the time being (so to speak) about the natural body, then we were benefitted. The results will be great spiritual growth with glory to God. I think we all should attend some of these special meetings in order to receive more encouragement in the work. God had different feasts to

which His people, the Israelites, attended. Can we as followers of God's Son not sacrifice a little time once in a while for a good feast for our souls? Some might say we have our regular church services quite often. So we do; and they are feasts for the soul also. We gain much by assembling ourselves in the regular services. We read that Jesus spent the sabbath in the synagogue. He also attended the special feasts.

If we attend these meetings and are not benefitted, I am afraid our hearts are as the ground by the wayside. And what are the results of not making use of such privileges and allowing Satan to snatch the truth from us? The rich promises are not for those that hear only, but for those that hear and do accordingly. God holds us responsible for what we know (Jas. 1:22-25). But if we have the privilege to learn and hear and *do not* we will also be responsible.

How many blessings would the disciples have missed had they decided to be honest in the sight of men but robbed God of His time to help poor lost humanity! How strong their influence to this day! We young people (as well as older ones) as the adopted children of God through faith, can make our influence felt for good round the whole world if we will. I do not urge us on for the sakes of influence but for God's sake and for our Captain and Elder Brother Jesus' sake who loved us so much. Do we feel our duty? If not, what is wrong? There will be some results by attending these meetings held in the interest of the Sunday school. Shall they not be good results?

Ephrata, Pa.

THE PLEASURE OF BIBLE STUDY

By Amelia A. Burkholder.

For the Gospel Herald.

One of the dearest pleasures lies in the thought that God gave His only dear Son that we might have life. We can go to Him with our burdens, joys or sorrows. If we but ask Him, He will deliver us from all our burdens, cares and sorrows. He ever loves and cares for His own. Bane and blessing, pain and pleasure by the cross are sanctified. Peace there that knows no measure, joys that through all time abide. "'Tis heaven below our Redeemer to know. Oh that more His salvation might see." He left His beautiful home in heaven, yet He so joyfully came. We see His great love made manifest in a constant stream of blessings. "Should coming days be cold and dark, we need not cease our singing: that perfect rest none can molest, where golden harps are ringing." In that land of golden sunlight, we shall meet those gone before. I find great pleasure in the 23rd Psalm. "The Lord is my Shepherd, I shall not want." He gives us a satisfying portion.

Harrisonburg, Va.

REPORT

Of Sunday School Meeting held at Cherry Box, Mo., Apr. 30, 1910

For the Gospel Herald.

Moderator, D. Kauffman.
Every Inmate in the Sunday School a Blessing.

How Best Impress the Value of a Soul.
Children's Meeting.
The Dangers of an Aimless Life.
Personal Sacrifice.

How May the Sunday School Teacher do the Most Effective Work.

The meeting was a spiritual one. Following are a few thoughts presented:

Babies are a blessing in Sunday school. When heard, it is a sign the mothers are there.

Christ saw the value of a soul, when He died to save it.

Have your eyes fixed upon heaven and that everlasting crown.

Give your best.

Christ gave a personal sacrifice when He gave His life for us.

Christ not only taught, but lived a life to be led.

John W. Hess.

REPORT

Of the Sixth Annual Sunday School Meeting of the Millersville and Rohrerstown Church District, held at Millersville Pa., June 14, 1910

For the Gospel Herald.

Devotional exercises conducted by Simon Landis and Samuel Hess. Neh. 8.

Organization: Mod., John H. Mosemann; Sec., Walter S. Lehman; Chors., Amos Hershey, C. K. Lehman.

Sermon by Bish. Abram Herr.

The topics discussed were as follows:

Stages of Growth. Amos A. Ressler.

Missing Marks of True Greatness. Willis B. Kilheffer.

Our Responsibility to Friendless and Poor Orphans. S. G. Shetler.

Whole Hearted Service. A. B. Lutz.

The Redeeming Power of Christ's Humiliation. C. M. Brackbill.

Sermon. S. G. Shetler. Text, II Kings 20:15.

All through the meeting the Spirit was working. In open discussion many workers responded. Many were the thoughts, encouragements and warnings thrown out. Following are a few:

All Sunday school workers are welcome at this meeting.

If we are interested in this meeting we are interested in the Church; also in Christ and the souls of others.

The Sunday school is acknowledged to be second only to the Church.

Where there is life there is growth.

In the care and teaching of children, we have a care beyond realization.

As a plant we will ever keep our faces toward the light.

As long as we keep our faces on Christ all goes well.

We must first know the marks of true greatness before we know whether we have them or not.

Family worship, faith that our work and help will count, courage of our convictions, Christ-like spirit—a home and Sunday school without these are missing some of the marks of true greatness.

One of the little marks we should not miss is to greet the little children with a hand shake, same as older people.

If there is any one to whom we should give our sympathy it is the homeless, friendless child.

Hearts of sympathy for all is what we need.

Beneath the ragged clothes may be a shining pearl.

Whole hearted service is what counts with God. It can be seen in our giving, and singing unto God.

Jesus is able to save unto the uttermost all who come unto Him.

The meeting closed after singing No. 405 and prayer.

Secretary.

REPORT

Of the Twelfth Quarterly Sunday School Conference, held near Peabody, Kans., June 12, 1910

For the Gospel Herald.

The Conference theme was, "I have no greater joy, than to hear that my children walk in truth" (III John 4).

Organization: Mod., Samuel Cockley; Sec., Mary Horst, Edna Beck; Chor., Walter Zook.

Object of the Sunday School.

1. **Preparing the Ground.** Jacob Horst, David Kornhaus.

2. **Sowing the Seed.** Benj. Horst, Roy Ebersole.

3. **Impressing the Value of a Soul.** I. B. Good, D. H. Bender.

Recitation by Mary Newcomer.

4. **The Harvest.** Katie Good, J. B. Kanagy.

Following are a few of the many thoughts presented:

Good seed sown without proper preparation of the ground brings no results.

Our life and character help to prepare the ground.

The most essential thing in sowing the seed is to sow good, pure seed.

If we sow pure seed we shall reap a bountiful harvest.

The soul is the gem of all gems.

Nothing can be compared to the value of a soul.

Some souls after receiving the seed are soon ready to harvest, others are more difficult to reach.

The Sunday school is a great harvest field where each Christian may glean for Christ.

Secretaries.

REPORT

Of the Semi-Annual Sunday School Meeting, held at Emma, Ind., June 10

For the Gospel Herald.

Organization was as follows: Mod., Wm. Weaver, M. D. Lantz; Chor., S. S. Yoder, Levi Oesch; Sec., Edna Yoder.

Following are the topics which were discussed and a few thoughts that were presented:

How much does the future of the Church depend upon the Sunday school work?

The Church depends on the Sunday school in a measure for its future welfare. The majority of people converted are Sunday school scholars. Therefore great care should be exercised in teaching, that the Gospel be taught in its purity and simplicity, that as the Sunday school passes into the Church it may carry with it a pure religion.

Our duty to young people in preparing them for future service.

Parents should teach small children much about heaven and divine things. Fuller instruction should be given to young converts and more sociability shown toward them. Young people should be provided with a liberal education. Our lives should show forth what we teach.

How to conduct the Lesson Review.

Open review advisable in most classes. Lecture method good sometimes. Children should not be neglected. Review should be short and to the point. Better lodge two

good truths than try to lodge ten and fail in all. Avoid all argument.

Children's Meeting.

What Benefit does a Church derive from a Young People's Meeting?

Young people's meetings train servants for future service in the Church. Develop talents which would otherwise lie dormant. Hold young people to the Church. A great shield against worldliness. It is a great blessing to study a subject and get something that is your own to give to someone else.

Upon whom depends the success of the Sunday school?

All must implicitly trust in God if the Sunday school would meet with success. Organization must be thorough. Workers must be faithful and willing, always in their place when circumstances permit. Every member of school should be punctual, always in the right place, divinely led by the Holy Spirit.

The various schools were well represented and an intense interest was manifested.

Secretary.

REPORT

Of the Quarterly Mission Meeting of Logan and Champaign Counties, Ohio., held at Walnut Grove Church, June 8, 1910

For the Gospel Herald.

The morning of this meeting was especially beautiful, the sun shining very brilliantly. As a result the attendance was unusually large. Devotional exercises were conducted by Bro. Plank.

Organization: Moderators, J. W. Headings, S. L. Warye; Sec., S. E. Allgyer; Treas., Simon King; Chor., Maud Allgyer.

The mission sermon was preached by J. B. Smith, using Col. 1:28, 29, presenting Paul as the great missionary.

1. His theme was Christ. Paul found in Christ unsearchable riches; preaching the Word means preaching Christ. Paul's great aim was to repeat the life of Christ. Personal experience of salvation enables men to preach Christ and exemplify his life.

2. His mission was, to warn men to flee from the wrath to come and win souls for the Master.

3. Perfecting of the Saints. Paul saw no perfection, only in Christ.

4. Method used was, to reach every man, working with individuals and also had a vision of the whole world.

5. Motive; his inward promptings. Christ working within him. His chief desire to become more like Christ.

Application.

To become like Paul we must go through the same schooling, same experiences, same hardships. Paul not only taught, but practiced His teaching.

The first subject was, **Our Opportunities Exemplified.** Essay by Maud U. Allgyer. This subject was further treated by Levi Good of Wolftrap, Va.

Every moment is an opportunity given and brings blessings. We have opportunities of taking homeless orphans into our homes and bringing them up in the fear of the Lord, organizing Sunday schools in neglected fields and thus bringing the Gospel to lost souls.

Eli D. Yoder spoke next of a number of men who had no greater opportunities than we have.

General discussion.

Opportunities of becoming acquainted with the Word of God while young. Many in the cities would be glad to use Bibles if they had them. When filled with the love of God we will embrace these opportunities.

Recitation by Mary Warye.

Children's Meeting in charge of Gladys Krabill was especially interesting.

India, With its Needs, was next presented

by Lydia Schertz, returned missionary.

India needs Christ, our prayers, our support. India needs Christ because they have long ago forsaken and forgotten God. India does not want the missionary, but needs them. India does not mean that some should give up everything and others enjoy everything. The darkest days for the missionary are the busiest seasons in America, when possibly the least praying is done by those in the homeland.

Following Sister Schertz's talk was an offering for India which amounted to \$214.85.

"Be ye doers of the Word, and not Hearers Only" (James 1:22). Essay by Golda Yoder. Further discussions by Emanuel Kauffman and John Y. King.

James brings out the idea that it is not enough to be good, but we ought to be doing good. Men are doing nothing, and yet expect a final reward. Many people do no harm, but are doing no good. In personal salvation doing does not count. But in receiving rewards there must be works.

Every conference district and every church should not be satisfied until each has a missionary in the foreign field. Are we justified in doing unless we do all that we can?

After song and prayer the meeting, which was very interesting and inspiring, closed.

S. E. Allgyer, Sec.

REPORT

Of the Sunday School Meeting of the Salem, Yellow Creek and two Nappanee Congregations, held at Yellow Creek, Elkhart Co., Ind., May 29, 1910

For the Gospel Herald.

The meeting was opened by song service and devotional conducted by Bro. Frank Maust. The following topics were discussed:

Ever Ready for Service. Alvin Yoder, J. H. McGowen.

Love, the Essential Element of a Sunday School. Anna Hoover, Samuel Metzler.

Methods of Grading Sunday School Classes. E. S. Lape, M. Fisher.

How show Reverence to the House of God. Cora Weldy.

Does the holding of Position in Sunday School tend to Exaltation? Simon Smucker, M. S. Wambold.

The Power of Song. Anna W. Christophel, Ezra Miller.

Privilege, Duty and Reward. Wm. Hoover, Isaiah Christophel.

Advantages of a Life Devoted to the Service of God—Open discussion.

Sermon, "Self Denial." S. E. Weaver.

Following are a few points presented:

Follow Christ's example. He came not to be ministered unto, but to minister.

Have the spirit of Isaiah when he said, "Here am I, send me."

In classifying Sunday school scholars, use wisdom, tact and love. Age basis is best basis.

Show reverence to the House of God by being filled with a worshipful spirit.

If holding a position in Sunday school exalts, the spirit of pride is in the heart even before the position has been acquired, hence the origin does not come from office-holding.

Music is the medicine for the broken heart.

The reward comes only to the faithful.

The Holy Spirit tells us of a better life.

Christ's life inspires us to a good life.

Self torture is not necessarily selfdenial.

Each one must know for himself whether the things done are actually done for self denial or selfishness.

Selfdenial gets eyes away from self.

Selfdenial has reared charitable institutions.

Secretary,

Married

Good—Warye.—On June 23, 1910, at the home of the bride's father, S. L. Warye of Urbana, Ohio, Harry G. Good of Eastern Pa., and Maud Warye were married by S. E. Allgyer. May the Lord richly bless them in their voyage through life.

Obituary

Widmer.—Perry Irvin, infant son of Bro. and Sister Dan Widmer, was born June 12, 1910; died 7 days later. He leaves his sorrowing parents and many other relatives and friends to mourn his early departure. Little Perry just budded on earth to bloom in heaven. He is now sweetly resting with his little sister Erma who preceded him to the spirit world nearly a year. Funeral was conducted at the house June 19, by J. P. Bontrager.

Snyder.—Bro. Isaac C. Snyder died at Didsbury, Alta., on Sunday, May 29, 1910, at the home of his daughter, Maggie; aged 60 y. 2 m. 17 d. Funeral services were held at the West Zion Mennonite Church, also interment. Services at the home were conducted by Bro. John Lehman, at the church by Bro. Israel Shantz. Text, II Tim. 4:6-8. The family, 4 sons and 2 daughters, lose a kind father, and the Church a consistent member. Bro. Snyder was always in his seat at church when health permitted. He was deeply concerned about the welfare of the Church. What is our loss is but his gain. May his good example ever live on in the lives of others.

Israel R. Sahntz.

Martin.—Menno W. Martin, near Hinkletown, Pa., died June 19; aged 41 y. 1 m. 27 d. On Saturday, April 30, Bro. Martin, while hitching a horse, was kicked in the face across the eyes and was picked up unconscious and carried into the house. Physicians were summoned and found the nose broken loose from the forehead and badly crushed. He was removed to the hospital at Lancaster where he gained consciousness and his condition was reported favorable for awhile and he seemed in good spirits, expecting to recover. He was, however, fully resigned to the Lord's will and bore his afflictions with Christian fortitude, hardly realizing his seriousness, but God saw best to call him home and end his sufferings. He leaves a sorrowing widow, no children, but many friends to mourn their loss, which we have every reason to believe was his eternal gain. He was a faithful member of the Martin branch of Mennonites at Weaverland. His funeral was held June 22. Services in the Mennonite Church at Martindale by Jonas Martin and Moses Horning.

"A loving one from us is gone;
A voice we loved is stilled,
A place is vacant in his home
Which never can be filled."

D. S. Wenger.

Culp.—Anna Culp was born in Mahoning Co., Ohio, Jan. 26, 1840. In 1852 she removed with her parents to Elkhart Co., Ind., where she resided with her parents until after their death. Her father, John Culp, Jr., being blind for a number of years, she kindly attended to his wants until he was called to his eternal reward at the advanced age of 95 years. In 1903 she removed with Bro. and Sister Jacob Stump to Maryland, where she lived the remainder of her life.

She was converted in early life and united with the Mennonite Church, where she lived a consistent Christian life until death removed her on May 10, 1910, at the age of 70 y. 3 m. 15 d. She was buried May 13, in the Yellow Creek cemetery in Elkhart Co., Ind. Funeral services by J. S. Hartzler and J. W. Christophel from Rev. 14:13. Peace to her ashes.

Sensenig.—Elizabeth, wife of Henry S. Sensenig of Weaverland, Pa., died June 18; aged 70 y. 5 m. 5 d. She was the second wife of Bro. Sensenig and had no children. She was a faithful and consistent member of the Church where her seat will be vacant and has been for some time, as illness prevented her from attending church. She bore her afflictions patiently and held out faithful unto the end, and the reward of eternal rest is hers. Funeral in the Weaverland Church on Tuesday morning. Bro. John Sauder spoke in German. Text, Rev. 7:16, 17, followed by Bro. Benj. Weaver in English from the same text.

D. S. Wenger.

Risser.—Bishop Christian S. Risser was born in Elizabeth Twp., Lancaster Co., Pa., May 27, 1825; died at his home in Lititz, Pa., May 20, 1910; aged 84 y. 11 m. 23 d. He had been ailing from cerebral debility since January, and death was due to apoplexy. He was married twice. His first wife was Catharine Landis, and this union was blessed with five children, of whom four sons survive. His second wife, who was Elizabeth Erb, survives him.

He was ordained to the ministry April 6, 1874, and on Jan. 16, 1896, he was ordained a bishop. Though not an eloquent man, he was a faithful steward and servant of God and the Church.

Funeral services were conducted on Monday, May 23, at the Lititz Mennonite Church in the forenoon and in the afternoon at the Hammer Creek Mennonite Church, where his body was laid to rest. Services conducted by Bishops Noah Landis, David Westenberg, Benjamin Weaver and Jacob N. Brubacher and Pre. Jonas Hess. May the Lord comfort the bereaved family, and may the influence of our brother's life live in the hearts and lives of many people.

Eby.—Bishop Isaac Eby of Kinzer, Pa., was born Jan. 26, 1834; died June 17, 1910; aged 76 y. 4 m. 22 d. He was twice married. His first wife was Mary Mellinger. To this union eleven children were born; two are deceased. His second wife was Elizabeth Leaman (maiden name Kreider) and to this union were born two daughters. There are 27 grandchildren and 6 great-grandchildren.

Bishop Eby was born in Salisbury township, raised on the homestead farm, and received his early education in the public schools of said township. His characteristics were such that helped to make him the man that he was through life. He had good health, a very active mind, strong will power, and a determination to do the right as he understood the right. In 1860 he and his wife united with the Mennonite Church, with the Hershey congregation. From that time he was a very zealous member of the Church, using his influence to have English preaching and Sunday school. He was ordained to the ministry by lot Nov. 9, 1876. From that time he turned his energies to the preaching of the Word of God, and was ordained June 6, 1878, to be bishop of the Hershey, Strasburg and Mellinger districts. Then the most active period of his life began. Believing as he did that God decides the destiny of all things of a God fearing man, his time was all given as God directed and all secular things in life became relative to the work for the Master. Promptness in duty and adhering closely to the cardinal principles of the Gospel soon gained for him many friends. His counsel was often asked for. His preaching was

simple and plain, easy to be understood. In the spring of 1887 the Sunday school was started in the Hershey and Paradise districts. The Sunday schools prospered, and from that time on there were no setbacks in the Sunday school work. Soon the Mission spirit began to be active, a number of other Sunday schools were started, and a Sunday school mission was started with the bishop's approval which has grown to be a help along nearly all missionary movements. The Church has prospered and more than doubled itself in numbers. The loss is great in the Church, and he will be much missed in the village he lived and more than all in his home. Funeral services were held Monday, June 20, at Kinzer Church at 12 o'clock, and at 2:30 P. M. at Hershey's Church. Prayer by Bishop Benjamin Zimmerman at the home. Bishop Abram Herr, Bishop Benjamin Weaver and Pre. John Senger preached at Kinzer Church; and at Hershey Church, Bishop Noah Landis, Pre. C. M. Brackbill and Bishop Jacob N. Brubacher. Interment was made in the cemetery adjoining the church. The funeral was very largely attended. Much sorrow was expressed and sympathy for the family, and especially for the mother and two daughters remaining at home.

C. M. Brackbill.

Hendricks.—Jacob M. Hendricks, who resided with his son-in-law, Benj. N. Krupp, west of Souderton, Pa., died Wednesday, June 15, after a week's illness of Bright's disease and other ailments. Aged 83 y. 4 m. 11 d. He is survived by one son and two daughters. His wife died about 11 years ago. Five children also preceded him. Funeral services were held on Monday by Jonas Mininger and M. R. Moyer at the house and Christ Allebach and Jacob Clemens at the Meeting House.

Cable.—George Cable, of near Boswell, was born Feb. 11, 1843; died June 6, 1910; aged 67 y. 3 m. 25 d. The deceased was afflicted with cancer for many years, and the few last months his pain was intense. He united with the Mennonite Church ten weeks before his death. Although Bro. Cable was not able to read, it was his desire after his conversion to have singing with him and reading God's Word, and the prayers of God's people. He was buried at the Thomas Church. Funeral services were conducted by S. G. Shetler, Jas. Saylor and L. A. Blough.

Rose.—Tena Hershberger was born in Miami Co., Ind., July 3, 1869; died June 15, 1910; aged 40 y. 11 m. 12 d. April 24, 1891, she was married to Henry Rose, who died Aug. 24, 1897. She leaves to mourn her departure one son, one daughter, one sister, and many relatives and friends.

Funeral was held June 17, at the A. M. Church, of which church she was a member. Services were conducted by N. M. Slabaugh from Psa. 39:4 and E. A. Mast from Matt. 24:44.

G. W. N.

Zook.—John R. Zook was born in Mifflin Co., Pa., March 19, 1842; died of Bright's disease at his home near Neshannock Falls, Pa., June 14, 1910; aged 68 y. 2 m. 23 d. He was ordained to the ministry May 4, 1878, and was bishop of the church in Lawrence Co., for 13 years in which capacity he labored very faithfully. He leaves a wife, 3 sons, 2 daughters and a host of friends to mourn his departure. One son was not present at the funeral, he living near Lelands, N. M.

A few days before his death he expressed his desire to depart from this life, saying, "I have peace with my God." Funeral services were conducted June 16, at the Amish Mennonite Church near Wilmington Jct., (Continued on next page)

Items and Comments

The exports from the United States for the eleven months ending with May 31, 1910, aggregate \$699,000,000. This is declared to be the highest record for exports from the United States in the same length of time ever known.

The first figures of the thirteenth decennial census of the United States were given out June 23, when it was announced that the population of Washington, D. C., is 331,069, being an increase of 52,351 over the census of 1900. It is estimated that it will be several months before the total population of the United States can be given.

"A seething volcano," is the way that the political situation in Mexico is described. There is a national election pending, and things have already been brought to such a pitch that many arrests have been made, among them a presidential candidate. People in the United States can testify (between political campaigns) that there is nothing that can equal politics in causing people to lose their heads.

Among the bills recently passed by Congress and signed by President Taft are the Railroad Rate Bill, the Postal Savings Bank and the Statehood Bill admitting Arizona and New Mexico as States. The two territories are to come into the Union as states on condition that they adopt state constitutions satisfactory to congress and the President. During the recent session there were 27,000 bills introduced in the House and 9,000 in the Senate.

What may prove to be an epoch in aerial navigation occurred on June 22, when the monster airship "The Deutschland," recently built by direction of Count Zeppelin made a successful voyage from Freidrichshafen to Dusseldorf, Germany, flying the entire distance of 300 miles in nine hours, carrying 14 passengers. This monster airship has a lifting capacity of 44,000 lbs. and is said to be capable of making a voyage of 770 miles. Regular trips are to be made between the two cities, fares to cost from \$25.00 to \$40.00. What next?

Palestine for the oppressed Jews is to be the important theme before the coming meeting of Federation of American Zionists at Pittsburg, Pa., July 1-6. It is expected that this will be one of the most important meetings in the history of the Zionistic movement in America, and over 300 delegates are expected to attend. Thousands of Jews annually are emigrating from many countries to Palestine and these industrious people are gradually crowding out the Arabs who are not so industrious. It is the hope of "the twelve tribes scattered abroad" that the time is not far distant when the land of promise will again be in possession of the children of Abraham.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The Lord willing, the Alberta-Saskatchewan Conference will be held at Sharon Church, Waterloo S. H., near Cressman, Sask., on July 21, 1910. A cordial invitation is extended to all. Those coming from the West or South can come by way of Saskatoon to Guernsey on the C. P. R. Those coming from the East can come to Guernsey, C. P. R. During the same week a Sunday School Conference and Bible and Missionary Conference will be held at the same place. Come praying for many blessings from the Lord.

E. S. Hallman.

(Continued from preceding page)

by J. H. Lantz in German from II Cor. 5:1 and by Jonas C. Yoder in English from Rev. 14:13, assisted by J. R. Byler and M. G. Moose. Thus we see again that we have no abiding place here. He was laid to rest in the Amish cemetery near New Wilmington.

God has called away our leader,

Our grief no tongue can tell;

But we weep not as though there were no hope,

For God doeth all things well.

"I think my time is short."

Oft was the testimony given,

"My heart's desire is that you live

That all may meet in heaven."

M. S.

Mast.—Daniel J. Mast was born in Holmes Co., O., Jan. 1, 1858; died near La-Junta, Colo., June 11, 1910; aged 52 y. 5 m. 10 d. He united with the Amish Mennonite Church while yet a young man and remained a faithful member to the last. He was married to Lydia Blough Feb. 8, 1885.

Bro. Mast took sick with typhoid fever just two weeks before he died. Toward the last complications set in which claimed a victim. By his death we lose a loving companion, a kind father, and a neighbor and friend who was always ready to help; but our loss is his eternal gain. His favorite encouragement was found in the words, "All things work together for good to them that love God."

He is survived by a wife, a son, a daughter, a brother and many relatives and friends to mourn his departure. A short service was held at his home Saturday night, June 11, after which his remains were brought to Middlebury, Ind. Services June 14, at the Pleasant Valley Church near Middlebury by J. Fyke and D. D. Miller from Dan. 12:13.

Martin.—Mary Martin, of Elmira, Ont., Woolwich Twp., died June 14, 1910; aged 24 y. 8 m. 7 d. She was a faithful member of the Mennonite Church. Funeral services at the Upper Woolwich Church, June 16, conducted by Joseph Gingrich and A. B. Gingrich. May God comfort the bereaved.

Good.—Leah, wife of the late John Good of Bowmansville, Pa., died June 21, 1910; aged 79 y. 1 m. 24 d. She was a sister of the late Pre. Peter Musser, and was the last of the family to be called home. She died of cancer, and was called away before some of her friends had expected it. Patiently she held out to the last. She was buried at the Bowmansville Mennonite Church, where funeral services were held by the brethren, Benjamin Weaver and H. G. Good, Text, Rev. 3:9. Peace to her ashes.

Stoner.—Levi Stoner was born in Westmoreland Co., Pa., April 20, 1829 and died at the home of his granddaughter, in Napoleon, Ind., June 21, 1910, aged 81 y. 2 m. 1 d. He was married to Hannah Myers, in Wayne Co., Ohio, June 24, 1852. To this union were born 9 children of whom seven survive. He also leaves 16 grandchildren and eight great-grand-children. His remains were laid to rest at the Olive Cemetery besides his wife who died Aug. 27, 1877. Services were conducted in the Olive Mennonite M. H., by John F. Funk of Elkhart.

CHRISTIAN MONITOR

Subscription Offer

In the second annual report of the Mennonite Publishing House, printed last week, the General Manager calls attention to the fact that the **Christian Monitor** is not yet

self-sustaining and that a decided increase in its circulation is necessary to bring it up to this point. We believe that there are yet many homes in which it would be welcomed if once the inmates became familiar with its nature and contents. In order to introduce it more extensively we are making the following offer:

We will send the **Christian Monitor** the rest of this year and all of next, until December, 1911, to new subscribers, for the regular price of \$1.00. A subscription of a year and a half for the price of one year. While they last we will send a few of the back numbers to every one taking advantage of this offer. It will be to your advantage to subscribe immediately, thus securing the eighteen months' subscription.

We will cheerfully send sample copies to all requesting them. We would urge that you send for sample copies for distribution.

Remember our club offers: In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution), 50 cents each per year.

Address all requests for sample copies and subscriptions to **Christian Monitor, Scottsdale, Pa.**

H. Frank Reist, Editor.

GOSHEN COLLEGE

The Annual catalogue giving full information in regard to all phases of the work of Goshen College has just been published and will be sent free of charge to any one sending his address to Goshen College, Goshen, Ind.

WORKERS WANTED

The Mennonite Publishing House is in need of a few more workers. We are still in need of a German linotype operator. Besides this, we are in need of several more workers to assist in other lines of work. We would be glad to hear from a number of young men and young women who have the cause of Christ at heart and who are ready to be used in a work that would be to the upbuilding of His kingdom. For further information, apply to

Mennonite Publishing House,
Scottsdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JULY 7, 1910

No. 14

EDITORIAL

To praise the Lord is a delightful privilege. When the heart is overflowing with gratitude for blessings received it is but natural that the lips should give expression to the inward feelings.

It is a source of much pleasure to many people that a medical missionary is soon to be added to our force of workers at the Dhamtari, India, Mission. We believe that it means not only pleasure to the friends of the Mission, but salvation to many people reached through the influence of the Mission. May the Lord bless Brother and Sister Esch in the responsibility soon to be borne.

Somebody Will.—People sometimes justify themselves for engaging in questionable business or pursuing questionable business methods by saying, "Somebody must do this. It might as well be me as anyone else." It is not a sure thing that somebody *must*, but quite sure that somebody *will*; for wherever there is a dollar in sight there is sure to be some one to reach for it. So let that somebody do it, if it must be done, and let us confine ourselves to work and to methods that we are sure will redound to the glory of God and will meet His approving smile.

In the July number of the CHRISTIAN MONITOR there is a live discussion of the question of further improving our Sunday schools. A number of our most active workers who have given the question consideration have given the public the results of their meditations. Their articles are worth our most prayerful consideration, and we suggest that if you have not already done so that you get hold of one of those papers and read the articles. In every discussion of this kind you may see suggestions which do not appeal to you as being practical; but this is a subject of importance, and the best thought of the Church should be given to it, with a view of getting hold

of that which is practical and holding fast that which is good. We owe it as a duty to the cause of Christ to give every important question careful consideration, and to act as God's Word and wisdom dictate. Let there be much prayerful thought, much thoughtful, fervent prayer, then action.

Is everybody dishonest? The other day our attention was called to the fact that there was a registered letter in the post office. Sixty cents in silver had by some means slipped out of a letter; so the postal clerk enclosed it in a registered letter, addressed it to the post master and explained that he did not know where the money came from but thought it came from a letter addressed to the Mennonite Publishing House. On examination it was found that he had guessed correctly. This incident reminded us of another letter we received several months ago when some one put a ten dollar bill into a letter and forgot to seal the envelope. It reached us undisturbed.

We give these incidents, not to encourage carelessness in sending money, but rather to call attention to the fact that as we go through life we meet up with numerous incidents showing evidences of honesty. It is natural for man to be honest. God created man upright. It is only as man falls under the snare of sin and Satan that he becomes otherwise. Instead of expecting everybody to be dishonest and watching our fellowmen as so many thieves we should expect everybody to be honest until we have reasons to believe the contrary. This, however, does not mean that we should not use common sense in watchfulness and caution. Mutual confidence means much for the moral and spiritual uplift of humanity. Mutual suspicion and distrust means much in breeding a race of criminals. You can get most out of a man by expecting him to be an honorable man and, until there are positive evidences to the contrary, treating him as such.

Believing God.—Taking for his subject, "Limiting God," a St. Louis preacher, declared to be "one of the best Bible students of the west," lays the blame for the many interpretations of Scripture on the disciples of Christ, whom he describes as "12 stupid men." Of John the Baptist he says he "tried to map out Jesus' program. And Jesus didn't do the things that John the Baptist said He was going to do."

Thus are the little "reverends" of the present time hurling their diminutive missiles at the immovable and imperishable Rock. Filled with a sense of their own wisdom, unwilling to be "born again" or to submit to the doctrines of the great Teacher who "made himself of no reputation," they propose to throw away the old Book and tell us just who God is and what He wants of us and with us. On the one hand they make a hero of Christ, and on the other hand they strike down the testimony of the only men whose messages establish the fact of His worthiness.

The one fact which all infidels deny is that the men who wrote the Bible wrote by inspiration of God. Whether, like Peter or John, they were called "ignorant and unlearned," or, like Paul, they were among the most educated men of their day, they all wrote what God inspired them to write. Whoever questions their testimony questions God Himself. Whoever reviles them reviles God. The very fact that these modern ecclesiastical infidels extol the name of God and with the next breath they deny His Word proves them unworthy of our confidence. It is as if praising a man for his goodness and truthfulness and then with the next breath denying the evidences of such goodness or the truthfulness of what he says. For men of learning who profess great reverence for God to deny the divinity of Christ and the inspiration of the holy Scriptures is little short of spiritual insanity. Whoever denies the inspiration of the Bible and ridicules the men who wrote it is the reviler of the God of the Bible.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

A SONG OF REPENTANCE

Elam N. Horst.

For the Gospel Herald.

Firm was my health, my day was bright,
And a presumed 'twould ne'er be night;
Fondly I said within my heart,
"Pleasure and peace shall ne'er depart."
But I forgot thine arm was strong,
Which made my mountain stand so long,
Soon as thy face began to hide,
My health was gone, my comforts died.

I cried aloud, to Thee, my God,
"What canst thou profit by my blood?
Deep in the dust can I declare
Thy truth, and sing thy goodness there.
Hear me, O God of grace," I said,
"And bring me from among the dead.
Thy words rebuked the pains I felt,
Thy pardoning love removed my guilt.

"My groans and tears and jaws of woe,
Are turned to joy and praises now;
I throw my sack-cloth on the ground,
And youth and gladness gird me round.
My tongue, the glory of my frame,
May ne'er be silent of Thy name.
Thy praise resounds throug earth and
heaven,
For sickness healed and sins forgiven."

Ephrata, Pa.

RUSSELL AND RUSSELLISM

By J. E. Hartzler.

For the Gospel Herald.

(Concluded)

2. *Russell's Doctrine of Salvation.* Since Russell is fundamentally unscriptural in his doctrine of Christ we can expect, and we find, just one thing; viz., that he is fundamentally wrong on every other doctrine pertaining to the salvation of man. Russell does not hesitate to condemn as complete the generally accepted plan of salvation of the Christian Church.

According to Russell Christ came the first time for the single purpose of redeeming man; and the second time He will come for the purpose of restoring man. (Vol. I. page 93 Scripture Studies). On page 195 he says: "In selecting the 'little flock,' God makes a very general call—'many are called.' Not all are called."

The god of Russell is a partial god; he is not the god of the prophets; he is not the god of our Lord Jesus Christ. The prophet says of Him: "Look unto me, and be ye saved, *all the ends of the earth*" (Isa. 45:22). The God of Isaiah calls all men. Jesus says: "Come unto me, *all ye that labor* and are heavy laden, and I will give you rest" (Matt. 11:28). Again, in His final invitation in the Sacred Volume He says: "*Whosoever will*, let him take the water of life freely" (Rev. 22:17).

So Russell, in order to be fair with "all

men," with those who are not now being called, must provide for them some plan of salvation, so he advocates a second chance for repentance and reformation and to be saved after this present life—during the millennium. All men who do not repent and confess Christ in this life will be given another chance after death. The experience with evil in this life, Russell claims, will be a great incentive to wicked men to repent in the next life. In a word, the logic of his theory would be: Let men be as wicked in this life as they will, they are losing nothing of great importance, for the more wicked they are in this life the more certain they will be to repent and reform in the life to come, the second chance. (At this point I ask, How can the wicked dead repent during the millennium—the thousand years, when they do not rise until the thousand years are ended?) (Rev. 20:5).

But Russell says: "Unlike the first trial, the second trial (during the millennium) will be one in which every man will stand the test for himself alone, and not for another." (Vol. Bible Studies, page 143). He says further on page 144: "Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close."

But what saith the Word of God? Where does it grant any man at least one hundred years for repentance in the future life? And is not every man held for his own sin today and not for another? "What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel . . . the soul that sinneth, it shall die" (Ezek. 18:2, 4). The prophet, as well as every sane man, knows that men are tested individually and are responsible for their individual sin rather than for any other's.

Again says the psalmist: "Today if ye will hear my voice, harden not your heart" (Psa. 95:7). The apostle asks: "How shall we escape if we neglect so great salvation" (Heb. 2:3)? Paul says: "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). None of these men of God ever saw a second chance of one hundred years after this life in which sinners might repent and find salvation.

The Word of God says that when Jesus comes the second time, as He will, He comes not as Redeemer or Savior to give men a second chance for one hundred years, but that He comes as judge of the world (Matt. 25:31-46). There is not a single thing in Russellism to induce men to live honest and righteous lives in this world. If his doctrine be true, then let all men sit down and fold their arms, enjoy the lusts of this life and repent and make restitution beyond the grave. What foolishness for Christians to make sacrifices, to preach the Gospel and even die in this life, if after death men have a much better chance to know Him and repent!

There can be little doubt about it, Russellism is damning more men than it is saving. The man who goes down to his grave a sinner, an unclean and unsaved man will rise in the resurrection of the unjust a sinner, unclean and unsaved, and before the great Judge he will stand to receive but one verdict, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. 25:41).

3. *Russell's Doctrine of the Kingdom of God.* Russell divides time into three epochs: (1) "The world that was"—from Adam to the flood; (2) "This present evil world"—from the flood to the end of the age, to the second advent; (3) "The world to come"—or the Kingdom of God. The Kingdom of God is not yet established; it is something entirely future. In Vol. I, page 67 of Studies in the Scriptures he says: "The third is to be the world without end, under divine administration, the kingdom of God, and is called, 'the world to come,' wherein dwelleth righteousness. The first of these periods, or worlds, under the administration of angels, was a failure; the second, under the rule of Satan, the usuper, has been indeed an evil world; but the third will be an era of righteousness and of blessing to all the families of the earth . . . the third world or epoch is mentioned as the 'world to come, wherein dwelleth righteousness,' not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years."

On page 73 he says: "In the end of this age, and the dawn of its successor, the millennium age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's Kingdom and the beginning of the world to come."

But what saith the Word of God on this point? John the Baptist said: "Repent, for the Kingdom of heaven is at hand" (Matt. 3:2). Jesus said: "The time is fulfilled, and the Kingdom of God is at hand" (Mark 1:15). Jesus commanded His disciples to go and preach, saying: "The Kingdom of heaven is at hand" (Matt. 10:7). Russell would make the Kingdom of God and the millennium both future and synonymous; but Jesus and the Word of God says that the Kingdom is at hand and that it is "within you." (Luke 11:12).

Russell has the date set when the Kingdom, the millennium, shall begin. He says: "Six thousand years from Adam ended in A. D. 1873." In the year 1874, he claims that Jesus came the second time. "In the year A. D. 1874, Christ, the bridegroom and Reaper, actually came." (Scripture Studies, Vol. II, page 240). Again he says that the Christian age, "harvest," forty years is from A. D. 1874 to 1914, and that "the times of the Gentiles" will end with A. D. 1914. In other words, he says that Christ has already come the second time in 1974 and that in 1914 the reign of the thousand years will begin.

But what saith the Word of God on this matter? First, concerning the coming of the Son of man: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of

the Son of man be And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, *and they shall see the Son of man* coming in the clouds of heaven with power and great glory Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:27).

I ask, Did all these things take place in the year 1874 and no one see it or learn of it except Mr. Russell?

In the second place, What saith the Word of God concerning the man who sets dates for His coming? Jesus said: "Then if any man shall say unto you, Lo, here is Christ, or there; belevé it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert, go not forth: behold, He is in the secret chambers; believe it not But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only Watch therefore: for ye know not what hour the Lord doth come" (Matt. 24:23f).

What sort of blasphemy is this that Russell set himself above Christ and the angels and make himself equal with the Most High God in setting down the exact date of His coming when Christ expressly said none but the Father knew the time of this event? What sort of disobedience and irreverence is this that men will follow such a man when the Word of God expressly commands that they "belevé it not?" This one point alone in the doctrine of Russell is sufficient to condemn the man as a false prophet and a deceiver, even though we had nothing more.

(To be continued.)

LOOKING INTO LIFE

I.

By E. H. H.

For the Gospel Herald.

God is life, which all His works manifest. The immense universe, with rolling, restless suns and planets; the light and darkness; the heat and cold; the ever varying atmosphere, always cleansing itself of the impurities arising from earth, feeding animal and vegetable life with healthy vigor; the earth, sun and air acting jointly to lay low vegetable life, and to bring it as surely forth in the appointed season; the transformation of vegetable growth to nourish life; the adaptation of all things to correct ends proves, that "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitaion of his throne."

While God amazes us with wonder at the display of His almighty power, and the fineness of life—form so small as to need the microscope to discern it—while

He surrounds us with endless hues, and delicate textures which show how perfect He is, and to appeal to our finest sensibilities, it remains for us to see. "I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." The climax of His wisdom is in the intelligence given us; in the discernment of right and wrong; in the creation of thought, purpose and design starting within us; in the indomitable will-power carrying us to victory. When He made us He gave us His "image." In this we are to represent Him. What we know of Him is loftiness, holiness, purity, justice, love, peace, goodness, activity, resourcefulness, care, power to heal the wounds, to forgive the broken-hearted, to receive back the wayward on contrition, to make His beneficence felt in all sorrowing hearts.

We need not argue that mankind are not in the first estate. The woes of earth, the coldness of love, the bitter hatred, envy, jealousy, the strife, litigation, war and wasting; the frivolity barring heavenly meditation from the mind, the pride exalting the spirit, to covet honor and admiration, the vain display, intemperance in the use of things which we "are not to abuse," indulging lower appetites and desires, selfishness in getting gain in violation of the precept, to "love others as ourselves"—these conditions verify the testimony that man has fallen! But we can be restored. How?

(To be continued.)

SATAN'S WORKS DESTROYED

By Lydia Gerber.

For the Gospel Herald.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—I Jno. 3:8.

We may wonder what Satan's works are. Let us think of all the sinful things that are around us. Are they not Satan's works? Satan deceives souls and tells about his pleasure, but this will be destroyed. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." How shall they be destroyed? "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20:10). This is the end of Satan. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Are we some of Satan's workers? I trust that there is not one of us who takes part in Satan's work. If so, better get right "while it is day; for the night cometh when no man shall work."

WAS IT FOR THE MASTER?

Selected by J. M. Shenk.

"What! the sun going down? The day done so soon? Why, I thought there were several hours yet to work for the Master in His pleasant harvest field! Can it be the night is come and life is o'er? And yet, why need I fear? I belong to Christ."

"Yes, soul, very glibly dost thou use that oft repeated phrase. Yet look back over the years. Is it true that thou belonged to Christ? If so, for whom hast thou toiled? Begin with thy childhood days and view life o'er."

"Yes, I know those days were full of foolishness and my wayward soul wandered many years in forbidden paths. But do I not remember well the day, yet in early years, when I knelt at the altar of God and with tears bewailed my misdoings and inbred sin; and did I not see the Savior on the cross for me, and hear Him say, 'Thy sins which are many are forgiven thee,' and with joyful heart that day did I consecrate my life and all to Him?"

"And has it been *all* for Him, O soul? Come on down the years and see."

"Ah, but did I not at once begin to work for Him? Although oft the days were marked with failure, I do confess. And yet was there not another time when I heard the voice of God say, 'Go as my messenger into the dark places of the earth.' And did I not at last obey; and, forsaking home, friends, native land, and that dearest to every young heart, go where He sent, daring to become a vessel, which should be holy unto the Lord? Did I not present my body a living sacrifice and come to bring glad tidings to others of His wondrous grace?"

"Oh, soul, was it a *whole* sacrifice, and did you use your body and its strength *only* for Him? Remember, you are not your own, but bought with a price. And your body did you carefully keep for the Master's use? How about its health?"

"Oh, yes, I have tried to spend its strength for Him. Recreation we must have."

"Yes, but what about that recreation—was it always of the nature with which the Lord is pleased? Sometimes was not the game so violent as oft to do harm instead of restore and build up strength; and was not your young pride often dominant and spirit a little unkind? Was the controversy at such times such as to help spiritually? Granted other Christians do this: so do the world. Was it *all* for the Lord, and would not moderate and regular exercise in God's grand universe of nature afford more real joy and strengthen both soul and body?"

"But what about pastime?"

"Yes, soul, as you stand at the end of life do you think now you have had *too* much time when there was so much that might have been done for your soul and those of others?"

(Continued on page 222).

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VII. OUR MEMBERS—TONGUE

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

275. *What has James to say about the tongue?*
A. "The tongue is a little member, and boasteth great things" (Jas. 3:5).
276. *What comparisons does he make?*
A. As is the rudder to the ship or bits in the mouth of horses, so is the tongue to the body. As a little fire may grow until it lays a mighty forest or city in ashes, so the tongue, though a little member, may move the world, and often does. (See Jas. 3:3-6).
277. *How does the tongue compare with other instruments for power?*
A. There is nothing on earth to equal it; neither the pen nor the sword can equal it as a power to sway the masses. It is heard in the home, in commerce, in the secret chamber, in the public gatherings, in social circles, in private controversy, in personal work for good or evil, on pulpit or platform, among the illiterate and among men of letters, in daylight and in darkness, everywhere and under all kinds of conditions. There is nothing on earth to equal it.
278. *As a mischief maker, what may it do?*
A. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6).
279. *Is there such a thing as taming it?*
A. "The tongue can no man tame; it is an unruly evil, full of deadly poison" (Jas. 3:8).
280. *What does David call the tongue?*
A. A sharp sword (Psa. 57:4).
281. *What does Jeremiah call it?*
A. An arrow (Jer. 9:8).
282. *What are some of the sins of the tongue?*
A. Lying, slander, flattery, foolish talking, neighborhood gossip, filthy communication, idle words, profanity, vain babbling, backbiting, etc.
283. *What does David say about its work?*
A. "The tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Psa. 52:2).
284. *What may a two-faced man do?*
A. "A whisperer separateth chief friends" (Prov. 16:28).
285. *How does Solomon describe an indiscreet woman?*
A. "As a jewel of gold in a swine's snout, so is a fair woman without discretion" (Prov. 11:22).
286. *How does God look upon a lying tongue?*
A. "The Lord hateth a lying tongue" (Prov. 6:17).
287. *Where does lying come from?*
A. From Satan. (Jno. 8:44).
288. *What becomes of all liars?*
A. They shall have their part in the lake which burneth forever (Rev. 21:8).
289. *What kind of people are given to foolishness?*
A. "The mouth of fools poureth out foolishness" (Prov. 15:2).
290. *Are idle words justifiable?*
A. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).
291. *How does Solomon pay his respects to the slanderer?*
A. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Prov. 10:18).
292. *What has James to say of the man with an unbridled tongue?*
A. "If any man among you seemeth to be religious, and bridleth not his tongue" but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).
293. *How can we bridle the tongue when it can not be tamed?*
A. It may be restrained, even though it can not be tamed. But there is something deeper down that needs looking after.
294. *What is the secret of the workings of the tongue?*
A. "Of the abundance of the heart the mouth speaketh" (Luke 6:45).
295. *What lesson may be learn from this?*
A. Get the heart right, and the tongue will behave itself.
296. *Is getting the heart right all that is needed to get the tongue right?*
A. No; we need instruction; also to get rid of old habits.
297. *What should every child of God seek to accomplish?*
A. To purify his speech.
298. *Of what?*
A. Of idle words, of foolish talking, of jesting, of telling things that are not so, of slang phrases, of harsh expressions, of everything that is not to the glory of God.
299. *Would not this impoverish the speech and make our conversation dry and uninteresting?*
A. That depends upon what would take the place of vain conversation. A mind filled with useful knowledge and a heart moved by noble impulses will make interesting and edifying speech, provided that one is blessed with fine conversational powers.
300. *What has Solomon to say with reference to a purified tongue?*
A. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble" (Prov. 21:23).
301. *What is David's advice?*
A. "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:13).

(To be continued).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

By J. S. Hartzler.

For the Gospel Herald.

II. Glasgow as I Saw It on the Lord's Day

Being delayed in getting to Glasgow early in the morning on account of the low tide and shallow harbor, I can not say anything of the first part of the day, a thing which we very much regretted.

If our information is correct, most if not all of the Church of this city hold their Sunday schools in the afternoon, and Bro. Shoemaker and I decided that we would attend Sunday school at the Protestant cathedral; but on our arrival we found that there was no Sunday school at the hour stated.

As we walked the street toward this place I was much impressed with the number of people hurriedly walking the streets with Bibles, Sunday school lesson helps and song books under their arms or in their hands. It showed to me that there were a great many people in the city who were interested in studying and teaching God's Word. That is encouraging. When people are sufficiently interested to study the Word it will find a lodging place in at least some honest hearts who, when they know, will obey.

At the same time we were impressed with the fact that the things which are keeping thousands of souls away from Christ in America were having full sway in the hearts of a great many people in this city. The twisted and waxed mustache, the gold and diamonds worn for show, the gaudy cane carried by those who do not need them as aids in walking, the high silk hats, and a number of other things which stand out so prominently, all indicate that the monster, pride, which God's Word so strongly condemns, is firmly rooted in a great many people here. Let us remember that Jesus Christ and the love for dispassion are strangers to each other and cannot dwell in the same heart.

Being disappointed at not finding Sunday school, we walked up the hill to the adjoining cemetery. If there were any advantages in having a beautiful place in which to be buried, the dead of Glasgow would certainly have it. On a hill high enough to overlook the entire city, the monuments can be seen from afar. These memory marks seem to be noted for their long inscriptions, many of them containing a hundred words or more, and if the comments of men were a sure

passport to heaven, many would be sure of a place there, who, it is to be feared, will not fare so well in the great day.

Leaving this place we walked out toward the front of the cathedral. A crowd had gathered on the street and on closer approach found that a man was preaching the Gospel. We listened for a time, but being quite tired from our trip up the hill, we noticed people gathering at the cathedral for the evening service. We went in also. Such a structure. It was all built of stone with great mammoth pillars in it built of hewn stone which supported the arches forming the roof. These pillars obstruct the view, so that a great many people in the audience could not see the speaker. Fortunately we got seats where we had a full view. Dressed in his long black gown, and standing in an enclosed platform, elevated several feet above the floor, he could be seen with ease. The text was taken from Josh. 24:15. The subject was well handled, and the singing was very good, but the service as a whole had an air of formality about it that did not appeal to a number of the Americans who were present. But we do not want to misjudge. To them it may have been real worship. God knows all about it and knows how to deal with those engaged in it.

After the services and after looking at the painted windows and bronze tablets, we went out toward the large public square, and as it was not quite dark yet (some one has said, "There is no darkness in Scotland in June," as the morning twilight comes before the evening twilight entirely disappears") we saw crowds of people gathered only a short distance apart on the square. We saw too that a wagon was standing there, the horse unhitched and tied behind the wagon, while on the front end was a man talking very earnestly. We soon found that he was a socialist of the most radical kind. We wanted no more of that. Going a little farther we stopped to listen to another man who had fully as large a crowd around him. He was refuting the claims of socialism. We wanted none of that either. We walked a few rods in another direction and then we heard a man telling the people some foolish stories to get them ready for a collection that he intended to take up for a woman whose husband had died shortly before. None of these corresponded with the words that we heard in the Cathedral. We thought to leave without going near a fourth crowd which had gathered on the same square, but the sound of prayer and song caught our ear. There were religious services. What a congregation. Four speakers so located that one standing in the middle of the square could easily hear anyone of the four quite distinctly, even amid the noise made by the other three. Surely the people of Scotland are allowed the privilege of free speech—a privilege which should be allowed any people—but common sense would suggest that such

privilege should not be abused as it was here. Social discord and anarchy are the fruits of such work, and in many cities even in America, with all of its boasted freedom, would not be allowed.

We now wended our way back toward the hotel. In doing so we passed by where the Salvation Army people were holding a street service. We were especially impressed with the singing of two solos by two young ladies. Their modest appearance and their clear, sweet voices made us feel that it would be a blessing to help such people get a training in song, if then they would use their voices to God's glory only. When the services were dismissed we found that we were very near our hotel. We went there thinking. We discussed the scenes of the day to a late hour, and may well close this article with Bro. Shoemaker's closing remark in last week's issue: "We have seen strange things today."

Edinburgh, Scotland.

NEW MISSOINARIES FOR INDIA

By J. A. Ressler.

For the Gospel Herald.

Did you know that the missionaries in India have been traveling hundreds of miles and spending hundreds of dollars for the past ten years because we have had no doctor in the mission at Dhamtari?

They have.

Did you know that at one time when one of the missionaries was very sick we wanted to get the Government doctor who lived forty miles away and had to wait one whole week before he could come?

That was the case.

And did you know that the ability of a medical missionary to reach the hearts of the people is vastly greater, other things equal, than that of any other class of workers? and that medical skill is a means of leading many to Christ?

That is all true too.

And did you know that Bro. C. D. Esch has finished his medical course and has passed his examinations and has been appointed to go to India to work in the American Mennonite Mission? And that his wife has also passed her examinations and is to go with him?

If God wills this is the plan.

Bro. Esch's parents were killed in a railway accident when he was quite young. He has attained to his present position and condition very largely by his own struggles and hard work, bringing the sweat from his brow. Both he and his wife are noble, consecrated workers, devoted to the cause of Christ, or they would not leave all they do, homeland and friends, the money they spent in getting the training and the means of making a living, to take up a work without pay and in the midst of dangers we in this land hardly realize.

Formal notice of the appointment of

these workers has been a little belated, so we hasten to explain at a little more length than we should have done if the notice had come sooner.

It will take about \$200 to supply the surgical instruments that Bro. Esch should take with him.

We do not mean to make a new appeal for a "general collection" for Bro. Esch, but we just want to explain that he is in a position to appreciate help as he goes about. He may not have time to visit you before they sail, for there are many places to visit and they ought to rest a good deal between now and the middle of September, but if they happen to come your way and you have an extra bill that you can slip into his hand, you may be doing the cause a good turn that Christ will surely not fail to reward.

And if he fails to come your way, a little sent to G. L. Bender, Elkhart, Ind., for Bro. and Sister Esch's passage, or for their outfit, will be very much appreciated and will go to the right place.

We bespeak for Bro. and Sister Esch a hearty welcome wherever they may visit the brotherhood.

You may have something you would like to send along to the Mission. There may be a notice about such matters later.

Smithville, Ohio.

NOT BIRTH, BUT WORTH

By Geo. J. Lapp.

For the Gospel Herald.

India is a land where caste and birth-right hold sway. It is very necessary at times that the missionary, who preaches the Gospel of equality before God, emphasize and demonstrate if possible the fact that the lowly and downtrodden can be raised to higher plains of living, to higher moral standards and to greater usefulness if only they are given the opportunity.

Those who have had charge of the orphanages for some years have had the chance to mingle with those who came from higher and lower castes and note their comparative development. In the boys' orphanage at Rudri are those from a number of castes. None are from the very highest, but many are from medium and good castes. We shall use the Hindi school as one out of many illustrations that the actual worth, not the birth, of the individual must be taken into consideration. From among those who attended the Hindi school, nine successfully passed the teacher's examination given by Government. Out of this number, Sukhlal, passed in 1907. He is of the Chamar (leather-dealer) caste. In the surrounding villages that class of people are prevented if possible (not by law but by common prejudice) from attending the schools. Eating foul meat and observing other degrading customs partially cause them to be despised. They are also considered to be the scavengers of the land. But Sukhlal has proven that they

too will develop if they are given the opportunity. He is first assistant master in the school from which he graduated and ranks high as a teacher.

In 1908 four boys passed. Two of them, Maluwa and Niranjan, are from Chamar parents. Maluwa is head-master at Balodgahan and Niranjan is at present toll-collector on the Government road. Shahadev was a Teli (oil-maker). He is now teaching in a Government school at Dergahan, ten miles from here. During the last year he was employed as a master in our own schools and was faithful and successful in his work. The fourth, Sukrit, was a Panika (village-watchman). For two years he has been head-master of the village school at Bhatgaon, has been successful in his work and faithful as a Christian. In spite of the prejudice against Christians, all seem to be well liked wherever they go.

In 1909 Pirtu, from the Chamars, now a master in our own boys' school; Sobhit, from Maharas (weavers) and attending English school; Amarsing, from the Panikas, also attending English school; and Makundi, from the Telis, an English school student, received their teachers' certificates.

Of the ten boys who were sent up for their examinations this year, 1910, four are from Gonds (aborigines), three from Telis, two from Chamars and one from Rauts (cow-herder).

All of the above mentioned are Christians. All are comparatively industrious. None of them have so far shown a disposition to despise work. Several of them have chosen to learn trades and thereby gain a livelihood.

In looking over these classes it may be noted that there are six castes represented. Naming them according to their rank the Rauts are considered highest, then Telis, Gonds, Maharas, Panikas, Chamars. The first to pass the Teacher's examination was, as is seen above, from the Chamars or lowest caste. Others tried at the same time, but failed and tried the next year. Nor did those of the higher castes rank highest in their grades.

Such observations lead us to think of Solomon's words "Whoso mocketh the poor reproacheth His maker" (Prov. 17: 5). Not long since, we were privileged to be entertained by a malguzar of a large village. He had a good meal prepared for us. He was very sociable and kind. But during the course of the conversation when our work and the duty of educating the people were touched upon he remarked, "Oh these people are so backward and of such low caste that it is not worth while trying to teach them; for they do not understand, nor is it possible to develop them." He is of the Kshatri (warrior) caste and ranks socially next to the Brahmins. That statement shows the very essence of Hinduism. As a man is born so is he fated, and any attempt to raise him from the state in which he was born is futile, even

(Continued on next page.)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.
Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY

Of Grand-mother Weaver, who departed
this life May 9, 1910

By a granddaughter.

For the Gospel Herald.

We have lost our loving grandmother,
She has bid us all farewell;
She has gone to live in heaven,
Gone with God fore'er to dwell.

Oh, dear grand-mother, how we loved her,
Oh, how hard to have her go,
Oh, how lonesome are the hours
Since she left us here below.

In her sickness she was ever
To her Father's will resigned,
And she longed that soon, for ever
She might rest in yonder clime.

On the ninth day of May
In the year of nineteen-ten,
She changed this earthly life
For another without end.

Many days went rolling on.
Her longing oft grew very strong,
To be in that far better land
Which hope she kept until the end.

Then let us all draw very near,
That we shall over there appear
In heaven our endless resting place,
Our blessed land, so full of grace.

Waynesboro, Va.

A WEEDY GARDEN AND AN EVIL HEART

By Rebecca C. Burkholder.

For the Gospel Herald.

While I was passing away my time in our garden in 1908, the heading of this article came to my mind. Have we ever thought about how many more words are said about a weedy garden than about an evil heart?

How are we going to get rid of a weedy garden? There is only one way, and that is to pull the weeds and hoe up the ground around the plants and pick out the gravels if there be any. After you are done working, do not walk out of the garden leaving the weeds scattered around; heap them up or carry them out of the garden for the stock. So do not leave gravel scattered around the garden walks. Heap them up or gather them and carry them out. While our hands are employed in cleaning up our garden, let us not look at the weedy side and become discouraged; for if the ground is good enough to bring forth weeds, it will also bring forth vegetables. Then let us not dread to work in our garden when there is work for us. Let us look at the clean side and take courage,

and try to get the whole garden clean from weeds, and hoe up the ground according to our strength. We all know that a garden kept clean from weeds and cultivated will bring forth more vegetables than one that is not cultivated.

We find there are many excuses made about our weedy gardens. Sometimes it is too wet, sometimes too dry, and at other times the sun is too hot or we have too much cooking to do. Sometimes we had sickness, the girls wanted their dresses till Sunday, and another reason, we all felt too bad. We tried to hire some one and could not get anyone to do it. So the weeds will get ahead of us. If even we do not feel like working, it would be far better to go and try than wait for someone else to do it, for until that time the harvest of weeds will be so great that it is almost an endless job for us to do it.

Can we say the weedy garden is not pleasing to our eyes, and an evil heart is an abomination in the sight of God? If the weeds are not destroyed the seed will ripen and fall to the ground for another crop of weeds another year. Unless the evil heart is purified it will bring forth evil fruit and the soil will be cast into a lake of fire. Why not look at it in a spiritual way? If we do not like a weedy garden, does God love an evil heart? If we are working people, we should not have a weedy garden, except in case of sickness. Neither should we have an evil heart, for an evil heart can not enter into the kingdom of heaven. If we want to do our work right we must have a willing mind and hand to do it. Just as long as we loaf around our work lays in our mind a perfect dread. If we do not work some one has our work to do and also wait on us. Will we be rewarded if we are slothful?

We are to be rewarded according to our work, whether it be good or whether it be evil. (Eccl. 12:14). If we want to cleanse our heart from evil, we must obey the commandments of God. As soon as we find our heart is evil we should come before God in prayer and ask Him to purge us from all that makes us unworthy in His sight and ask Him to fill our hearts with the Holy Spirit. We must not only ask Him and then sit down on a chair of ease, and wait for someone else to do our work. If we do and the time comes to try our hearts and they are not cleansed from evil, can we make as many excuses as we can about our weedy garden? If we want to cleanse our heart from evil, after we have asked God to aid us in our work which is before us we have no time to lose. If we are slothful in this important work the adversary will be our guide, and he will keep us busily employed in His evil work and lead us into everlasting destruction.

We should be very careful to take as our spiritual guide "Jesus, the author and finisher of our faith." We must have a will, courage, prayer, faith and a

(Continued on page 221).

Sunday School

Lesson for July 17, 1910.—Matt.
16:13-28

For the Gospel Herald.

PETER'S CONFESSION

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

The Question.—We have before us an important question. It was not simply a live question while our Savior lived on earth; it is much more of a live question while He lives in heaven. Who was He then? Was He merely a talented, an extraordinarily good man, or was He the child of God, the Son of miraculous conception, the great Messiah for whom the world had been looking? Who is He today? Is He simply a remarkable character in history, unequaled by any man who ever lived, or is He at the right hand of God, our risen Redeemer, the Lamb that died as the atonement for our sins, one with the Father, the coming King? Well might Jesus say in His day, "Whom do men say that I the Son of man am? . . . Whom do ye say that I am?" Well may we answer that question today; for upon our answer to the question depends our relation to our God.

The Answer.—This theme is divided into two parts: (1) The answer which the world gives; (2) The answer which the children of God give.

The question is, first, "Whom do men say that I the Son of man am?" Then, as now, the world had a number of answers. In the eyes of some He was an impostor, a blasphemer. In the eyes of others He was a most remarkable man; some calling Him Elias, some Jeremias, some John the Baptist—a most extraordinary man. No one who was not blinded by prejudice could deny that He was a remarkable character. His remarkable life and doctrines and superhuman power and wisdom could not be hidden. So the people were compelled to stand in awe and give Him reverence. But though they were willing to ascribe great powers and remarkable qualities to Him, there was none who was willing to acknowledge Him in His real light. That confession was reserved for the disciples.

"Whom say ye that I am?" was the next question. The quick-witted Peter had an immediate answer. "Thou art the Christ, the Son of the living God." Notice our Savior's response. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

This is the only true confession that brings the heavenly response. There are plenty of people who acknowledge Christ as a remarkable man; but it is the man

who confesses Him as the Christ of God, the Savior and Redeemer of fallen man, the Prince Messiah, the author of the Gospel and of salvation, the Lamb offered up for the salvation of the world, the Son of God who was born of the Virgin Mary, who was slain and rose again and afterwards took His flight to glory where He will stay until His return to judge the world—it is the man who makes this great confession who wins the favor of God and stands heir to the eternal kingdom. Have you made the good confession? Have you made it with lips and lives?

What a Confession of Christ Means. A confession of Christ means not only a confession of His glory but of His humiliation. Notice how thoroughly He prepared His disciples for this. After approving of Peter's confession, He goes on to tell them what will happen Him. Instead (as they supposed) of delivering His country from the power of Rome and establishing a glorious kingdom, He tells them of His coming crucifixion. This was too much for Peter. "Be is far from thee, Lord: this shall not be unto thee." But our Lord reproves Peter as quickly as He had commended Him before. It is encouraging to espouse the cause of a conqueror, but to follow after one who is destined to be condemned and executed as a criminal is rather a hard thing for people to do. You find many people who are ready to shout for Christ the Victor who rose triumphant over every foe and who will come again in power to judge the world, but to bear the reproach of the cross and follow in the footsteps of the meek and lowly Nazarene is quite another proposition. Yet that is exactly what we must do to share in the glory of the final triumph. "Christ and him crucified" (not glorified) is the Christian's theme. Christ came, not to rescue us from the power of earthly thralldom, but from the power of Satan.

Victory Through Death.—There is still another question to follow. After having told of His coming crucifixion He tells of the secret of winning life. The winning of the human soul was not to be gained through an earthly reign, but through death. We will bless the name of God in eternity, not because Christ triumphed in earthly power, but because He succumbed to that power and died. The resurrection comes only after the crucifixion. So with us. We conquer through the death of the first Adam. "Whosoever will lose his life for my sake shall find it. For what is a man profited, if he gain the whole world, and lose his soul?" We can never win heaven by fighting our way through, but we can win it easily by submitting to the crucifixion of the flesh. The world will never be won for Christ through sheer force of intellect or oratory or money or physical power; but a thousand men dead upon the altar may win tens of thousands alive through Jesus Christ.—K.

Our Young People

CHARACTER STUDY.—SAMSON.—

Judges 13-16.

Topic for July 24.

MOTTO

"Walk in the Spirit."

OUTLINE STUDY

I. Samson's History.—

1. As a man.—
 - a. Birth from the tribe of Dan.—Jud. 13:2, 24.
 - b. Married a Philistine woman.—Jud. 14.
 - c. Was deceived by her.—Jud. 14:12-18.
 - d. Lost her.—Jud. 14:20; 15:6.
 - e. Was a companion of harlots.—16:1.
 - f. Was deceived by Delilah.—16:6-20.
 - g. Was captured.—16:21.
 - h. Died under the fallen house.—16:29, 30.
 - i. Was buried.—16:31.
2. As a judge.—
 - a. Miraculous announcement of his birth.—Jud. 13:2-14.
 - b. Commanded to be a Nazarite.—Jud. 13:5.
 - c. Appointed as a deliverer from the Philistines.—Jud. 13:5.
 - d. Moved by the Spirit of God.—Jud. 13:25.
 - e. Performs powerful acts.—Jud. 14:5, 6; 14:19; 15:4, 5, 7, 8, 15, 16; 1:3, 6-15; 27-30.
 - f. Judged Israel 20 years.—Jud. 16:31.

PERSONAL THOUGHT

Do I realize the blessings of the life in the Spirit, and my utter dependence upon God for my strength? Do I know the result of walking after the desires of the flesh? Let Samson's experience teach me.

SUGGESTIVE ASSIGNMENTS

For Children.—

Where Did Samson's Strength Lie?

For Young People.—

1. Samson's Strong Side.
2. Steps in Samson's Downfall.
3. Samson as a Type of Christ.

For Older People.—

1. The Lesson of Worldly Conformity in Samson.
2. Samson as a Man of Faith.
3. Samson's Parents.

(Continued from preceding page)

wrong. Birth fixes the standard; and however clever or morally pure they may be, yet they must bear the stigma of their social rank. We praise God that He has called those who have taken the lowest seats to higher ones and that he sent the Gospel to the poor, knowing that they are the most likely to become rich in faith. "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love him" (Jas. 2:5)?

Efforts put forth to enlighten the poor classes of India are not in vain. They stand out as living witnesses of what God has done for them. They also are useful messengers of the cross. May means be consecrated to God for the enlightenment of the heathen.

Dhamtari, C. P., India.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, JULY 7, 1910

Field Notes

There are at present 7 applicants for admission into the Church at Doylestown, Pa. The Lord make of them faithful soldiers of the cross.

Bro. E. J. Berkey of Warrenton, Va., expects, the Lord willing, to spend the greater part of next year in the evangelistic field. The Lord bless his labors.

"Fields are teaming and teeming with harvesters," is a message sent from harvest fields of central Kansas. We would that men were as zealous in gathering and caring for the grain in the Master's great harvest field.

The attendance in religious services is at present hindered among our people in the vicinity of Morrison, Ill., by the measles. Better than a hindrance from some spiritual disease. The Lord speedily restore the sick.

Bro. Aaron Leatherman, an aged brother in Israel worshipping with the brotherhood at Doylestown, Pa., passed to his eternal reward and his body was laid away on Thursday, June 30. May God comfort the bereaved.

Change of Address.—Owing to a change of mail routes, the address of

Bro. S. G. Shetler is changed from Johnstown, Pa., to Hollsopple, Pa., R. F. D. No. 2. Those having correspondence with him will please note the change.

There are at this writing 26 applicants for baptism in the Sycamore congregation, Cass Co., Mo. The Lord grant them grace and wisdom that when they will be received by baptism into the Church there will be 26 more soldiers of the cross in the congregation.

Among our workers who are absent from the House at this time are Bro. Charles Shelley, who left last Thursday for a brief stay with relatives and friends in Juniata Co., Pa., and Bro. M. B. Fast, who left last Friday for a few weeks' stay in Nebraska and other western states.

Bro. J. E. Hartzler of Elkhart, Ind., expected, the Lord willing, to leave his home last Friday to be with the brotherhood at Sterling, Ill., in Sunday school meeting on Monday of this week. A number of visitors from a distance were expected, and we hope to hear reports of an inspiring meeting.

The Mennonite S. S. Mission of Lancaster Co., Pa., expects to hold its next quarterly meeting at the Paradise Church. These meetings are as a rule very inspiring, and if we may judge from the program, the next will be of the same kind. God bless the brethren in their efforts for the ingathering of the lost.

Mennonite Publishing House. — A little folder has just been printed giving the second annual reports of the institution, including constitution and by-laws, rules of the publishing committee, description of publications, machinery, etc., and other information of interest to the friends of the institution. These folders will be sent free upon application as long as they last.

Bishop Ordained.—As will be seen by referring to the correspondence page, Bro. Manasseh Hallman of Mannheim, Ont., has been called to the office of bishop, the brethren, John Blosser and Jonas Snyder, officiating. The Lord bless our brother, and give him strength to bear his burden in a way pleasing to God. We rejoice that there are young brethren to fill up the ranks as the Lord calls older pillars home.

Deacon Ordained.—Bro. Andrew Shenk of Oronogo, Mo., was with the brotherhood in Cass Co., Mo., over Sunday, June 19, preaching at the Bethel Church Saturday evening and Sunday morning and at the Sycamore Church Sunday evening. On Sunday morning he officiated in ordination services, when Bro. John B. Yoder was ordained to the office of deacon. The Lord bless our

dear brother in his new and responsible duty and make him a means of strength to the congregation.

Latest from Bros. Hartzler and Shoemaker.—A letter from Bro. J. S. Hartzler, dated June 24, informs us that they are well and happy, and expected to leave June 25 for Germany and Switzerland. In the letter Bro. H. enclosed an article on "The World's Missionary Conference," which will appear in these columns next week, the Lord willing. Those desiring to write to them may reach them by letter by addressing them at the following places, the letters to reach them at a time not later than the dates mentioned below:

Naples, Italy, July 15.

Beirut, Syria, Turkey, July 20.

Damascus, Syria, Turkey, July 25.

After that, Jerusalem, until further notice. Address all communications intended for them in care of Thomas Cook and Son.

Correspondence

Pocatello, Idaho

Dear Herald Readers, Greeting in Jesus' Loving Name:—"Grace and peace be multiplied unto you through the knowledge of God and Jesus Christ our Lord." To follow Christ is to be like Him. To do whatsoever He has commanded is to be His disciple indeed. The life of such an one is "hid with Christ in God." But in order to do this he must have become a new creature. Old things shall have passed away and all things become new. My desire and prayer is that all mankind would come to the knowledge of the truth as it is in Jesus. Amen.

Pocatello is beautifully situated in a valley with mountains rising grandly almost on every side throwing up their great peaks in the sky. Sunshine every day. Health seems good. "The Lord bless thee and keep thee and give thee peace."

E. M. Shellenberger.

June 25, 1910.

Goltry, Okla.

(The Milan Valley Congregation).

Dear Herald Readers, Greeting:—Today the Milan Valley Sunday school was reorganized for the remaining six months of the year. The following officers were elected: Supts., M. C. Hershberger, P. J. Zimmerman; Sec.-Treas., Orva Hostetler; Chors., Lovina Miller, Lizzie Hostetler. May God direct the work that all may be to His glory.

Simon Hershberger.

June 26, 1910.

Aurora, Ohio

Dear Herald Readers:—We are glad and thankful to be remembered and visited occasionally by those from a distance. Bro. Henry Rychener of Fulton

Co., was here yesterday and gave us two very practical sermons. He certainly handed out the bread of life to us very liberally. What he said was so full of Gospel truth and nourishment for the soul, that I don't believe any went away empty. God bless his work wherever he goes. Cor.

June 27, 1910.

Clarksville, Mich.

Dear Herald Readers, Greeting:—On June 13, Bro. John Springer of Clinton Brick congregation, Ind., came to pay us a visit and preached for us along the line of the overcoming life.

On Sunday, June 19, the Church had great reason to rejoice as we received two precious souls into church fellowship. May God abundantly bless and keep them and may we grow stronger in the bonds of unity and peace.

June 25, Bro. S. E. Weaver from the Forks congregation, Ind., came into our midst and preached for us Saturday evening, Sunday morning and Sunday evening.

May we add a few lines by saying we extend an invitation to the brotherhood to pay us a visit whenever they can make it suit. We would rejoice to have those come whom we used to labor with in Lancaster City and county. May God abundantly bless and keep us in His love is our prayer.

Faternally yours,
Aldus Brackbill.

June 27, 1910.

Ephrata, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—Sunday evening, June 5, Bro. Frank Herr of Strasburg preached the Word unto us, giving us good admonitions. On the evening of June 12, Bro. Benj. Wenger of Murrel preached to our congregation a helpful sermon. Sunday afternoon, June 19, Bro. Banks Winey of Bareville was with us, speaking unto us words of life. Sunday evening, June 26, Bro. Jacob N. Brubacher of Mt. Joy preached to our congregation, using as a text Gen. 1:3-5.

May we all heed the admonitions of the brethren who stand on Zion's walls proclaiming the words of God.

In Christian love,
Minnie E. Schload.

June 28, 1910.

Metamora, Ill.

Greetings in the Name of Jesus:—At the Harmony Church on June 19 the Y. P. B. M. of that place chose officers for the coming six months. Bro. Ben Schertz was elected for Supt., Bro. Sam Imhoff Prim. Supt., and Bro. Arthur Schertz Chor.

The Lord willing, our S. S. quarterly meeting will be held at the Metamora church on the afternoon of July 10. We are expecting Bro. A. H. Leaman of Chicago to be with us. We invite others who may have the opportunity to be with

us on that day. Pray for the work at this place.

In His name,
June 28, 1910. Agnes Albrecht.

Garden City, Mo.

Dear Herald Readers, Greeting:—On June 25, Bro. Andrew Shenk of Oronogo, Mo., came into our midst and preached to us on Saturday evening. On the following Sunday ordination services were held, when Bro. J. B. Yoder was ordained to the office of deacon. May God bless him in that capacity of labor. On Sunday evening Bro. Shenk preached at the Sycamore Church.

In His service,
Cor.

June 29, 1910.

New Dundee, Ont.

A series of meetings was held at the Blenheim Mennonite Church by Bro. John Blosser of Rawson, Ohio. Four young souls made the good confession, and others were almost persuaded. The meetings began June 12 and closed June 26.

At the Latschar Church, Waterloo, Ont., Bro. Manasseh Hallman was ordained a bishop for the Wilmot District comprising six congregations. The ordination took place on Sunday, June 26. Bro. John Blosser preached the ordination sermon and Bro. Jonas Snyder performed the ordination service. May the dear young brother be spared long to lead and serve the Church in a way pleasing to the Master. Cor.

June 30, 1910.

Johnstown, Pa.

The Sunday school of the Weaver congregation, Johnstown, Pa., District, was re-organized June 26 with the following officers installed: Supt., L. H. Weaver; Assistants, R. M. Luther and D. H. Yoder; Sec., Ross Weaver; Assistant, Florence Yoder; Treas., A. C. Weaver. Cor.

June 30, 1910.

Minot, N. Dak.

Greeting to all the Herald Readers:—On June 18 Bro. E. S. Hallman of Cressman, Sask., came into our midst, remaining with us and laboring for the Master until June 29.

On June 21 we held our Annual S. S. Meeting, which was one of inspiration for the soul. Following the S. S. Conference was a 5-day Bible conference, which was one of great encouragement to the saints, God be praised. A full report will be forwarded soon. Five precious lambs were shown the need of a Savior and responded, causing our hearts to rejoice on one hand, and yet feel solemn when we see the enticing ways the evil one has to side-track, not only the babes in Christ but (if it were possible) even the very elect. We feel to cry with David in the 51st psalm, "Create in me a clean heart, O God; and re-

new a right spirit within me. . . . Then will I teach transgressors thy ways." May God help us to live exemplary lives before these precious souls. From here Bro. Hallman went to Baden, N. Dak., for similar work. May God bless.

The long siege of extremely warm and some hot winds is somewhat broken just now with light showers of rain. Hope they may continue for a while. Crops are greatly hurt because of the heat—in places almost all gone. Much rain may revive them. Grandpa Yoder's were not improved enough in health to attend the meetings, though mostly in good cheer. otherwise, health is good. J. K. Zook and wife of Belleville, Pa., are visiting friends here at this time.

Daniel Hostetler's of Newville, N. Dak., and Samuel Yoder's of Columbus, N. Dak., attended the Bible conference at this place. They have returned to their homes. The former think strongly of locating here this fall.

We crave an interest in the prayers of God's children.

In His name,
June 30, 1910. L. S. Glick.

Johnstown, Pa.

(Stahl Congregation.)

Dear Herald Readers, Greeting:—The Lord is still showering blessings upon us. On Sunday, June 26, Bro. Abram Metzler preached to us in the evening from Rev. 2:10, latter clause. We have children's meeting every four weeks. Bro. Metzler helped to instruct the children when with us.

On June 19 we reorganized our Sunday school for the ensuing year. The following officers were elected: Supt., John Stahl; Sec., Luella Shetler; Treas., John Sala. May God bless these officers, that they may be faithful to their calling.

July 2, 1910. John A. Thomas.

Austell, Ga.

Dear Herald Readers, Greeting:—We are thankful to our God that He has spread His protecting wings over us and protected us from taking the small pox. We were quarantined, sent one mile out of town and had to stay 16 days. We all kept well. There were eight of us put in one house and two more in another house. We are all well at this writing at home for which we can not be too thankful.

While we have no Mennonite Church in Georgia, I am working in the Baptist Church and Sunday school, having started a union Sunday school teachers' meeting, which is very well attended. We meet every Friday night. I use the Mennonite Teachers Quarterly as a guide and try to sew some good old Gospel seed.

We are thinking of making a change in location. I was in Augusta Co., Va., a month ago looking for a place. Pray for us that we may hold out faithful to the end. Yours for Christ,

July 2, 1910. J. B. Garman.

Miscellaneous

THE TONGUE INSTRUCTED

Guard well thy lips; none can know
Proverbs, 13:3.
What evils from thy tongue may flow,
James, 3:5, 6.
What guilt, what grief may be incurred
Judges, 11:35.
By one incautious, hasty word.
Mark 6:26, 27.
Be "slow to speak," look well within,
Proverbs 10:10.
To check what there may lead to sin;
James 1:26.
And pray unceasingly for aid,
Colossians, 4:2.
Lest, unawares, thou be betrayed.
Luke, 21:24.
"Condemn not, Judge not"—not to man
James, 4:11.
Is given his brother's faults to scan;
I Corinthians, 4:5.
One task is thine, and one alone—
Matthew, 7:3.
To search out and subdue thine own,
John 8:7.
Indulge no murmurings; oh, restrain
I Corinthians, 10:10.
Those lips, so ready to complain;
And if they can be numbered, count
Psalms, 103:2.
Of one day's mercies the amount.
Lamentations, 3:23.
Shun vain discussions, trifling themes;
Titus, 3:9.
Dwell not on earthly hopes and schemes;
Deuteronomy, 6:4, 7.
Let words of wisdom, meekness, love,
James, 3:13.
Thy heart's true renovation prove,
Luke, 6:45.
Set God before thee; every word
Genesis, 17:1.
Thy lips pronounce by Him is heard;
Psalm, 39:9.
Oh, could'st thou realize this thought
Matthew, 12:36.
What care what caution would be taught!
Luke, 12:3.
"The time is short," this day may be
I Corinthians, 7:29.
The very last assigned to thee;
Ephesians, 5:16.
So speak, that should'st thou ne'er speak
more
Colossians, 4:6.
Thou may'st not this day's work deplore.
Romans, 14:12.
—Selected.

PRACTICAL TALKS

XIII. Thoughts for the Personal Worker

By John Blosser.

For the Gospel Herald.

The great problem of doing for our Lord confronts the Christian world today as never before in the history of time. The cry for more laborers, ministers, mission workers, personal workers, etc., is heard from sad hearts on every hand, and those who have a vision of the field as it actually exists know that the demand for all these various laborers is very great, greater than ever before. From the earliest times prophetic souls have appeared who have spoken for God and brought before men such a vision of God and the true significance of life that not only did they cause restraint of evil

doing but they inspired men to the service of God. And as in Hosea's time people were destroyed for lack of knowledge (Hosea 4:6) so also in the present day we see on every hand that there is gross ignorance existing among thousands of poor souls in every land, in regard to the will and purpose of God for their lives.

As we take a view of the great field with its teeming millions, many of whom have never heard of Christ, the old question comes, How can they come to the Savior except they be taught? Who shall be the messenger? Not only in the foreign, but also in the home field we have the problem before us. Two immigrants reach our shores every minute as the years go by. Our western country and the large cities are flooded with Christless men who by no means add to the much needed influence for good. The effect of foreign immigration is sorely felt in the morals of American people, and if the Christian people will not hear the voice of the Master, teach all nations (as home as well as abroad) the consequences of neglected opportunity will surely be visited upon them.

In other words, if we do not Christianize the heathen as he comes to our shores, his influence will add materially to the heathenizing of our own fair land. Can we not be moved with compassion when we see the poor, helpless, Christless crowd. Jesus while here never learned to look on the multitude of suffering humanity without great compassion. Are we likewise afflicted? Let the sleepy church awake! Let every one who claims salvation heed the call. We are saved to serve. The divine opportunity is sufficient call. Will you count one in the field? Will you do your personal work?

The question is asked as it is regarding everything, Does it pay? Yes, we receive everything on earth that we need, and all in heaven is ours. The religion of Jesus Christ is a wonderful religion. We can all have it and make it pay in the truest sense of the word wherever our lot is cast. All we need to do is to follow its supreme laws of self-denial. No servant of God has yet served Him for nought, but we must not expect to be paid in earth's currency. The greatest reward comes in peace of soul, a realization of duty done, a consciousness of the love of God in our souls. The presence of the ungrieved Spirit means more than the wealth of this world.

With the present blessings of God enjoyed and the future prospects of the full complete life beyond for which this is only a preparation, why not give all honor and credit to Him who redeemed us? Why not give that which is only our reasonable service? Why the desire to do some great thing in life when it is our greatest and highest duty and privilege to speak to one soul at a time of its greatest need as we have opportunity? We are apt to regard it as slow work and feel that if we cannot preach like Peter and have converts by the hundred or

thousand we will not exert ourselves at all. We often hear of Peter's success, but so little of Andrew; so much of Spurgeon and so little of the modest shoemaker who preached the Word by which he was converted. Why be ambitious to stir and sway the masses, or, in other words, to make a "strong hit?" Why not be content to lead souls to Christ one by one, knowing that these "lesser and humbler ministries" to which most of us are called are none the less the service of God?

Cuyler said, "Fishing for souls is a personal work; every man or woman who possesses faith and ardent love for Jesus should engage in it; each fisher must drop his own hook baited with love." I am sure that every day the "door of opportunity which no man can shut" is wide open. We are often aware of a great opportunity when it is past, possibly because we were stupified with the pressure of daily life and its cares. To be a successful personal worker we "need be endued with power from on high."

Failure is certain if we are not full of the spirit of that we want to do, or if we undertake to do when we are in touch and are well acquainted with the established source of supply (Jer. 2:13). With this religious education is greatly needed. Teaching and training for the sole purpose of equipping the personal worker with a working knowledge, which would of course include a true vision of the needs and opportunities of the day should certainly interest all Christian people. Other churches have training schools for Christian workers. Who will help make it possible for such a school to exist in our own Church, and thus seize the opportunity now before us? Of course it is true that "we learn to do by doing," and that the true Christ motive—the love that constrains us to service is the first essential, but a training school for workers would be of the greatest value to many of our young people and older ones too who have the purpose to engage in active Christian service but who sorely feel their inadequacy and lack of training. Paul's personal preparation and adaptation explains much of his power in his life work. Our failure does not come in only having one talent but in failing to develop and use that one. There is a great deal of power lost to the Church simply because some one hinders. Again, much is lost by the too modest person who is afraid of presumption, mistake or failure.

The personal workers needs to study men because to try to work with all men alike means failure. The most distinctive thing in an individual is his temperament which the personal worker needs to study. With one he can perhaps work freely, with another he needs to weigh his words, speaking guardedly and gently. A smile, a handshake, some recognition or proof of personal interest, are always invaluable assets when one is desirous of leading others to Christ.

In personal effort we need special blessing for the particular effort (Neh. 4:8). Also we need a heart burden for the individual to be won and a sense of the significance of the work. No feeling of superiority dare be intimated on the part of the worker. It is always safe to confess our unworthiness but boldly recommend Jesus—the Savior's all sufficiency. Finally we must again ask the question, "How shall we escape if we neglect so great salvation? Our Savior has done something *for* us—He gave Himself for our redemption. Now He wants to do something *in* us. "He works *in* us both to will and to do his good pleasure." He wants something done *by* us. How shall we escape if we neglect? One of the greatest sins is the sin of doing *nothing*. "I was hungry and you did *not* give me food."

"I was thirsty and you did *not* give me drink."

"I was in prison and you did *not* visit me."

An individual or church who does not develop spiritual life, does not appreciate the means of grace and cultivate the spiritual nature will retrograde and eventually perish. The tide is still against us. The world is not ready to accept the Savior, but the "Story must be told," and the Father is depending on His children to tell it.

Pray for more laborers. Behold the field. Let your souls warm up and realize what is lost to those who know not Christ, till the heart burns for their salvation. Self will be forgotten. The special or perhaps ordinary task which is ours to perform we will be ready to do by His grace. "The soul of improvement is improvement of soul," said King Alfred of England.

The Lord blesses faith, vigor, alertness, patience and perseverance. God works in and with those who are willing workers. May we be in the attitude where He can use to His praise and glory.

Rawson, Ohio.

ENDURING INFLUENCE

By Cora R. Kraybill.

For the Gospel Herald.

"We see not in this life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. Death removes us from this to an eternal world; time determines what shall be our condition in that world. Every morning when we go forth, we lay the moulding hand upon our destiny; and every evening when we have done, we have left a deathless impression upon our characters. We touch not a wire but vibrates in eternity—we breathe not a thought but reports at the throne of God. Let youth especially think of these things, and let every one remember that, in this world—character

is in its formation state—it is a serious thing to think, to speak, to act."

The preceding paragraph contains great thoughts for serious meditation—the end of human actions. Just as the circles widen when we cast a stone into the depths of the sea, so is influence. It will originate as one deed and steadily increase into ever-widening circles of influence, until human mind can never comprehend the vastness of good or evil done.

"Our many deeds, the thoughts that we have thought,
They go out from us thronging every hour.
And in them all is folded up a power.
That on earth doth move them to and fro:
And mighty are the marvels they have wrought
In hearts we know not, and may never know." know."

We see the result of influence to some extent. We find in the home how easily children are influenced by their parents. If the example set before them is pure and Christ like, we believe they will resist evil when tempted and stand for the right. But if not the perfect standard, they may possibly soon acquire evil habits and impressions which will tend to lead them on the downward path. In the school room how careful the teacher must be in all things—speech, manner and conduct—for to their charge as well as to the parents is committed the responsibility of moulding character.

We look to the One who is All and in All. His Word and influence are above all else. Christ said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). How many have passed from death unto life," receiving that "unspeakable gift" "through faith whence cometh joy and peace in the Holy Ghost." 'Twas through the "Holy One of Israel, whose name endureth forever."

"His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed" (Psa. 72:17).

Paul in speaking concerning his influence over weaker brethren saith: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13).

"But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ" (I Cor. 8:12).

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye knew that your labor is not in vain in the Lord" (I Cor. 15:54).

"Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10).

Bainbridge, Pa.

LOVE XIV

By Jacob Eby.

For the Gospel Herald.

Now, when the children of Israel had marched through the wilderness and came to Mount Sinai, we find Moses talking with God and the children seeing it afar off. Here we find God very much interested in His people. Again He tells them what not to do in very plain language. God is so full of love toward His people that He makes everything so plain that they can all understand. In telling the children of Israel how He brought them out of bondage, He said, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Oh, my dear people, how can we have the love of God in our hearts and go and have our image or likeness taken, when God said it should not be so, or how can we have those albums lying on our tables full of those likenesses, looking at them and handing them around amongst our visitors, saying, "Oh, they are so nice, so well taken?" How near is this praying to them? Not very far off. How much better if this money was taken for mission work and how much better it would be to have God's holy writ handed around among our visitors when they are with us. I can not see how we can love God and do those things.

Then God tells us not to take His name in vain. Keep the sabbath day holy, honor father and mother. "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet." These commandments are all very plain and the one as needful to keep as the other.

God is still loving and merciful to Moses and said, "Behold, I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared." Here we can learn that if we love God and walk with Him He will keep us in the right way. Oh, how we should strive to keep on the right way. God will help us.

(To be continued.)

LOVE TO OUR NEIGHBOR

By Elam N. Horst.

For the Gospel Herald.

Pure and undefiled love to our neighbors and fellow-creatures, whereby we love them as ourselves, is something that is original with no mere natural man. Such love must be received of the Lord,

Paul says, "Ye yourselves are taught of God to love one another" (I Thess. 4:9). "Beloved, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God." (I John 4:7).

Pure love is of divine origin and must therefore be obtained of God. On the other hand, uncharitableness is sinful and ungodly. James says, "But if ye have bitter envying and strife in your heart, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." (Jas. 3:14, 15). He who lives in strife and envy generally lives in a state of self-righteousness, thinking he has a right to speak and act as he does. This false righteousness, keeps him in a sinful course of life; for did he believe in regard to himself that his conduct was "earthly, sensual, devilish," it is impossible that he continues from year to year in wrath and strife.

Man is by nature a fallen and degraded creature, possesses much self-love and ambition, and seeks his own advantage.

Ephrata, Pa.

REWARD OF A LIFE OF SERVICE

By Ruth E. Buckwalter.

For the Gospel Herald.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. 3:23, 24.

It is impossible that a Christian can serve God for naught. Even Satan admitted of Job that God had blessed the work of his hands.

Reward signifies a recompense upon account of some service done such as is due to labours for their work. "For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward" (I Tim. 5:18).

There are two rewards spoken of in the Bible.

The reward of the righteous—that free and unmerited recompense which shall be given to the godly by the mercy of God after all their labours in His service, wherein God promises heaven to all obedient and true believers.

"Rejoice and be exceeding glad, for great is your reward in heaven" (Matt. 5:12).

Then there is that extreme and fearful punishment and recompense from the terrible majesty and justice of God which will be inflicted upon impenitent sinners.

While we do not wish to dwell long on this part of the subject, we will notice only a few verses that may help us to better understand what is meant by faithful service, and the rewards that attend it.

"Therefore when thou doest thine

alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward" (Matt. 6:2).

It is true we cannot gain heaven without good deeds. It is a part of true religion, and will be the test at the great day and has a reward attending it. But this reward is lost if done in hypocrisy.

There are many ways of working in order that we may have the applause of men.

We may never seek the praise of men by sounding a trumpet in order that men may behold our good deeds. We may so shape our lives that all men will speak well of us. We may take the middle course as many do, and use care in making friends, loving the praise of men more than the praise of God. They do what certain persons did in Paul's day, and therefore remain ignorant of the true doctrine. "They measure themselves and compare themselves among themselves." How often we find ourselves doing this very thing. It is so easy for us to believe and do this way, because many others believe as we do, and it corresponds very well with our own natural desires.

How often we find ourselves willing to yield obedience only to those requirements of God which are sustained by public opinion, although we would not practice self-denial to gain the applause of God.

We are more anxious to know what are the opinions of men than to know what is God's opinion of us. And verily we have our reward.

But to come back again to our text, "Whatsoever ye do, do it heartily as unto the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance."

This is the reward we wish to speak of.

There is a reward for the righteous.

"So that a man shall say, There is a reward for the righteous: verily he is a God that judgeth in the earth" (Psa. 58:11).

There is a great reward.

"Moreover by them is thy servant warned, and in keeping of them there is great reward" (Psa. 19:11).

There is an exceeding great reward.

"After these things the word of the Lord came unto Abram in a vision saying, Fear not, Abram, I am thy shield and thy exceeding great reward" (Gen. 15:1).

"The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward" (Prov. 11:18).

We shall in no wise lose our reward.

"And whosoever shall give a drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

May we who have made a profession

search our hearts and see which most affects our minds, the question what God thinks of us or what man will think of us. Only let us be honest now in be great in eternity.

Chicago, Ill.

CHARITY

By a Sister.

For the Gospel Herald.

Now as touching things offered unto idols, we all have knowledge. Knowledge puffeth up, but charity edifieth.—I Cor. 8:1.

We may have all knowledge, we may have the gifts of prophecy and if we have not charity in our hearts, we are nothing in the sight of God. "Charity suffereth long and is kind." We should love our enemies, bless them that curse us, do good to them that hate us, and despitefully use and persecute us. To love Him with all the heart and with all the soul and with all the strength and to love his neighbor as himself is more than all burnt offerings and sacrifices, also evidence in Matt. 18:15. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, and if he shall hear thee thou hast gained thy brother." Now this should all be with charity. Charity edifieth, which means to grow, to build up our minds. So if we have charity in our hearts, we will overlook the mistakes of others, and if they have wronged us and acknowledge their faults and ask pardon, charity leads us to forgive them, also leads us to pray for our enemies, to do them good instead of going about and telling others of their faults and try to make ourselves better than they. Here is where we should grow. Charity is not puffed up, but humble, meek, longsuffering, and kind. If we have charity we will feed our enemies when they hunger, give them drink when they thirst and do good to all men, especially to the household of faith. We will not seek revenge, but will be always ready to encourage and to cheer the downcast through the uneven journey of life. Could we just all have more of this alms-giving spirit. Let us show more love, charity, brotherly love according to Peter's teaching (II Pet. 1) and to godliness, brotherly kindness, and to brotherly kindness charity, and also to the teachings of Paul, let us do good unto all men. And again, Peter also teaches us, "Not rendering evil for evil, or railing for railing, but contrariwise, blessing; for he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and ensue it for the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is it that will harm you if ye be followers of that which is good; but if ye suffer for righteousness' sake, happy are ye. Be

not afraid of their terror neither be troubled but sanctify the Lord your God in your hearts." Remember, charity thinketh no evil. Much less repeats it. There are two good rules we should strictly observe. Never believe anything bad about any brother or sister or anyone unless you know that it is true. Never tell even that, unless you feel it is absolutely necessary, and that God is listening while you tell it. "Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." We can see unless the heart is pure, charity will not abide. Therefore, "out of the abundance of the heart the mouth speaketh." Let us all try to pray more for enemies. Many times do we meet people who are downhearted. If we would only be willing to cheer them with a few loving words we might be the means of getting them on their way rejoicing, many times be the means of saving some poor soul from sin. If we have many good deeds and works about us, and not have charity, it availeth nothing. So I say, let brotherly love continue with all charity.

Fairview, Mich.

CANCER

By Levi Blanch.

For the Gospel Herald.

In our district we have a membership of nearly 700. Among these are three brethren and three sisters who are seriously afflicted with that dreadful disease, cancer. In the case of one brother his teeth are dropping out of his mouth, and he is losing small pieces of bone, one by one. His sufferings cannot be described. Another brother has it in the tongue, which is at times swollen to an extent that it fills his mouth. There are times when eating and talking are almost impossible. One sister has a hole in her head almost large enough to put a fist in. Her face is also very sore. Imagine how great must be her suffering.

Besides the above named cases, there are in this district a number of brethren who are sorely afflicted with dropsy, consumption, serious accidents, etc.

Brethren and sisters, what do we owe to these afflicted members? We owe them visits now and then. We owe them words of consolation and encouragement. Above all, we need to remember them at the throne of grace. "The effectual fervent prayer of a righteous man availeth much."

As we look at that dreadful disease, cancer, it makes us shiver. Yet cancer is only a type of sin. We all dread that loathsome disease. Why not dread sin, which is infinitely worse than cancer. Cancer can at most kill only the body. Sin destroys the happiness of a person's life on earth, and puts that soul in misery throughout eternity.

Johnstown, Pa.

A CONVICT'S LETTER

The following letter, written by Walter W. Aston of Lancaster, Pa., a few hours before he paid the legal penalty for the murder of Alfred Hallman, is full of food for meditation. It was printed in the Lancaster papers and sent us by Bro. D. S. Wenger of Weaverland, Pa., for publication. Boys should read it, and learn the lesson that is dangerous to fall into bad company. Parents should read it, and learn anew the importance of keeping their children under the right kind of influences and of bringing up their children "in the nurture and admonition of the Lord."

"There is a way that seemeth right," and millions of innocent boys have taken it, only to find that "the end thereof are the ways of death."

But the letter bespeaks for itself.

My Dear Friend:—I thought I would write you a few words of advice for remembrance of me. I was born in Horse Hollow, Marticville, on December 25, 1884, and I will die June 21, 1910. When I was a boy 14 years old, I began to work at the ore mines and worked there most of the time until it closed down. Then worked on the railroad for awhile. While I was at the age of 16 I got into bad company and began to drink. I was always good at heart. I would have given anybody anything I had, but I got with bad associates and finally got into this trouble and must go through this wonderful ordeal, but thank the Lord I am prepared to go.

Harry, now you are a boy yet, don't allow yourself to be influenced in any bad work, but be honest and honor your father and mother; that is the best advice I can give you and I hope you will take it and be a good boy for my sake, and you can tell other young men what I have told you. Harry, I certainly felt a friend in you, for when you wept at my door I knew you was a friend of mine and had sympathy for me.

It is now about two o'clock and I have wrote a farewell letter to my parents and this is my last night on earth, and I am going to try to get a few hours sleep. So Harry when I am dead and gone and anybody persecutes me then you can talk for me and tell them that I was not as bad as I was painted.

Harry, you keep this letter in remembrance of me. Harry, I would like you to attend my funeral. I will be buried at Marticville, but I don't know the day, for I had not proper time to talk with my people, for we expected a reprieve of a few days any how, but the governor has hardened his heart and refused.

Harry, some time pay a visit to my poor broken hearted parents for my sake and tell them it was at my request. I will say good bye, Harry, and I hope I will meet you in heaven. May the Lord ever bless you.

Respectfully yours,

WALTER W. ASTON.

HINTS FOR YOUNG MINISTERS

A minister, after attending a prominent church, and hearing a sermon upon a text which he himself several times preached from, and almost every Gospel preacher has expounded—a text containing the very marrow of the Gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the

discourse, but it was listened to as closely, and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rested—a truth that leads to a blessed experience, and, hence, he found in its happy, clear and forcible presentation heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but do good. A pastor of experience said: "That young man's ministry will be a success. Such pure Gospel, so faithfully and plainly expounded, will build up believers and save sinners." Let ministers stand by the truth as it is in Jesus. Let philosophy and metaphysics and aesthetics alone. Deal with souls; bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners. Especially let young preachers who are tempted to deal in pulpit pyrotechnics and go after the sensational, keep along the old track of the apostles, reformers and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men.—Irish Presbyterian.

There are two things you never want to pay attention to—abuse and flattery. The first can't harm you and the second can't help you.—Selected.

Let the world get right with God and myriads of our demoniacs will be healed, and seventy-five per cent of our asylums and one hundred per cent of our criminal courts will go out of existence.—J. E. H.

MY MORNING THOUGHTS

I thank Thee, Lord, for having kept
My soul and body while I slept;
I pray Thee, Lord, that through this
day,

In all I do and think and say—
I may be kept from harm and sin
And made both pure and good within.

—Selected.

(Continued from page 214.)

determined mind to go to work and dig out all that is evil in our heart.

We must keep in good company. Except on a mission of rescue we must not be found in bad company. We must not take part in their evil works, but "rather reprove them." For we cannot cleanse an evil heart if we do not "keep from all evil."

After we make a full surrender to God we will have no desire for worldly pleasure. God is very near to us. He will keep us from all that is evil, if we will only obey His precepts. We must stand firm in the faith and not waver. If we become wavering we will not get our heart cleansed. We should be very careful and keep our walk and conversation

"in truth and holiness," and not try to live to suit all kinds of company.

How often do we hear of brethren and sisters who step out in forbidden paths and partake of evil. They say they would not have done it, but they were afraid they would hurt somebody's feelings. Would they rather please men than God? Is not God good to us? Why are we not afraid of making God angry? Do we know what we are doing when we do such acts? I think we are pleasing Satan very much at such times. Are we not swallowing down his evils? Is this not one of the weeds we left lie in our hearts? Would we rather please Satan and sow bad seed and help to raise tares, and when the harvest comes be gathered in bundles to burn? Is this not one of the stones that lay in our pathway? Should we not be obedient children, serve God, and sow good seed in our life-time, so that when the harvest comes we can be gathered with the wheat? If the heart is good enough to grow evil fruit, can it not be cultivated to yield good fruit? So the holy love of God will be our guide through life and our keeper after death.

A true heart will keep from all evil in the darkest hours of night. When daylight comes that heart can rejoice and see what pleasure there is in serving the Lord, rise with a smile in the morning, feel happy while the sun shines, and be assured that a pure heart bringeth forth more fruit "into the kingdom of God" than all the evil hearts added together.

Harrisonburg, Va.

(Continued from page 211).

"But, I did try to work for the Master even in the youthful years. I knew I was paid by sacred money and must give an honest return of toil as well as carry His message to all around, would I in His sight blameless stand."

"Oh, soul, again look carefully. Was it *all* for Jesus? Might you have not done more real work for Him had you carefully sought His guidance in each little detail? Was not time and strength often misspent in things not important? And as you stood here and there before the people was that oration the result of man's might and eloquence or the power of God's Spirit? If the latter, why so little fruit, so few souls for Him? Ah, if you had fallen and the epitaph so often found on the tombs of the laborers had been over you, 'Killed by over work,' in God's searching gaze would that have been true? I fear, like too many others, death would have been due to other causes and not on account of too much work for Him."

"Yes, with bitterness of soul I see how little has been *only* for Him."

"Again look: have you eaten and drunken, and whatsoever you have done has it been all to the glory of God? Have you not done homage to other gods, and has appetite not been one? Has not taste preferred the dainties which can only

clog and not give nature strength and vigour? And then, because Christians do, have you not, like the world, sometimes turned night into day; and those hours which should have been spent in rest and communion with God to prepare for the day's duties—how were they spent? Could you say, *All for His glory?*"

"Yes; true, I am guilty there. But should not Christians mingle with others for their good?"

"Granted. But, oh, soul, how many in this way have you won for Christ or strengthened for life's battle? Count them true, and tell how many."

"I fear I am again undone. And how oft after—the day has been full of lethargy and failure. Yet how hard to be honest and say for this cause the Master has poor service today!"

"Again look, soul, at all the past. Have you always dressed to please the King, or the world?"

"Yes, I know. Yet others dress so."

"But in one who is *all* the Lord's should not the world see some *outward* sign, too? Though neat and nice one should be, have not much time and money been misspent that you cannot call *for Him?*"

"Then your conversation—has it in all manner been holy, and are you ready to reap in judgment the result of each word?"

"Ah, here I have failed, and I lay my mouth in the dust and cry, 'Lord, overrule the words of my mouth. Call back the influence of the thoughtless, foolish jest and sometimes the word, that stung with bitterness. Oh, that my lips always carried only messages for Thee!'"

"Then again look down the years. Do you remember the day when you stood a young bride before the altar of God? You belong to Christ, but on that day when you gave yourself to him of all the earth you loved the most, did you also give your God your whole being to be used of Him, and as He ordered without reserve? And then when your Father placed on your brow the best of all diadems, and sent one after another His precious jewels for you to keep for Him, are you sure, as the little ones gathered about your feet, there was no word or look of impatience to show that you were tired and restless under the burden and restraint? Did not some friend (too often a foe in disguise) tempt you to murmur with the oft heard taunt, 'Why are you burdened so? You have made a slave of yourself for life. Never mind the weary nights, the days of toil, the knowing so little of the outside world—your time to reign and sway the scepter for God and the world was then. Was that home to those young hearts a Heaven upon earth, full of love and joy; and did you, the queen of the realm, make it so?"

"Did they find there every child's rightful inheritance: a true home, a shelter from temptation; and in mother a guide to heaven?"

"Oh what can I say? Thou knowest how each one was loved and to my heart most dear. But alas! we mothers do not see our opportunities nor count our blessings till they are past. Oh, if the years could roll back again and bring my jewels all to me once more, with God's help I would do more—not so much with them as myself—to be always gentle and loving, kind and true to the most sacred trust in all my life bestowed. But into Thy keeping I give it all, Lord, cover with Thy mercy wherein I have failed to be kind and good, not only to them, but to other little ones as well, needy and neglected ones, so oft unheard, unseen in this sad world."

"But, wait soul, once more. You who of music are so fond—have you always found pleasure here in that which alone pleases Him? Do you know that the choicest and best of all is found in the realm of sacred music? Have you not turned aside and, even though by Christians given, gone to places where, on looking around, you seemed almost lost; for, judging from sight and sound, you were surely in the wrong assembly? Why need Christians borrow from the world for entertainment when the "Hallelujah Chorus," "Jerusalem," "The Holy City," and many more such are written by the best composers? Ah, soul, you went in hunger, longing to hear the angels sing. Did you come out fed, enraptured? No, but as you drew near yon hill and heard but as you drew near yon hill and heard from many hearts full of God's love and praise, did not your hungry spirit catch the strain and join with a glad hallelujah, which lifted your soul up to God? Was not this true music and the best until you shall indeed hear the angels sing?"

"Ah, true. Why are we so slow and blind? Too oft even in the house of prayer and praise, my lips have moved but my heart was not there. Oh, God, forgive; and tune my heart to sing Thy praise. I have really prayed so little and yet wondered why the harvest was not greater! Was it because it was not all for Him? And was there in my heart love for the world and self? Was this the cause for so little agony with Christ for the world's sorrow and souls unsaved? And this is why the Spirit did not come and make it glitter with golden grain!"

"Yes, the sun is fast sinking in the rosy west; and I see loved hands beckoning me home in the far away upper blue. I turn to the Master and say, I am sorry I have to bring so few sheaves and grain so poor when I had hoped to hear the glad 'Well done.' But one offering I do bring—which, dear Lord, Thou wilt not refuse: that of a broken spirit and contrite heart and turning away from the filthy rags of my own righteousness I do consecrate myself again, and let the hours remaining be many or few, by the help of Thy glorious power, I will be all and *only* for my King."—From a tract by Ada Lee.

REPORT

Of the Seventh Triennial Sunday School Meeting held at the Clinton A. M. Church, May 28, 1910

For the Gospel Herald.

Organization: Mod., Silas Yoder, Amos Nusbaum; Chor. John Beachy; Sec., Charles Sunthimer.

The opening devotional exercises were lead by J. C. Springer. Sermon by I. W. Royer. Text, II Cor. 3:9.

A few of the thoughts presented are:
We are in partnership with God.
We sow the seed on God's well prepared soil under His superintendence.

The application of the above text by S. E. Weaver.

The Ideal Church

Christ lives in it. Is composed of many members. All parts are needed. They are all alive. They must realize their responsibility. They are in proper working condition.

General discussion.

Song and dismissal by I. W. Royer.

Afternoon Session

Devotion by Alvin Ropp.

Children's session, led by Emma Beachy.
What constitutes a trained Sunday school teacher? Emma Smucker, Frank Gardner.

One must be in close touch with the Great Teacher. One that knows what he is teaching and applies it with wisdom and zeal.

After the Boy. N. E. Byers.

A strong manly character is needed for his teacher. He should be exactly what he is. He should be much interested in the boys, that is, he should be one of them himself. Get the life of Christ in a boy-like form.

General discussion.

Our committees who arrange Bible Conference programs should remember this training.

Song and close by Daniel Troyer.

Evening Session

Devotional by D. S. Brunk.

Election of Committee men.

A collection was then taken amounting to \$11.93, which was sent to the India Mission.

Sowing the Seed—Reaping the Harvest. J. B. Brunk.

"Blessed are ye that sow beside all waters" taken from 19th Psalm was used as the theme of his talk. Following are a few of the thoughts presented:

The sower must have faith in the seed, which is the Word of God.

He must have faith in the soil, which is the world.

Sowers should sow the seed in the seemingly most unlikely places.

Those that sow beside all waters are the truly blessed and happy

Open discussion.

Close attention should be given to the young convert, upon whom the future work depends.

Close by Chas. E. Sunthimer.

Secretary.

REPORT

Of the Fifth Annual A. M. Sunday School Conference held at Zion Church near Hubbard, Oregon, June 18, 1910

For the Gospel Herald.

Opening services conducted by J. P. Bontrager. I John 5.

Organization: Mod., A. P. Troyer, Dan Erb; Sec., M. H. Hostetler, A. D. Erb.

Topic 1. What do we gain by Sunday school conferences?

We gain in knowledge and get better methods in discharging our duties toward our fellow men. Brings a deeper spiritual awakening.

Topic 2. What obstacles present themselves to prevent the success of our Sunday school?

Negligence, tardiness, lack of home study, lack of interest, lack of sociability, lack of duties, lack of prayer and lack of unity are all obstacles. God alone is able to remove them, if we come to Him in fervent prayer.

Topic 3. Sociability in the Sunday school.

Sociability is needful in order to keep our Sunday school workers together and on a level with each other. To exercise sociability means a successful Sunday school. The true love of God prompts us to be sociable.

Topic 4. Am I my brother's keeper?

We should be deeply concerned about our brother's spiritual welfare. Extend a helping hand in a material way, offer a word of comfort and cheer and it will often bring brighter days, and check the hopeless and despondent from a downward course.

Topic 5. Children's exercises.

There were 47 of God's precious jewels interested in song and scripture verses.

Topic 6. The duties of the Sunday school superintendent.

Supply every class with a teacher. Be prayerful, watchful and God fearing.

Topic 7. Relation of the Sunday school to the Church.

Very close is the relation inasmuch that both have the one true foundation to build upon. Sunday school offers a more active part to all, young and old. It is the right hand helper and back bone of the Church, the fountain of youth where the Church largely draws from for its future supplies.

Topic 8. What are the best methods of electing Sunday school officers.

By much prayer, and nomination and ballot.

A standing vote of thanks was offered in behalf of the sister churches in furnishing their kind assistance. Also vice versa.

Committee on arrangements for next annual conference. C. R. Kennel, S. G. Gerig, Dan Roth.

Secretaries.

Married

Greenawalt—Plank.—On June 21, 1910, Bro. Elva W. Greenawalt and Sister Carrie E. Plank, both of Goshen, Ind., were married at the home of the bride's parents, S. H. Plank, by Bro. I. W. Royer. The happy couple will make their future home in Goshen, Ind. May God's blessing continually attend them.

Obituary

Kime.—Emanuel S. Kime was born Mar. 29, 1834, in Somerset Co., Pa.; died June 2, 1910; aged 76 y. 2 m. 4 d. He was married to Sarah Blough in 1854 with whom he lived in holy matrimony 23 years, when she departed this life. To this union were born 10 children, 3 having preceded him. Later, in 1879, he was married again to Mary Lehman of Cambria Co., Pa. The deceased leaves to mourn him a loving wife, 7 children, 33 grandchildren, and 4 great-grandchildren. Bro. Kime suffered from rheumatism for about 8 years. About five weeks previous to his death he was taken with severe pains and two weeks later took his bed, from which he never recovered. He was a faithful member of the Church of the Brethren for many years and bore his sufferings with much patience. He was a loving father and husband and a kind neighbor. The bereaved family have the sympathy of the entire community. The funeral was held June 3, at the Mennonite Church near Elmdale, Mich., conducted by the brethren Rairigh and Brackbill. Burial in the Mennonite cemetery.

Riehl.—On June 23, 1910, at Greenland, Pa., of Bright's disease, Eli D. Riehl, aged 54 y. 5 m. 15 d. Deceased was a faithful He was a coach maker for 26 years, and was member of the Amish Mennonite Church, always honest in his dealings. He suffered a great deal in his sickness and had a desire to leave this world if it was God's will. He will be greatly missed by all who knew him, but we mourn not as for one for whom we have no hope. He is survived by his wife two children, one brother and two sisters. Funeral services were held June 25, conducted by Christian Fisher of Bareville, and Christian Fisher of Ronks. Text, Phil. 1:21-23. Interment in Beiler's cemetery, near Ronks.

Our father is gone and are left

The loss of him to mourn;

But we may hope to meet with him,

With Christ before God's throne.

By a niece.

Rutt.—David B. Rutt of Sterling, Ill., died at the home of his brother-in-law, Michael Engle, at Elizabethtown, Pa., June 11, 1910. Just seven weeks before his departure, Bro. Rutt and wife and his sister, Mrs. Leah Brenneman, came east to spend the summer with relatives here. He was very much exhausted when they arrived, and took his bed soon after they got to the house. After he was rested, he was able to sit up on a chair several times. He was not able to visit, but many of his relatives came to see him. His wife, one son and six grandchildren are left to mourn his departure. He was in the 69th year of his age. Funeral services were held at the Mennonite Church in Elizabethtown, on Tuesday afternoon, June 14, conducted by the brethren, Simon Landis, Geo. Hoverter and Henry Ober. Interment in the Mt. Tunnel cemetery on the same lot where his father and mother are buried.

Ebersole.—Adaline, eldest daughter of David and Anna Ebersole, was born in Lancaster Co., Pa., Sept. 18, 1855; died at her home in Sterling, Ill., June 19, 1910, after an illness of two weeks; aged 54 y. 9 m. 1 d. She was a member of the Mennonite Church, and loved to be at her post of duty. She was fully resigned to the will of God. She leaves father, mother, 4 sisters, and a brother to mourn her departure. Funeral services were conducted at the Mennonite Church near Sterling, Ill., by A. C. Good. Text, Jno. 11:28, latter clause.

Good.—Mary Lesta, oldest daughter of Bro. and Sister Aaron Good was born at Dutton, Mich., May 14, 1892; died at her parental home near Dutton, June 11, 1910; aged 18 y. 28 d. Lesta was a member of the U. B. Church, where she is missed in the Sunday school and prayer meeting where she never refused to take her assigned work. God in His infinite wisdom has called her hence after a lingering illness of three weeks, spinal meningitis and later other complications developing. She leaves to mourn her early departure, father, mother, 5 brothers, 3 sisters, grandmother and a host of friends. The deceased was not afraid of death and was ready to go. Services by Aldus Brackbill and J. C. Overholt at the Holy Corners Church. Text, "The Master is come" (John 11:28). A large number of people had gathered to pay their last tribute of respect to one who showed herself friendly.

God in wisdom has recalled

The boon His love had given,

And through the slumbers here

The soul is safe in Heaven.

J. Overholt.

Kempf.—Susannah Kempf was born in Fairfield Co., O., Oct. 19, 1843; removed with her parents to Johnson Co., Ia., in the

Items and Comments

It is stated on authority that during the fiscal year just ended 1,035,543 foreigners found their way to America.

President Porfirio Diaz of Mexico has just been re-elected for the tenth time. He was first elected in 1877, after a war with the government, and has since kept his place. He is nearly 80 years of age, and rules his country with an iron hand.

That aerial navigation is not yet a safe way of travel was again demonstrated when Count Zeppelin's airship, the Deutschland, was caught in a storm and wrecked in the forest. There were 33 passengers on board. Fortunately none of them was seriously injured.

A foolish boy in New York leaped 135 ft. from a bridge for a prize of \$250. Because of this some questioned his sanity. But what about the millions of people who, for the sake of the paltry riches, honor or pleasures of this world make the fateful plunge which lands them into the eternal lake of destruction?

During the past week two United States Senators passed from time to eternity. They were Senator McEnery of Louisiana who died June 28 in the 74th year of his age, and Senator Daniel of Virginia who died June 29 in his 68th year. Both were men of prominence and ability and wielded a wide influence in the counsels of their party and the nation.

A Kansas City judge hits on a novel plan to punish tramps for vagrancy. After sentencing three of them to "proceed at once to the Kansas harvest fields," he continued, "Hereafter I intend to sentence all vagrants to the Kansas wheat fields while the harvest season is on." That plan of punishment is not likely to be very popular with vagrants or with Kansas farmers.

A world conference on Christian citizenship, at which meeting over a thousand delegates are expected to be present, is to be held in Philadelphia, Pa., Nov. 16-21, 1910. The official name of the conference will be, "Conference on the Christian or Bible Principles of Civil Government," and is to be addressed by men prominent in Church, education and reform movements, among them being M. G. Brumbaugh of Philadelphia.

Secretary of State Knox and Senator Don Francisco de la Barra, Mexican ambassador to this country from Mexico, have signed a paper which submits to arbitration the question of the ownership of a tract of land known as the Chamizal, situated at El Paso on the Mexican border, and a part of the city of El Paso. It is valued at about \$5,000,000.

The arbitrators will be a United States army officer, a Mexican commissioner, and a Canadian jurist. The ownership of the Chamizal strip has long been a matter of dispute between the United States and Mexico, and both countries are eager to get the matter settled.—The Pathfinder.

HESSTON ACADEMY AND BIBLE SCHOOL

The new catalogue of the Hesston Academy and Bible School is out, and will be sent to any one interested, free of charge, with any further information desired. Address T. M. Erb, J. D. Charles or D. H. Bender, Hesston, Kans.

(Continued from preceding page)

fall of 1850 in which place she resided until Mar. 24, 1896, when she moved to Kalona, Ia., where she since made her home. She united with the Amish Mennonite Church in her girlhood days and remained a faithful member until death, which occurred at her home June 24, 1910, at the age of 66 y. 8 m. 5 d. Funeral was held at the East Union Church June 25. Conducted by the brethren, Fred. Gingerich, Christian Wery and D. J. Fisher. Texts, Heb. 4:9 and Matt. 24:44.

C. Wery.

Harshberger.—Bro. Tobias Harshberger of Holsoople, Pa., died June 26, 1910; aged 55 y. 11 m. 24 d. Bro. Harshberger had a sad experience. He had been afflicted with dropsy for quite a while, and about three months ago his daughter took typhoid fever; and when she was improving his wife took fever, then his son. They took the son to the hospital, and a few days later the wife died. They could not let the son know of her death, and was buried. The son is still at the hospital. Bro. Harshberger is survived by two sons and two daughters; an aged mother, one brother, one sister, and many relatives. Funeral services were conducted June 28 at the Blough Mennonite Church by S. G. Shetler, S. D. Yoder and L. A. Blough. Interment in the cemetery near by. May God's richest blessing rest upon the children.

Blough.—Bro. Joseph Blough of the Weaver Congregation, Johnstown, Pa., was buried in the cemetery near the church on June 30, 1910; aged 82 y. 10 m. 26 d. The funeral sermon was preached by Bro. S. G. Shetler from Gen. 25:8.

Miller.—Fred. M. Miller was born in Howard Co., Ind., May 18, 1886; died of pulmonary tuberculosis June 28, 1910; aged 24 y. 1 m. 10 d. About seven months ago he took hemorrhage of the lungs, at which time he was treated by the best of medical aid, and it was thought that his condition was much improved. Some time last December he went with his family to Oklahoma, but it did not seem to help him much. So he went to La Junta, Colo., but came back in about the same condition of health that he was when he left home.

Bro. Miller was converted Jan. 3, 1905, and united with the Amish Mennonite Church, in which faith he lived a faithful member until death. He leaves wife, 2 children, father, mother, 2 brothers, 5 sisters and a host of relatives and friends to mourn his departure. May God bless and comfort Sister Miller and her two little children.

Funeral was held June 30 at the A. M. Church by N. M. Slabaugh from Psa. 103:15, 16, and E. A. Mast from Rev. 21:4. Interment in Mast Cemetery.

G. W. N.

Harshberger.—Ella, daughter of D. D. and Katie Harshberger, was born June 22, 1886, and died June 22, 1910; aged 24 y. She leaves father, mother, 2 brothers, 2 sisters and many friends to mourn her departure. After about eight months of sickness with consumption she was willing to leave this world and go to her best friend, Jesus. A few weeks before she had a desire to fulfill Jas. 5:14. We believe she kept the ordinances as laid down in God's Word. A few weeks before she died she communed for the last time here on earth with her parents, brother and sisters, in her home. We miss Ella in church, Sunday school, young people's meeting and teachers' meetings. She was always present when possible. She was a faithful Sunday school teacher for many years. Funeral services were conducted by S. G. Shetler and James Saylor. She was laid to rest in the Mose Weaver Cemetery.

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*Date of organization.

In company guard your tongue; in solitude, your heart. Our words need watching; but so also do our thoughts and imaginations, which grow most active when we are alone.—Spurgeon.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JULY 14, 1910

No. 15

EDITORIAL

"Whosoever will, let him take of the water of life freely."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"I have fought a good fight" can never be truthfully said by those who go through life, "at ease in Zion." It is only the soldiers of the cross who can shout the shouts of victory.

Practical Talks.—On another page will appear the last of our series of "Practical Talks" which have had a place in these columns since the first of April. This series of articles were, true to the name, "practical talks," and we trust that many may have been the practical applications made by our readers. Bro. Shetler's suggestion that they be read again is worthy of consideration. We thank our brethren for the services they have rendered, and we hope soon to announce another series fully as instructive and perhaps more interesting.

Next Sunday the Sunday school world is to study the great confession. Today, as in the days of the apostles, the world recognizes Christ as a great man, but it remains for the people of God to recognize Him as "the Christ, the Son of the living God." This confession is the chief corner stone of the Christian's faith. Without it, religion is but a system of ethics and is valueless as a saving faith. Let the great confession be studied with much prayer by teachers, superintendents and classes, and many will make the good confession for the first time.

"Life Lessons for Me from Romans XII," was the theme considered in many of our young people's Bible meetings last Sunday evening. If the meetings everywhere were as impressive as they were here at Scottdale, there were some thoughts offered worth putting into

print. If there will be enough interested in this to send in the most impressive thoughts offered in their respective meetings, we will collect them together into an article for the benefit of our readers. In sending in these thoughts send only the shortest and the best.

Friends of the mission cause will take special delight in reading the totals published in the financial report on another page. India Mission is being well supported these days, and the contributions for the other mission stations not so low as at other times. The Lord be praised for this manifestation of active interest. May the good work go on, and the blessings of God rest upon the liberal givers and faithful workers on the field.

In reading the report, please note the change of which Bro. Bender speaks at the close, and if any one is impressed either favorably or unfavorably with the change, please write him.

Mennonitism.—That is what some people call our position on the ordinances and restrictions as taught in the Bible and upheld by the Mennonite Church. But why not call it *Gospelism*, since the baptism of believers (by effusion), the observance of the communion, (sometimes called "close" communion), the washing of the saints' feet, the wearing of the sisters' devotional covering, modest apparel, anti-secrecy, nonresistance and other doctrines we hold dear, were all taught by Christ and His apostles, and constituted church doctrine long before the word "Mennonite" was known? If the suffix "ism" is appropriate in the description of such a faith, let it be called *Gospelism*.

"Thy word have I hid in mine heart," was the testimony of the psalmist. This is the secret of true Christian service. When the Word is hidden in the heart it is sure to spring up and yield forth fruit that will redound to the praise of God and the uplift of fellow men. When the Word gets into the heart, it is sure to be

praised with the lips and honored with the life. Head religion is a kind of makeshift for time; heart religion is a real experience which stands the test of both time and eternity. We would that men everywhere might be able to say, "Thy word have I hid in mine heart."

One of the results of the Word hidden in the heart is the sinless life. Heart religion means a life of conviction, not of policy. Just at this time we have in mind a certain unbelieving minister of an orthodox church who on several occasions preached higher criticism. When his attention was called to it he said, "Did I say that? I did not mean to." He had that orthodox faith in his mind, but not in his heart; therefore he forgot himself once in a while and preached what was really in his heart. Had his heart been right these unfortunate slips of the tongue would not have occurred. Get religion in the heart, and it is sure to be found in the life. Again we quote the psalmist: "Thy word have I hidden in mine heart, that I might not sin against thee."

By a recent decision of the state supreme court of Pennsylvania, the famous garb law of that state is upheld. By the terms of this law it is declared unlawful for any person whose clothing are an indication of his or her church relations to teach in the public schools of the state. The state has the usual constitutional provision guaranteeing freedom of religious convictions, yet goes on making laws that would debar William Penn himself, were he living today, from teaching in the public schools. So long as Isa. 3:16-24, I Tim. 2:9, 10, I Pet. 3:3, 4, and other testimonies against gaudy display and in favor of simplicity of attire have a place in the inspired Book, it is the duty of Christian people to "obey God rather than man," and if this bars them out from the public schools, let their services be rendered along other lines. Let us pray for our rulers. Possibly God will overrule, and this law be repealed.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE COMING KING

Sel. by Agnes Gunden.

For the Gospel Herald.

Lo! He comes with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of His train!
Hallelujah!

Jesus comes, and comes to reign.

Every eye shall now behold Him,
Robed in dreadful majesty!
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see!

Yea, amen! let all adore Thee,
High on Thy eternal throne!
Savior, take the power and glory;
Make Thy righteous sentence known!
Men and angels
Kneel and bow to Thee alone!

Bay Port, Mich.

RUSSELL AND RUSSELLISM

By J. E. Hartzler.

For the Gospel Herald.

(Concluded)

4. *Russell's Doctrine of the Future State of the Wicked.* Having provided a second opportunity to know and confess Christ after this life, Russell must now do something with those who reject this second chance. To dispose of these he teaches that total annihilation, "extinction," will be their end. Russell denies, without qualification, the teaching of the Scripture on eternal punishment of the wicked. He either evades all such references or gives to them a typical interpretation. Annihilation, "extinction," he teaches is the end of the wicked.

One great blunder of Russell's is, that he spends the greater part of his energy and time in arguing a point which is not disputed; viz., that "sheol" and "hades" as used in the Bible in most cases refer to the grave, the place of the departed dead. No sane man will deny or dispute this fact. But what, I ask, about the "second death," the "lake of fire" which is quite a different thing from hell, sheol or hades? "Death and hell were cast into the lake of fire; this is the second death" (Rev. 20:14).

Russell says that death—"extinction"—is the end of the wicked who will not repent on the second chance; and he builds his theory largely on Rom. 6:23; "For the wages of sin is death." Death, he argues, means non existence, annihilation, and means it in every case.

But the Word of God emphatically denies this theory. The Scripture more than once recognizes the fact that a man may be dead

and alive at the same time. "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). "Jesus said unto him, let the dead bury their dead" (Luke 9:60). I ask, How can a non-existent, and extinct person bury a non-existent, extinct person? There is not a single instance in the Bible where it can be proven that the word "death" means "extinction" or "annihilation." The Greek word "thanatos," as used in Rom. 6:23 and other places, never means extinction, but it means: (1) The death of the body—separation of the soul from the body by which life on earth is ended (Jno. 11:4); (2) The loss of that life which alone is worthy of the name, i. e., the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body (Jas. 1:15); (3) The miserable state of the wicked dead in hell (Rom. 1:32). (See Thayer—Gr. Lex.)

On this point, as well as on others, Russell is a bundle of contradictions. In the first place he advocates that Christ paid our penalty for sin in His "death" (extinction), and yet he admits that Christ lives. How can Christ yet live if death in every case means extinction?

Again, Russell admits the resurrection of the dead, both good and bad. But I ask, if death means extinction, then how are the dead raised?

But the dead are raised, and according to Russell, for the following reasons: "The object of their again being brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to His righteous will.....For rewarding and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's great ransom sacrifice. . . . These are awakened to judgment to receive a course of discipline and correction." (Pamphlet on Rom. 6:23).

But what saith the Word of God in reply to this heresy and concerning the end of the wicked?

"For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28f).

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings" (Isa. 33:14)?

"Whose fan is in His hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29).

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"Then said the king to the servants, Bind

him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13).

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:23).

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thes. 1:9).

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20:10).

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15).

"But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Dear Reader: I appeal to your own good judgment and intelligence; what does the Word of God say concerning the end of the wicked? What does the Word of God say in these fundamental doctrines which Russell has so shamefully perverted? Beware of that man who teaches a false doctrine concerning the Deity, divinity and humanity of Christ the Son of God. Beware of that man who teaches a false doctrine concerning the plan of salvation, and offers you at least one hundred years time for repentance after death. Beware of the false prophet who sets himself up with God and claims to know the date of His coming. Beware of that man who tells you that there is no fire, and that God is too merciful to punish even a devil. Beware of that man who tells you that God when He speaks does not mean what He says. Beware of him who mutilates and mangles the Word of God to make it fit his own theories. Let the Word of God speak for and interpret itself.

"Be thou faithful unto death (not after death), and I will give thee a crown of life" (Rev. 2:10).

Elkhart, Ind.

LOOKING INTO LIFE

By E. H. H.

For the Gospel Herald.

(Continued.)

"How can we be restored?"

When God declared to the serpent, "It shall bruise thy head," the meaning was, symbolically, the Lion of the tribe of Juda, the Root of David, shall prevail to subdue the deceiver—He shall, like kings of old did to the conquered, put his foot upon his neck. A lineage of the

righteous descend from Seth, continued to the Lamb of God, preparing for the final bruising of the serpent's head. Referring to the noted characters in the faith, previous to Christ, it is said these all died in faith, having obtained a good report, but did not receive the promise, God having provided some better thing for us that they without us should not be made perfect, or to have restored to them the lost Spirit (Heb. 11).

In the period of waiting, God expressed His approval of obedience to His Word, and ministered punishment to the disobedient. Being impaired spiritually, the human heart was too cold, in the days of Noah, to respond to the divine appeals, which invoked the judgment of the deluge. Subsequently the written law was given from Sinai, to condemn by its holy precepts all mankind, as none could keep it inviolate. The law worketh wrath, it "is our schoolmaster to bring us to Christ;" not to save us by the multitude of its services or works, but it is said in the sacrifices which it required, there was a remembrance made year by year continually of their sins. This remembrance of sin, with the conscientious, begat humiliation, created a sense of need, made God a refuge to find pardon and help, caused those who searched His law to embrace hope, as they saw prospect of consiliation in the sacrifices. In the hope for holiness in the promises, they waited for Him with fulness of joy, and died in the hope of pleasures forevermore. When Christ preached to the dead they realized the benefits of the hope in which they had died. But in this waiting for the fulness of the time they were under hardness of heart, indulging in war, litigation, seeking redress of wrong and injury, violating the original order of man to give his affections to one wife, practicing divorce for trivial causes, gratifying envy, jealousy, ambition, and fleshly desires, being given to pride and display, frivolity and various earthly pleasures. Because of the hardness of the heart God had patience, and He winked at the idolatry of the Gentiles, but now commandeth all men everywhere to repent, since paroon to the penitent is offered in the atoning blood.

(To be continued).

Lancaster, Pa.

MENNO SIMONS ON THE AUTHORITY OF THE HOLY SCRIPTURES

By John Horsch.

For the Gospel Herald.

(The following article, consisting of excerpts from Menno Simons' Works, is a reply to the opinion of certain writers, that the early Mennonites were unorthodox in their teaching on the authority of the Scriptures and that they considered creed and doctrine of less importance than the contemporary denominations. Instead of giving mere opinion and supposition, we quote Menno Simons on this important question, leaving it to the reader to draw his own conclusions.—H.)

The believers in Christ think, speak and live in their weakness as He has taught and commanded them in His Word. They renounce and avoid all false doctrine, unbelief, false sacraments, and all idolatry; put off the spotted garment of sin which is the evil, perverted life that is of the flesh. They seek the doctrine and ordinances commanded them of Christ, the divine worship which is taught in the Scriptures and the pious and unblameable life which is of God. For by faith they are changed in the inner man, converted and renewed, because they have a sealed and assured conscience which bears witness to them that God is, and that He is righteous and true, gracious and of abundant mercy. And therefore they desire, seek and do nothing, either inwardly or outwardly, but that which they know to have been commanded and taught them in the Scriptures by Jesus Christ and His holy apostles.—Menno Simons' Works. Vol. I, P. 117.

Behold, dear reader, I admonish and advise you, if you seek God alone with all your heart and would not be deceived, depend not upon men and the doctrine of men, however old, holy and excellent it may be esteemed, for one theologian is against the other, both in ancient and modern times; but build upon Christ and His Word alone, upon the sure instruction and practice of His holy apostles, and you will through the grace of God be kept safe from all false doctrine and from the power of the devil, and walk before your God with a confident and pious mind.—Vol. I, P. 37.

This holy Christian Church has only one doctrine—the pure, unmixed and unadulterated Word of God, the Gospel of grace of our Lord Jesus Christ. All teachings and decrees that do not accord with the doctrine of Christ, be they the teachings and opinions of doctors, decrees of the popes, ecumenical councils, or anything else, are but teachings and commandments of men (Matt. 19:5), doctrines of devils (I Tim. 4:1) and therefore accursed (Gal. 7:8). We write and teach nothing but the pure, heavenly Word and the perfect commandments of Jesus Christ and His apostles.—Vol. II, P. 193.

For God is an eternal God, and His will can never be changed or diverted by any man. In this case neither prince nor theologian counts for anything. God alone has dominion over the souls of men and He will keep it in all eternity.—Vol. II, P. 238.

Beloved sirs, receive it in love and be not offended, for the truth must be made known. The almighty, eternal Father, through His eternal wisdom, Christ Jesus, has instituted and commanded all things in His kingdom, that is in His church, relating to doctrines, ordinances and life

according to His divine counsel, will and wisdom.—Vol. I, P. 24.

Behold, my dear brethren, against these doctrines, sacraments and life no imperial decrees, papal bulls, councils of the learned, have any authority; no old usage, human philosophy; no Origen, Augustine, Luther or Bucer; no prison banishment or murdering will prevail. It is, I repeat, the eternal, imperishable Word of God, and will remain forever. Whoever will, notwithstanding, strive against or oppose these things, be it with the heart, with the tongue or with the sword, does not strive against flesh and blood, that is against man, but wars against the Lamb, against Him who has all power, against Him who by a word created heaven and earth and the fulness thereof.—Vol. II, P. 244.

Nevertheless, every reader should know that however learned the before mentioned scholars and however unlearned I may be, the opinions of us all are of equal avail before God; for in divine things nothing that is pleasing to God can be instituted or practiced by us without the command of the Holy Scriptures, may we be ever so learned. For in the holy Scriptures we are not pointed to these or other scholars, but to Jesus Christ alone. Whenever, therefore, such highly renowned men by their subtle sophistry and artful philosophy would take from us, or change, the plain, express ordinances of Jesus Christ and His apostles, we must, surely, consider their doctrine in that respect as doctrine of man and false teaching; for Christ Jesus is not under them in authority, but above them, and has received his teaching not of them but of His Father.—Vol. II, P. 199.

The first sign by which the Church of Christ may be known, is the salutary and unadulterated doctrine of His holy divine word. In short, where the Church of Christ is, there His word is preached purely and rightly. The Church of Christ knows no other doctrine but the Word of the Lord.—Vol. II, P. 81.

I pray all God-fearing hearts, for Jesus' sake, to submit reason to the Word of the Lord and to think and believe of God as the Scriptures require and teach, not to ascend higher or descend lower, and walk with a humble, contrite heart before the Lord and His church, and they shall find peace of conscience.—Vol. II, P. 370.

Prove my doctrine diligently and examine it well with Christ's and His holy apostles' own word, spirit, life and example, whether it is not the true contents, meaning, doctrine and sense of the whole Scriptures. If you find it to be this, you will have to give up the un-

scriptural usages and the deceptive ideas of the scholars and follow the Word of the Lord alone if you would be saved.—Vol. I, P. 164.

* * *

Think you, my friends, that the Lord is a dreamer or His Word a fable? Ah, no! not a letter will fall to the ground of all that He spoke.—Vol. I, P. 175.

* * *

But that he appeals to Tertullian, Cyprian, Origen and Augustine, my reply is, first, If these writers can support their teaching with the Word and command of God, we will admit that they are right. If not, then it is a doctrine of men and accursed according to the Scriptures. Gal. 1:8.—Vol. II, P. 49.

* * *

For much rather should we endure homelessness, poverty, tribulation, hunger, thirst, heat, cold, bonds, death and remain loyal to God's Word, than lead safe and easy lives with the world, and for the sake of a short temporal life bring ruin upon our poor souls.—Vol. I, P. 66.

* * *

Beware of all innovations and doctrines not contained in the words of Christ and His apostles, nor conformable thereunto. Point at all times to Christ and His Word. If any man introduce a doctrine foreign to Christ and His Word, let such teaching be banished from your midst. "For other foundation can no man lay than that is laid, which is Jesus Christ." He is the precious corner stone in Zion which shall abide forever. Hear Him, believe, trust, follow Him, hope and abide in Him, conforming yourselves unto His Spirit, Word and life, and you shall neither deceive nor be deceived.—Vol. I, P. 271.

* * *

Besides, we say that all doctrine which does not agree with the doctrine of Jesus Christ and His apostles, be it ever so godly in appearance, is accursed. For His Word is the truth and His commandment life eternal. Therefore it is our friendly entreaty and humble desire from our inmost souls that you read this short treatise with an understanding heart and prove and try it by the doctrine of the apostles. If it does not agree with that, it is accursed. "For other foundation can no man lay than that is laid, which is Jesus Christ." To him be praise forever and ever. Amen.—Vol. I, 237.

(To be continued).

While we believe that the Sunday school is a good place to teach the children the Word, we believe that the home is a still better place.

J. M. Kreider.

Knowledge of the world's evils will save more people than ignorance of it.—J. E. Hartzler.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VII. OUR MEMBERS—TONGUE

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

(Continued)

302. *What are some of the evidences of a sanctified tongue?*

A. A disposition to give praise to God, to talk about heavenly things, to discuss earthly things in a way becoming the children of God. Absence of vain, impure and idle conversation.

303. *What may a consecrated tongue do in the home?*

A. It may bring heavenly sunshine into the home by cheerfully giving vent to a sunshiny disposition and consecrated heart, by praising God in the family devotions, religious books or papers, by discussing from a Christian standpoint all questions that come up in ordinary conversation.

304. *What may a consecrated tongue do in religious services?*

A. It may send forth songs of praise, give expression to the emotions of a worshipful heart, encourage ministers and other Christian workers, make strangers feel welcome, and speak to some wandering soul longing to know more about Jesus.

305. *What may a consecrated tongue do in business?*

A. It may give expression in principles of righteousness, speak the truth at all times, even if it does mean financial loss, and in many other ways convince the worlding that Christianity is a blessed thing, even in business.

306. *What may a consecrated tongue do in society?*

A. It may raise the standard morally and socially by sending forth clean speech, discussing all topics which may come up from the standpoint of one who is not unmindful of Christian duty and opportunity.

307. *What has the tongue done to make the world better?*

A. The consecrated tongue has made known to the world the message of salvation. On pulpit and platform, at home and abroad, in business and society, among all classes of people where opportunity afforded it has been the exponent of the higher life, the instrument of praise to God, the messenger of cheer, hope, purity, righteousness and salvation. Since the creation of man the consecrated tongue has been the leading instrument in making known to men the will of God.

308. *How does Solomon describe the tongue of the just?*

A. As choice silver (Prov. 10:20).

309. *What is his compliment on well chosen words?*

A. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

310. *What of the power of the tongue?*

A. "Death and life are in the power of the tongue" (Prov. 18:21).

311. *What has Paul to say on this subject?*

A. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

312. *What of the blessedness of a purified tongue?*

A. "A wholesome tongue is a tree of life" (Prov. 15:4).

313. *And a tongue not wholesome?*

A. It is worse than rank poison, more destructive than a sword.

314. *How meet an adversary?*

A. "Agree with thine adversary quickly whiles thou art in the way with him" (Matt. 5:25). "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). "In meekness instructing those that oppose themselves" (II Tim. 2:25).

315. *What should be the object of the use of the tongue?*

A. The glory of God. John the Baptist, after startling the world with his eloquence, refused to be recognized as anything else than "a voice," calling attention to the great Prophet who was to follow.

316. *What warning does the Bible give in one notable character who used his tongue to his own glory?*

A. The case of Herod (Acts 12:21-23).

317. *What lesson for us?*

A. If God has blessed any of us with an eloquent tongue it means added responsibility, increased opportunity to work for the glory of God, and the blessing should never be used to win for ourselves a name.

318. *Who is our greatest example in this line?*

A. Christ; who "made himself of no reputation" (Phil. 2:7).

319. *What should lie at the foundation of all our use of the tongue?*

A. Love. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal" (I Cor. 13:1).

320. *What should be among our desires for our last days on earth?*

A. The happy reflection that during our whole life our tongues were used to the praise and glory of God, and never defiled with language which influenced people to travel in the wrong direction.

321. *What is Peter's advice?*

A. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Pet. 3:15).

How poor are they that have not patience.—Shakespeare.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

WAITING FOR THE DAWNING

Sel. by Martha F. Barbe.

We are waiting, Father, waiting
Through the long and dreary night,
Watching! mid the gath'ring shadows,
For the morning's promised light;
We are trusting, Father, trusting,
Though no ray of light appears;
And the night is filled with glory,
Though we see our God through tears.

We are gazing, Father, gazing,
On a sky with clouds o'ercast,
And no sunbeam falls upon us,
Through the blackness deep and vast.
E'en our Father's face is hidden,
But we know His loving smile
Lights the heaven beyond the darkness,
And will dawn on us erewhile.

We are bearing, Father, bearing,
Burdens Thou hast kindly given;
We are learning to be patient,
While earth's chains are being riven;
And the links that bind our spirits
To their destiny above,
Thou art forgiving from our sorrows,
Thou art riveting in love.

We are learning, Father, learning,
Not to murmur or complain,
Though our dearest friendships fail us,
And our fondest hopes are vain.
Thou dost hold us by a cable,
With its anchor in the sky,
And we wait, 'mid shattered idols,
For the dawning, by and by.
—Hayes C. French.

NOTES BY THE WAY

By J. S. Hartzler.

For the Gospel Herald.

III. The World's Missoinary Conference

The World's Missionary Conference of 1910 is a thing of the past. Never in the world's history has there been such a large body of people, so representative of all the countries of the world, as well as of nearly all the Protestant denominations, gathered at one place for the purpose of getting a definite knowledge of the state of the non-Christian lands and their needs. Never has there been such a careful preparation in the way of getting the information together and formulated before the meeting.

The eight Commissions, containing eight hundred and thirty-two columns of material, each column as wide as you would find in an ordinary book measuring five and a half inches wide, and each column long enough to make about two ordinary pages so that if printed in one volume (There will be nine volumes when completed) it would contain something over sixteen hundred pages. This knowledge was gathered from every Protestant

mission field in the world, and from more than one thousand missions.

For ten days this body of delegates and representatives (about two thousand two hundred) were wrestling with these problems in a way that showed not only much study but much prayer as well. Meetings were held in two halls at the same hours, but were conducted in a little different manner but with the same aim in view; viz., of impressing the personal and congregational obligation for lost souls.

It is not the purpose of this article to discuss each feature of the work, but simply to present a few of the many thoughts given, for the meditation of the reader. You may not agree with these sayings, but you have no right to cast them away without due consideration. On the other hand, to endorse without action would be inconsistent if not sin.

"Our part is not to invent but to impart, not to question but to obey."

"Religion as an ethical element may be compared with other religions, but from its redemptive side it stands alone."

"We do not urge missions now simply because of the miseries of the heathen, or because they will be damned; but also that their lives may be saved."

"Christianity is not a system of ethics, but a life. The ethical idea of Christianity is Christ. Only he who knows Christ experimentally and tries to live the Christ life can answer the question as to what He is."

"Christ lived for man while He lived in the Father, and only he who lives for others can live in Him."

"Demand is made everywhere for the best educated workers for the field, who are full of the Holy Spirit."

"Expansion is necessary to conservation."

"China is a land of burdened hearts. The dearest text there is not John 3:16, but Matt. 11:28."

"It is a wonderful thing to think that we are taken into partnership with God in making Christ known to the world."

"Like home church, like missionary; like missionary, like convert; like convert, like native worker; like native worker, like native church."

"Quality is more important than quantity. Hence send the best."

"The attitude of the home church toward the Word of God has a great effect in the mission field."

"More depends on what will be done in the next ten years than what will be done for a generation after that."

"There are as many heathens living today as there are minutes of time from the birth of Christ to the present."

"In eleven communions (denominations) in America they expended last year eleven dollars per member for church expenses at home and sixty-two and a half cents for foreign missions. This should not be so."

"There are 338 Missionary Societies doing work in the foreign field. This

means too much over-lapping. More than double the work might be done with the same money."

"The heathen will more easily be converted when the home church is converted."

"More mission study classes have been organized within the last five years than ever before. Still more should be organized. Books studied in these classes give one a wider view of mission work."

These quotations might be continued to a very great length, but this article is getting too long. It will give the reader some idea of the kind of work that was done here.

Edinburgh, Scotland.

NONRESISTANCE ON THE MISSION FIELD

While the Brethren hold the doctrine of nonresistance as an established principle, and have found it to work quite well even on mission field, such is not the case with several other religious bodies, hence the heated discussion at the recent Edinburgh Missionary Convention. That a large representative body of Christian people should discuss the pro and con of a plain command of Christ, is passing strange. That the Christian, if faithful to his profession, is a non-combatant, is a fact as ancient as the existence of the Christian church. It is neither in keeping with the teachings of the New Testament nor is it expedient for a missionary to go armed. Thrown among barbarous races he can expect immunity only as his mission is a purely religious one; these untutored people are assured that under no circumstances will he take the lives of others, and that, happen what may, he will shed no human blood. Convinced that he is a man of peace, the natives will tolerate his presence among them, and eventually heed his exhortations. Throughout Asia and Africa the unarmed preacher is accorded a certain degree of respect. But let it once be known that the Christian missionary goes armed, that he meets force with force, and that he is prepared to offer resistance—then the natives will become more than ever convinced that he is the associate of the soldier and the politician. Not only would he thus obstruct his missionary enterprise but render his existence as a missionary a difficult one, and in some what you will—the missionary, like his places one beset by extreme perils. Say Master, must be A MAN OF PEACE.—Gospel Messenger.

CHINA AS A MISSION FIELD

At the recent World's Missionary Conference at Edinburgh, Scotland, it was urged by a number of speakers that China presented the richest missionary field at the present time and emphasis was placed upon the duty of concerted and consecrated effort before the present industrial revolution there wipes out the opportunity.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Bishop Isaac Eby.

By a friend.

For the Gospel Herald.

Bishop, husband, father, brother,
Counsellor, neighbor, friend,
One who labored much for others,
Whose toil is at an end.

One who long on Zions walls,
A faithful watchman stood,
Beckoning, pleading, earnestly calling,
For those who his words withstood.

Calmly, quietly, onward rowing,
His toilsome journey through;
Saintly courage ever showing
As he bade the people do.

Patience, love and resignation
In much zeal he exercised;
Early making preparation,
For the calling of great prize.

Let there be no grievous mourning,
Such a summon means to bless;
Knowing that this toilsome journey
Ended in sweet, peaceful rest.

Wolftrap, Va.

THE PEACE MAKER

By Martha Brunk.

For the Gospel Herald.

Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

Dear Herald readers, how hard do we try to make peace and keep peace? If we are the children of God, surely we will rejoice when we have an opportunity to make peace and feel sad if we are the cause of any disturbances, especially in the home.

It is important that Sunday school teacher and superintendent are peace-makers, if they want to have an influence over their pupils. Not long ago a scholar said, "I just feel sometimes as if I could not stay in that man's class," I asked what was wrong. He said, "Well, today I asked a favor of a man and he heard me and just stood back and made fun of me." Oh, what a mistake. Was that teacher a peace maker? I fear not. Just because he knew of a mistake the scholar had made (although he had repented of it) he seemed to have no respect for him. Instead of gaining the influence of that scholar, he lost it.

Then another opportunity to make peace is in our own homes or in the homes of others. I knew of an instance where the husband (sad to say) complained of his wife, who was at home working hard

for him and children, and instead of those brethren and sisters pointing him back to his bosom companion, the one whom he had promised to stand by until death, they also talked harshly about her. The result was a broken-hearted wife, a husband with a troubled conscience and hard feeling between others. Oh, for more peace in the Church, communities, homes, and the world over.

May God help us all to be peace makers if we desire to be the children of God. "Blessed are the peacemakers; for they shall be called the children of God." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Denbigh, Va.

OPPORTUNITIES

For the Gospel Herald.

The opportunities of life are many. Each moment brings one or more to our door. Our life is one continuous record of opportunities improved or unimproved. There is not one single temptation assails us but what carries with it an opportunity of winning a victory through Christ, not one single misfortune overtakes us but what carries with it an opportunity of showing that "all things work together for good to them that love God;" not a single "streak of good luck" that may not be used to the glory of God; not a single blessing that does not carry with it the opportunity of showing that it is from God, who merits our thanks for all we possess.

It is the opportunities that come to us in the home of which we wish especially to speak at this time.

As we wake in the morning, God is not far away. Here is our opportunity to have a little talk with Him. He deserves our special thanks for having kept us during the night. Then we need His presence and power during the day, that we may have wisdom to meet the questions likely to confront us, foresight to see our opportunities, and power to overcome the enemy in whatever temptations may befall us. Many people think of calling upon God only when they are in trouble. Why not begin the day with prayer and have His help before we get into trouble? Our greatest burden should be, not to get out of trouble, but that we might be instruments in the hands of God to get the world out of trouble.

The bringing up of children "in the nurture and admonition of the Lord" is another opportunity worth mentioning. Many look upon this as a task, and it is. But the task is so much easier if we look upon it in the light of opportunity. One of the grandest privileges that can come to any man and woman who at the matrimonial altar have become "one

flesh" is to bring up a large family of young men and young women for the Lord. Let the family be looked upon in no other light. They who have this view of the Christian home bring to their assistance the sunlight and power of heaven, and as a rule achieve what is in the sight of heaven, if not in the sight of men, success. Then begin early to train the minds and hearts of children to this end. Take advantage of every opportunity you have to stamp upon their impressionable minds heavenly ideas and ideals, and "your labor is not in vain in the Lord."

To bring happiness into the home is another opportunity worth considering. This opens up a succession of opportunities when with kind words, kind deeds, and consideration for one another's wishes and welfare we may be the means of daily brightening others' lives. Cheerfulness in the heart means kind words upon the tongue, and hands noted for kind deeds. Many are the opportunities along this line. To save others steps when they are tired, to speak words of encouragement when they are despondent, attend to their wants when they are sick, help them bear their burdens when they are under a heavy load and point them to the right way when in error, are among the many opportunities which come our way in any ordinary home.

One of the greatest opportunities which comes to children is to make partial returns for what their parents do for them. To honor father and mother is declared to be "the first commandment with promise." There is no more delightful scene to behold than a houseful to their parents, and doing what they can to please them. If children would fully realize how much good it does their parents to see these marks of love and obedience, the same would be a great incentive to exert themselves in this line. Parents honoring children, children honoring parents, both honoring the great Parent of all parents—this is one of the leading features of the ideal Christian home.

As we said, we should look upon the things mentioned (and the many other things which might have been mentioned) as opportunities. They are duties, of course; but so long as we do right from sheer sense of duty life is a burden, a drudgery, and usually a failure. Our whole life is but a temporary residence here, looking heavenward. Each day presents an opportunity to move upward along the heavenly way and to help others in the same direction. By counting duty a privilege and the opportunity of helping others a pleasure, our heavenly journey will be both a pleasant and a profitable one.—K.

Is there not danger of taking too much natural food for the body and not enough spiritual food for the soul?—L. Blanch.

Sunday School

Lesson for July 24, 1910.—Matt. 17:1-8, 14-20

For the Gospel Herald.

THE TRANSFIGURATION

Golden Text.—This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17:5.

Introductory.—In our last lesson we learned of the coming crucifixion of our Savior. It is the theme of the conversation between Christ, Moses and Elias on the Mount of Transfiguration. It was apparently a depressing theme of conversation on the part of the disciples. Jesus wisely takes three of them as witnesses and gives them a glimpse of the glory beyond the valley. Oftentimes are the children of God encouraged to march through the valley by what they see of the mountains beyond the valley. Stephen saw the heavens opened, and exultingly went down to his death in triumph. Paul looked beyond and saw the everlasting crown, and feared not to be "an ambassador in bonds," facing death. The death of Jesus being near, He gives His disciples a foretaste of something farther on.

Mountaintop Experiences.—This was a glorious scene. Here was Jesus with Moses and Elias talking of His coming decease. In raiment white as the light, overshadowed by a bright cloud, the approving voice of God calling from heaven—the whole scene was an affair of such transcendent glory that Peter was willing to remain there permanently. "Lord, it is good for us to be here," said he, "if thou wilt, let us make here three tabernacles." The whole scene is a vivid reminder of that bright time when, in glorified bodies clothed with the robe of righteousness, the children of God will stand on the holy Mount and praise His name forever.

Of this glorious experience we may have many foretastes. Earth is composed largely of foretastes of what is to follow in eternity. The children of God have many foretastes of the blessedness of the glory in the celestial world, while the children of Satan, in the wretchedness of sin, have their foretastes of the woes of eternal torment. When Paul speaks of "the peace of God which passeth all understanding," and Peter of the "joy unspeakable and full of glory," they speak of blessed foretastes of something more glorious farther on. There are times when the children of God, "sitting together in heavenly places in Christ Jesus," sending forth notes of praise and mingling their voices together in song as they pour out their souls in prayer and praise, have a veritable feast of good things in the paradise of God. "Heaven on earth" is an expression we often hear.

In the Valley.—But it is not on the mountain top that we do our practical

work. Peter's desire to have three tabernacles built was not granted. It is there we get our inspiration, but it is in the valley or on the plains that we do our work. There was nothing practical accomplished on the mountain so far as the work of the disciples was concerned. They were enraptured, and doubtless strengthened; but so far as their work was concerned, we hear nothing of that.

While Jesus and Peter and James and John were on the mountain, the other nine were confronted with a serious problem. A certain man had brought his son, a lunatic, to them and wanted him healed. They failed. But when Jesus came, the man besought Him to do the work, which He did with little difficulty. Lack of faith was the difficulty before Jesus came.

Power of Faith.—"Why could not we cast him out?" was the anxious inquiry of the disciples after they had Jesus to Himself. Then it was that Jesus made His memorable reply: "Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

Let those who feel so inclined discuss the question as to what this mountain means. But it is an undisputed fact that there is wonderful power in faith. You never saw a man of great faith who was not also of great power. This world is suffering much, many devils are not cast out, simply because of lack of faith on the part of disciples. For an exposition on the wonders and power of faith, read the eleventh chapter of Hebrews.—K.

THE THING MOST DESIRED

I asked a student what three things he most wished. He said, "Give me books, health and quiet, and I care for nothing more." I asked a miser; and he cried, "Money, money, money!" I asked a pauper; and he faintly said, "Bread, bread, bread!" I asked a drunkard and he called loudly for strong drink. I asked the multitude around me; and they lifted up a confused cry in which I heard the words, "Wealth, fame, and pleasure!" I asked a poor man who had long borne the character of an experienced Christian. He replied that all his wishes might be met in Christ. He spoke seriously and I asked him to explain. He said, "I greatly desire three things: first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."—Bib. Museum.

Too often have we met the "wiles" of the devil to doubt for one moment his personal existence.—J. E. Hartzler.

Sin is Satan's chloroform with which he stupefies and finally deadens the moral nature of man.—Hartzler.

Our Young People

DOES IT PAY? (Missions)

Matt. 23:20; Jas. 5:20; Isa. 55:10, 11.

Topic for July 31

MOTTO

"My word shall not return unto me void."

OUTLINE SCRIPTURES

I. What is of Profit?—

1. The soul of man is of great value.—Mark 8:36, 37; Luke 10:20.
2. It is profitable to save it.—Matt. 10:28; Rev. 21:24.
3. It is profitable to edify it.—Luke 10:42; Eph. 4:11-16.
4. Things eternal are profitable.—II Cor. 4:17-5:1; I Tim. 6:18, 19; Heb. 12:28; I Tim. 4:8.
5. It is profitable to avoid danger and loss.—I Tim. 6:9, 10, 17; Rom. 11:22.

II. Missions are Profitable.—

1. Because they are God's plan.—Matt. 28:14, 20.
2. God's plans are sure to accomplish what He has pleased.—Isa. 55:11.
3. It pays to sow the Word when we cannot see the results.—Eccl. 11:1; Gal. 6:9, 10.
4. It pays even if only few accept.—Isa. 6:9-13; Ezek. 33:9; Luke 15:10.

III. Is the Mission Plan Profitable?—

1. God considered it so.—Jno. 1:10-18; Phil. 2:5-11.
2. Christ followed the Father's plan.—Jno. 17:18.
3. The results thus far seen, justify it.—
 - a. Testimony of the saints.—Col. 1:3-8.
 - b. Witness of the martyrs.—Acts 7:55, 56; Rom. 20:4.
 - c. Our own Witness.—Jno. 4:13; Rom. 8:14-17.
 - d. God's power assures us in the promises.—Eph. 1:18-23.

THE ARGUMENT OF OUR TEXTS

Matt. 28:20; Jas. 5:20; Isa. 55:11.

1. It pays to have Christ with us always.—Matt. 28:20.
2. It pays to save a soul from death.—Jas. 5:20.
3. God's word cannot fail of a result.—Isa. 55:11.

PERSONAL THOUGHT

Is my mind enlarged sufficiently to go forth at the bidding of my Master, trusting Him to lead the work to ultimate victory? or am I still looking at profit from the standpoint of human views.

SUGGESTIVE ASSIGNMENTS

For Children.—

Commit verses containing the word "save."

For Young People.—

1. The Wages of the Missionary.
2. How to Compute Profits for Eternity.
3. Who May Engage in the Missionary Enterprise?
4. Why Are We not More Earnest in the Work?

For Older People.—

1. The Power of the Word of God.
2. "Every Knee Shall Bow." "Every Tongue Shall Confess."
3. Where Can We Work to please Our Master?

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 14, 1910

Field Notes

If previous arrangements were carried out, baptismal services were held at the Altoona Mission, Sunday evening, July 10.

Just before going to press we received a number of reports and obituary

notices which will appear in print next week, the Lord willing.

Bro. J. E. Hartzler of Elkhart, Ind., is expected to assist the brotherhood at Sterling, Ill., in a series of meetings some time in September.

Bro. Rhine W. Benner returned to Scottsdale last Friday, and is now busy in the composing room. We welcome him as a worker among us.

Volume 84, number 1, of "The Friend," is on our table. *The Friend* is one of our valued exchanges, and is filled with wholesome reading matter.

The brethren, T. M. Erb and D. H. Bender, spent Sunday, July 3, with the West Liberty congregation, McPherson Co., Kans., handing out the bread of life.

At this writing there are three applicants for membership in the Rock Hill Church, Bucks Co., Pa. May this mean three soldiers of the cross, fully surrendered to the Lord.

Bro. N. H. Mack and wife, Bro. David Wenger and sister Lizzie, all of New Holland, Pa., were at the Philadelphia Mission over Sunday, July 3, laboring for the Master.

Bro. I. W. Royer of Goshen, Ind., filled the regular appointment at the Salem Church near Foraker, Ind., on Sunday, July 3. It is Bro. Royer's intention to spend a few months in Ohio during the latter part of the summer.

The brethren in Iowa held their annual Sunday school conference at the West Union Church, Iowa Co., July 4. An interesting meeting is reported and if the program which was sent us is an index to the meeting the report is correct.

Bro. S. C. Miller of Windom, Kans., has recently purchased a farm in the vicinity of Jet, Okla., and expects to make that his future home. The Lord bless the brother in his new field of labor, and make him a blessing to the cause of Christ and the Church in Oklahoma.

We often see statistics telling what the United States spends annually for whiskey, tobacco, chewing gum, etc. It may be of interest to some to read a similar list of expense items for Canada. You will find some figures along this line in the mission meeting report found on page 237.

Another Bishop Gone.—Bishop Cornelius Hochstetler, a bishop in the "Old

Order" Amish Mennonite Church, of Howard Co., Ind., passed to his eternal reward on Friday, July 1. He was an earnest worker and widely known among the churches of Indiana. The Lord bless the bereaved. Obituary next week.

The Quarterly Sunday school meeting held at the Mennonite Church near Sterling, Ill., on Monday of last week was largely attended. Bro. A. C. Good, in writing of the meeting, says: "It shall be long remembered by us. It was indeed a day of heavenly patriotism."

Bro. H. F. Reist and wife of Scottsdale, Pa., returned to their home on Wednesday of last week, after a visit of several weeks in Indiana. On their way home they spent a day with the workers at the Canton Mission, and report things in good working order at that station.

We are in possession of a Program of the third annual Sunday school meeting to be held near Mummasburg, Pa., Aug. 17 and 18, 1910. On this program we notice a liberal supply of live topics assigned to live speakers from a wide range of congregations. We bespeak for the meeting a spiritual and edifying time.

Arrangements are being made to build a home for the missionaries at the Canton (O.) Mission. The matter has been under advisement for some time, and we hope to hear in the near future that the missionaries there are happy in a home of their own. God bless the work at Canton.

A program has been sent us of a proposed Sunday school meeting to be held at the Mennonite Home Mission in Chicago, June 15. It is to be an evening session, devoted almost exclusively to a consideration of the graded system of Sunday school lessons. The Lord bless the meeting.

Bro. J. F. Brunk and wife of La Junta, Colo., have been visiting during the past few months, among the brotherhood of the east, where the brother has been handing out the message of salvation to the lost, and of cheer and comfort to the saved. Writing from the Philadelphia Mission, the brother sends us a cheery letter and encloses another one for the readers of the Gospel Herald, which letter you will find on another page. The Lord bless them along the way.

We are grateful for the kind responses to our recent notice calling for more workers at this place. The responses we received had the right kind of a ring to them, showing that the writ-

ers were moved by a desire to work for the glory of God. Two new workers are already here, we hope to add one or two more within a few months, and we would have been glad could we have made room for all who responded. The Lord bless the work to the upbuilding of the Church.

The Mennonites of South Gemany have just published a new hymn book. It is published both in music and word editions. May it prove an uplifting influence in the service of song and praise.

Bro. Charles Sieber and wife of Freeport, Ill., accompanied by Bro. W. G. Sieber and daughter of Juniata Co., Pa., who are spending the summer at Freeport, Ill., spent Sunday, July 3, with the congregation at Sterling, Ill. They report a pleasant and profitable visit.

The annual conference of the Defenseless Mennonites is announced for Sept. 11-17, 1910, to be held at Gridley, Ill. Among the things of special note mentioned is the meeting of the directors of the Salem Orphanage. Among those who are expected to be present at the meeting is the wellknown missionary to Africa, Alma E. Doering.

Bro. A. D. Martin writes from Greencastle, Pa., telling of his experiences in the harvest field, which he believes is helping him to a restoration of his former vigorous health. We are glad to hear of his steady improvement, and pray the Lord that it may continue. The Lord willing, he expects to arrive at Scottdale on Thursday of this week and will likely be with us in our next semi-annual business meeting of the congregation which is announced for Wednesday evening of next week.

A brother in sending in a report of a Sunday school meeting says: "This report is too long. I tried to make it as short as I could, but there were so many good things said that I did not know which to cut out." We praise the Lord for the spiritually edifying meeting. May the many golden truths heard sink deep down into many hearts. As for reports, we like to publish good tidings. These things, however, should be kept in consideration by those writing them: (1) Since there are many reports sent in, we want to make room for one another by making the reports brief, so as to give all the writers space. (2) Since many of the good things spoken at one meeting are also spoken at other meetings, to report them for all the meetings means a repetition which makes the reading less interesting than if reported but once. We thank God for the many spirit-stirring talks heard in many good meetings.

Correspondence

Lake Charles, La.

Dear Herald Readers, Greetings in Jesus' Name:—The Lord is still blessing us with life and health so that we can meet together for worship if the weather permits. Last Sunday we reorganized our Sunday school, and the following brethren were elected: Supts., Reuben Leidig, Byron Nice; Sec., and Treas., Henry Nice; Chor., J. T. Nice.

After Sunday school we listened to an edifying sermon delivered from I Jno. 2: 12-18.

There is still room here for more workers, as we can see sin on every side.

We are having plenty of rain now, and the prospects for a rice crop are bright at present. Remember us at the throne. Cor.

June 28, 1910.

Aurora, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Last Sunday, July 3, Bro. D. Z. Yoder of Wayne Co., O., was with us and expounded the Scriptures in a very interesting way. In the morning he preached from the text, Matt. 5:48 and in the evening from Prov. 30:24-28. We are glad to hear the Word preached by strange ministers, because they all have their own new way of telling the old story. In the evening a new superintendent was elected for the Bible Meetings for the next three months.

Cor.

July 5, 1910.

Chappell, Nebr.

Dear Herald Readers, Greeting in the Name of Our Master:—Sunday school and young people's meeting were well attended Sunday morning and evening, and are very interesting. As we are without a minister here, our deacon, John Ernest, preaches every two weeks. We had a good rain yesterday, July 4, which was badly needed. We are blessed with health, spiritual and natural. Corn looks very good. Wheat is short on account of lack of rain. Rains will help it out yet. Our little band would appreciate it very much if more of our ministering brethren would stop with us as they go from place to place to preach the Gospel. Pray for us and the work at this place.

C. S. Y.

July 5, 1910.

Rheems, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—Surely we as a part of God's creation have abundant reason to give praise unto Him.

On June 30 we were favored with a visit from Bro. J. F. Brunk of La Junta,

Colo. In the evening of the same day he was at Elizabethtown. He based his remarks on Mark 10:29, 30. Friday evening he was at Bossler's taking John 12: 32 for his text. The brother spoke many truths which, if we put into practice, will lead us into closer communion with God, and we will have our light burning brighter. On Sunday morning, July 3, Bro. Daniel Gish, of Millersville, was with us at Good's, having for a text Josh. 17:14-18 and II Cor. 6:1.

The Sunday school work is moving along nicely.

Wishing the choicest blessing of God to all, we remain.

Yours in His name,
Grace M. Gish.

July 5, 1910.

Denbigh, Va.

Dear Herald Readers, Greeting:—Having just been chased in by a heavy rain storm, I will change my celebration of the "Fourth" from tilling the soil to writing a brief letter for the Gospel Herald.

We rejoice in the present beautiful rain which is so typical of the goodness of God.

Sunday, July 3, we again held our semi-annual election of Sunday school superintendent. Bro. J. H. Yoder, who has labored faithfully in this office for the past year, was appointed for another year.

We are glad to report that Bro. Geo. R. Brunk, who has been on the sick list for two weeks past, is slowly improving. Southern "constitutional indisposition to work," which some may suppose to be at the bottom of this little siege, can hardly be the case, from the fact that he was very actively engaged in the work of preparing material for the large new dwelling which is now being erected on his little Virginia farm, up to the time he was stricken. We hope the Lord will soon restore him to perfect health.

Bro. Daniel Shenk, assisted by Bro. I. D. Hertzler, conducted regular service last Sunday, July 3.

Bro. and Sister J. F. Brunk of La Junta, Colo., are expected to arrive at this place some time this week. We anticipate a feast of good things when they come.

Johanan.

July 4, 1910.

Philadelphia, Pa.

Dear Brethren, Sisters and Friends, Greeting in Jesus' Name:—Since so many have been expecting to hear from us through these columns, I will try to write a few lines. Nearly nine months ago we left the "Inn" on the hill (or the Sanitarium farm near La Junta, Colo., for the treatment of tuberculosis and asthma) where the good Samaritan (the profits on farm and pay patients made possible by the brethren and sisters so

nobly giving their time free and those that have given so liberally of their means to build it) leaves a piece-of money and promises to pay the rest when he comes. God will bless them, as well as all others that are willing to sacrifice. The greater the sacrifice, the greater the blessing.

We have visited nearly all the mission stations on the way, and find here a band of happy workers, faithfully doing the work which God has called them to. We also find others who have loving hearts burning to do more for Jesus and the lost. May they prepare themselves for service, ask God to open the way for them, and God will find them if they are patient and trust in Him. He never is before His time, and never behind.

We have met many friends on the way, and also met many we never met before and many we never will meet again. We hear of many that have gone since four years ago when we were this way, which reminds us that our time is hastening on, and we may be called away sooner than we think. "Be ye therefore retady," as this is the time to prepare for eternity. We are now at the Philadelphia Mission. Came from Lancaster here where we met many brethren, sisters and friends as well as at other places. We were much impressed with the services at the Old People's Home. Some of them told us how much better they were than before they came, also to see how many have come since they enlarged and now it is nearly full again. We were not on the grounds for the Children's Home, but were told that the foundation was done and that the walls would be begun this week. May God bless all the institutions and all that lend a helping hand. They have a nice Home Mission here. Surely the Lord has been good to us all. Bless His holy name.

We expect, the Lord willing, to be in Virginia at my Bro. Geo. Brunk's next week and from there up the valley, to Harrisonburg. We have enjoyed ourselves very much, and thank all for their kindness to us in helping us on our way.

We are glad that some are willing to go to the west and receive the benefits in store for those with the dreaded diseases, consumption and asthma, but remember to go in time and receive the cure. Do not wait till too late. Many have been cured, and you may be. We still are in debt some in the institution. Any one wishing to help in this great fight against the monster white plague and level off the debt on the Inn where the poor, sick and stranger is cared for by noble Christian workers giving their services free, can do so by sending free will offerings to J. M. Hershey, Sec., or S. S. Stalter, Treas., and God will bless you for doing so. Will try and write again in the near future.

Yours in His service for the good of suffering humanity and lost souls,

J. F. Brunk.

July 6, 1910.

Miscellaneous

THE HELL-BOUND TRAIN

Sel. by Mary C. Shenk.

Tom Gray lay down on a barroom floor,
Having drunk so much, he could drink no
more,
And fell asleep, with a troubled brain,
To dream that he rode on the hell-bound
train.

The engine, with blood, was red and damp,
And dismally lit with a brimstone lamp.

An imp, for fuel was shoveling bones,
And the furnace roared with a thousand
groans,

The boiler was filled with lager beer,
And the devil himself was the engineer;
The passengers made such a motley crew,
Church member, Atheist, Gentile and Jew.
Rich men in broadcloth beggars in rags
Handsome young ladies and withered hags,
Yellow and black men, red and white,
Chained together a horrible sight.
Faster and faster the engine flew;
Wilder and wilder the country grew;
Louder and louder the thunder crashed;
Brighter and brighter the lightning flashed;
Hotter and hotter the air became
Till the clothes were burned from each
quivering frame.

And in the distance they heard a yell,
"Ha! ha!" cracked the devil, "we're nearing
hell."

And oh how the passengers shrieked with
pain,

And begged the devil to stop the train.
But he capered about and danced with glee,
And laughed and joked at their agony.

"My faithful friends, you've done my work,
And the devil can never a pay day shirk.
You've bullied the weak and robbed the
poor,

And the hungry brother have turned from
your door,

You've gathred up gold where the canker
rusts,

And given full vent to your hellish lusts;
You've drank and rioted and murdered and
lied,

And mocked at God in your hellish pride.
You've paid full fare, so I carry you through,
For it is only right that you get your due,
For every laborer is worth his hire,
So I land you safe in my lake of fire,
Where my fiery imps will torment you for-
ever.

And all in vain you will sigh for a Savior."

Then Tom awoke with an awful cry;
His clothes soaked wet and his hair stand-
ing high.

And he prayed as he had never prayed be-
fore

To be saved from hell and the devil's power;
And his crying and praying was not in vain;
For he never more rode on the hell-bound
train.

Denbigh, Va.

PRACTICAL TALKS

XIV. Review

By S. G. Shetler.

For the Gospel Herald.

No doubt, the practical talks given in the Gospel Herald have been read with much interest, and will result in much good.

It would be profitable to re-read all of the articles. A brief review of the same

has been called for, and we submit the same.

1. *A Talk with Young Converts.*

Your new relation to God has brought much joy and a settled peace into your soul. You have been asked to read the Bible regularly, and to pray continually. Any young convert who heeds this advice, will keep in close touch with God. Service keeps the tools bright.

2. *A Talk with Young Men.*

Self-control, decision, and diligence were the fundamentals in this talk. A lazy man is always very tired, can not enjoy the sweet sleep of a laboring man, and fails in the battle of life. He who fails to control self is like a man in a little row boat on the stormy deep. Decide right, then strike hard.

3. *A Talk with Young Women.*

The beautiful ring in the sentence, "Be true to your home training"—will you obey it? Emphasis was placed on seeking first the kingdom of God, the social circle, dress, education and work. Without Christ, all will be vanity before God. A pure woman commands the respect of society everywhere, and is a powerful factor for good. If you obey what you have heard on the dress question, fashion follies will not turn you like a weather-vane. Patent education is as unsatisfactory as patent medicine. The Bible privileges and duties of every normal woman are that of good-house-keeping and motherhood.

4. *A Talk on Young People's Meetings.*

All of the things to be avoided, as given by the writer, I have seen with a number of others in various parts of the field. Unwholesome topics, high-sounding words, needless apologies, self-exaltation, lifeless singing, contentions, long windedness, etc., will help to destroy the true spirit of any meeting. The following will bring success: A Scriptural topic, a well-arranged program, daily prayers, everybody on time, each one accepting assigned duty, an attempt to reach the unsaved, and an anxiety to build up the saved.

5. *A Talk with Sunday School Teachers.*

Have you felt the responsibility of the position? "See to it that your minds and hearts are in proper condition to go before your classes." "Plan your work, and then work your plan."

Much of your success lies in the power of developing thought and of properly applying the lesson by means of properly questioning every pupil in the class.

6. *A Talk with Sunday School Superintendents.*

Be on time. Help your teachers. Study methods. Attend teachers' meetings and Sunday school meetings. Keep out of the rut. Do not follow fads. Do all you can to hold the "boy." Have high ideals. Do not get discouraged. Read, study, and pray.

7. *A Talk with Young Parents.*

Your companionship is God-given and

should be enjoyed as such. Love is the prime factor in making home happy. Be economic in your living, but be sure that the dollars are not your chief concern. A home conducted on Bible principles is the nearest to paradise of anything on earth.

8. *A Talk with Young Preachers.*

Your calling is higher than any other on earth. Do not lower the standard by placing it on a financial basis. Do you feel yourself a little above, or a little below the old minister? Let your preparation be thorough, but remember that words are not Spirit, and that "vain philosophy" is not Scripture. Your good example gives double value to your sermon. Keep your eyes open in this day of so much false doctrine.

9. *Duties of Pastors to Congregations.*

Take care of the flock like a shepherd does of the sheep. Preach the Word sincerely, plainly and sympathetically. Have no "pets" whose sins you cover over or overlook. House to house visiting has proven a great help to the work. Forget not the poor homes, and occasionally eat a meal with some poor family. Do not complain when you are asked to do so much that you know not which to do first.

10. *Duties of Members to Ministers.*

Esteem, remember and obey them, is the Bible injunction. The greatest help to them and their work is to live peaceably among your selves.

Remember, too, that a minister and his family can not live without eatables. Spend time, money, and energy equal to what a minister spends for one year, and you will have a very warm heart towards him. Are you cheering them on the way?

12. *An Appeal to the Unsaved.*

"Some would not risk money outside a safe bank, yet they risk the soul in the devil's snare with only the breath of life between them and hell." Delay has taken many a soul into the place of punishment. The only life worth living is that which the Christian enjoys.

Many letters have been sent to my desk by the unsaved and by those who lately found Christ. Their words tell of the miserable life of the sinner. Are you carrying such a burden? The Lord wants all of you saved. Life, how brief; death, how soon; eternity, how spent?

13. *An Appeal to Christian Workers.*

After viewing and reviewing the foregoing subjects, we are impressed with the fact that there is a great work before us. Will we neglect to do our duty? Let us begin today to do all that we can. How necessary that we work in unity to tear down the strongholds of Satan, instead of trying to tear each other down? Whatever is done for the Lord, must be done by the Christian workers. Are you living up to your highest Christian privilege? May the crowning day give you a great reward.

Hollsopple, Pa.

LOVE

XV

By Jacob Eby.

For the Gospel Herald.

(Continued.)

Now we have Moses with God upon the Mount and the people in a bad condition. Thinking that Moses stayed away from them too long, they made to themselves a golden calf, prayed to it, and sacrificed to it. When Moses saw it, and broke the tables of stone, destroyed the golden calf and there were about 3000 men destroyed. In Ex. 34 we again find Moses with God in the Mount renewing the two tables of stone. Moses and God were together on the Mount forty days and forty nights. And when Moses with the tables of stone came down from the Mount the people were ready to receive all that God had taught them by Moses. There was now a great love stored again among the children of Israel and God had forgiven them all their trespasses. Here was an unprecedented love between God and His people.

After the children of Israel had finished the building of the tabernacle, the glory of the Lord filled the tabernacle and a cloud was on it by day and fire by night to lead them on the way. What wonderful love God still had for His children.

Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord which He commanded them not, and there went out fire from the Lord and devoured them. God had said to the ante-deluvians that His Spirit would not always strive with man. God is honest in all His dealings with man.

Now the Lord tells Moses to send twelve men, one man of each tribe of Israel, to spy out the land of Canaan. Moses sent them. They returned after forty days and ten of them brought an evil report, and they stirred up the whole congregation of Israel; so that all murmured against Moses and against God and wanted to go back to Egypt. But Caleb and Joshua were honest in their report and showed their faithfulness by declaring that God will be with them and guide them faithfully into the land which floweth with milk and honey. Now God tells them that only Joshua and Caleb can enter the land of Canaan. Out of 600,000 only two could enter the happy land. Is not this wonderful?

(To be continued.)

PRAISE

By Joseph Reinhardt.

For the Gospel Herald.

O magnify the Lord with me, and let us exalt his name together.—Psa. 34:3.

These beautiful words were written by David. It seems to me that one of the most beautiful books in the Bible is the book of Psalms. A person will there find

whatever is needed for the soul. Whole chapters are devoted to praise. David's testimony was, "I will bless the Lord at all times. His praise shall be continually in my mouth." That God is pleased with men when they praise Him, can be seen and felt by reading the book of Psalms. We should rejoice together over the things which God does for us. "Bless the Lord, O my soul, and forget not all his benefits."

Tremont, Ill.

TEN AGAINST TWO

By P. Hostetler.

For the Gospel Herald.

The recent article in the Gospel Herald telling, among other things, how that ten of the twelve spies, who went to spy out the land of Canaan, were against the two, and persuaded the people to not want to go over and possess the land, shows something rather wonderful and serious. Here were twelve rulers, all children of Israel, all chosen persons, yet five to one were in the wrong and leaders of wrong ideas. We can see it was many times thus in ancient times, and it is to be feared that often at the present time when the Christian professors are divided on subjects of importance, the large majority may be in the wrong. A brother told me recently of one of our churches where he had been, that did not undertake a church work or new step unless they got a full voice of the church in its favor. He thought this was a good plan as it was a safeguard against the encouraging evils. When we allow things to come into the Church by a majority vote, and disregard the counsel of older and more spiritual brethren, we are liable to go seriously wrong at times. Our aged bishop said years ago that our people would get the organs into the churches in time to come, and as far as the churches which do things by majority vote are concerned, no doubt he was right in his predictions.

And as long as we choose our leaders and teachers by the votes of the masses, we are taking the privilege of doing just what Paul told Timothy the people would do in time to come. (II Tim. 4:3).

East Lynne, Mo.

FOR WHAT ARE THEY WAITING?

By Levi Blanch.

For the Gospel Herald.

Not long ago, while on my way to visit a sick brother, I passed through the city of Johnstown on the street car. I noticed for several miles that the sidewalks on both sides of the street were lined with people. They were anxiously waiting for something. There stood the aged grand-parents, leaning on their staffs, mothers with infants in their arms,

little boys and girls among the larger people, all anxiously waiting. Some seemed to be tired. For what were they waiting? Why, it was show day; and they were waiting for the parade to pass by.

This thought came to me. Here are thousands of people who have left their homes and come out on the sidewalks that they might behold the amusements of the world. What a great disappointment it would be if instead of the parade on the street, the Son of God would make His appearance in the clouds of heaven.

Finally the parade came. I believe they all enjoyed to look upon it. But how would they have enjoyed the appearing of the Son of God?

We are all waiting, but oh what a difference as to what we are waiting for. The people of the world are waiting for great days of amusement. Once each year they talk about the fourth of July and get ready for it, but many are disappointed because death comes before the fourth of July and claims many. The children of God are waiting for great days of religious service. Many of them are disappointed because death interferes, but they can only go home to glory and enjoy the bliss of heaven. The men of the world can not do that.

In Ex. 14:13 we read that Moses commanded the children of Israel to stand still, which means waiting. For what were they waiting? A parade? No; but to see the salvation of the Lord.

In II Chron. 20:17 we have this language: "Set yourselves, stand ye still, and see the salvation of the Lord with you."

For what are the masses of today waiting? Are they waiting for the salvation of the Lord? If so, well and good; for in Isa. 40:31 we have this promise: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Brethren and sisters, do we wait upon the Lord? Do we renew our strength so that we can mount up with wings of righteousness and live in the realms above worldliness? All through the Bible we find that the faithful, devoted children of God were waiting for God; for His promises, for His salvation, for His Son to come as the Redeemer of the world. He finally came, waited for the appointed time of the Father to begin His work; and when His life work on earth was done, He waited for the nails to be driven through His hands and feet, then for the end to come. After His ascension, the disciples met in Jerusalem and there they waited for the outpouring of the Holy Ghost. The outpouring came. With it came the power of conviction and touched the hearts of thousands of people who were at Jerusalem, waiting for the salvation of God.

Johnstown, Pa.

THE POWER OF SONG

By Anna Christopel.

For the Gospel Herald.

When we speak of singing, we so often do not think what singing really means. We fall into the habit of doing it and forget, or do not realize the true worship and power there is in singing.

Let us stop to think what a large realm music has, and how it reaches all classes of people, and we can readily see that it certainly has power.

The strongest heart that has endured many trials, and braved many dangers, the heart that has learned to govern its emotions, yields to the few notes that make up "Home, Sweet Home."

Many a weak and discouraged heart has been lifted up by true worship in singing.

Music is one of the chief joys of those who are sick or in prison, simply because there is power there. Music is more effective and impresses many people more deeply than anything else. It impresses all people more or less; the saint it draws closer to God, while the sinner it draws to God.

The following poem will beautifully illustrate it:—

A sinner was wandering at eventide,
His tempter was watching close by his side.
In his heart raged a battle for right against wrong,
But hark! from the church he hears the sweet song—
"Jesus Lover of my soul,
Let me to Thy bosom fly."

He stopped and listened to every sweet chord,
He remembered the time he once loved the Lord.
"Come on," says the tempter
"Come on with the throng"—
But hark! from the church again swells the song—
"While the billows near me roll
While the tempest still is high."

Oh tempter, depart; I have served thee too long,
I fly to the Savior, He dwells in that song,
O Lord, can it be that a sinner like me,
May find a sweet refuge by coming to Thee?
"Other refuge have I none,
Hangs my helpless soul on Thee."

Many other hearts have been touched and inspired with other sweet songs which proves the great power for good which sacred songs have.

The music that simply entertains and is merely for the pleasing of the ear is certainly not worth while. The kind that has power and what we want, is the kind that is dependent upon a pure, right and open state of the heart, the true and the beautiful that lifts us up and tells us God's truth.

Songs must speak truth in words and be sung true to words and with expression. Singing is far more than simply making beautiful tones or singing the notes; it involves the deep sincere action of the soul.

If then, song has so great power for

good or evil, should we not try every means within our power to use it right-ly?

Let our singing be such as to make melody with our hearts to the Lord, and God will assuredly be well pleased with this kind of devotion.

But when we sing psalms we make no melody to the Lord unless we sing with grace in our hearts, unless we are suitably affected with what we sing and go along in it with true devotion.

The reason we fail to appreciate good music is because we do not put our whole heart and soul into it. If we want power, we must sing with the spirit and the understanding. Singing of psalms is a teaching ordinance as well as a praising ordinance, and we are not only to quicken ourselves, but to teach and admonish one another, mutually excite our affection and convey instruction. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing" (Psa. 100:1, 2).

Goshen, Ind.

REPORT

Of the Ontario Sunday School Meeting held at Markham, Ont., May 24, 25, 1910

For the Gospel Herald.

Moderators, Leonard Hoover, L. J. Burkholder; Secretary and Treasurer, Isaac Reaman; Assistant Secretary, Alma Werner.

Tuesday Evening

The Holy Spirit in a Sunday School Conference. J. I. Byler, N. Bergey.

The necessity of learning that without Christ we can do nothing.

Not only a command, but a privilege to have the Holy Spirit.

Prayer vain without the Holy Spirit.

Not until we place the sacrifice on the altar can we expect an answer to prayer.

Personal consecration. Emptied of self.

Seek the Spirit for the glory of God only.

Wednesday Morning

The Ideal Sunday School.

The Superintendent. Urias Weber.

A Spirit-filled man, not easily discouraged, a reader of human nature, should visit from class to class, whole hearted in the work.

The Ideal Teacher. Isaiah Hoover.

Prayerful, punctual, regular. Press home the point he has studied most. Must study the characters of the unconverted.

The Ideal Classes. Addison Snyder.

Properly graded, punctual, regular, attentive and manifesting an interest. The very best methods and teacher for the little ones.

Discussion by Jos. S. Weber. The Ideal Sunday School, not numbers alone, but the real good accomplished is of greatest importance.

Influences Which the Sunday School should Counteract. J. I. Byler, N. Bergey.

Poor literature, bad social conditions, smoking, the bad boy in the neighborhood, commercial selfishness, resulting in mission stations being in need. Unbelief, unwillingness of those who could give up their lives to the mission cause.

Wednesday Afternoon

Co-operation. Oliver Snyder, Alvin Culp.

1. Co-operation in the home. Same faith, doctrine, same course in life, family worship. Discouragement to children when there is not unity.

2. Co-operation in the Sunday school.

The benefit of teachers' meetings so that they all may teach the same thing. Attendance of both old and young.

3. Co-operation in the Y. P. M. Where the younger ones learn to carry the responsibilities by doing, and so help the older ones in the Church.

4. Co-operation in the Church. Necessity of teaching in youth. Members must consult together and come to definite conclusions. Taking everything to God in prayer. Hide ourselves by lifting up Christ.

The Little Ones. Lizzie Brown, Amanda Byler.

The little ones were told about the way in which people live in Africa, China, and Japan, and the joy of saving their pennies for helping these poor heathen to find Jesus.

The Gist of the Lesson. How to Find it and How to Teach it. N. Bergey, David Wismer.

Study both class and lesson. Illustration and comparison. Without answers we do not have their attention. Pray our way through when we do not understand. Books an aid. Constant study of the Bible. Simplicity in teaching. Believing our lessons and living them during the week. Teach until the subject is instilled in the mind that it is not forgotten, one point at a time.

Wednesday Evening

Go and Tell this People. S. F. Coffman. **PRAY, SEND, GO.**

A collection amounting to \$42.00 was taken.

Committee for 1911: Menno Weber, Addison Snyder, L. W. Hoover.

The Secretaries.

REPORT

Of Semi-annual S. S. Conference of Wayne, Stark and Medina Counties, held at the Beach Church, Stark Co., O., May 21, 1910

For the Gospel Herald.

Organization: Moderators, A. J. Steiner, P. R. Lantz; Asst. Sec., Homer Conrad.

The following topics were discussed:

How arrange S. S. classes so as to avoid confusion during recitations? Vernon Smucker.

How can the S. S. and superintendent best co-operate? E. B. Stoltzfus, D. S. Yoder.

Elements of Strength in the S. S.

a. Punctuality. Ray Eshleman.

b. Preparation. Chauncey Hartzler.

c. Inspiration. D. M. Friedt.

d. Reverence. P. R. Lantz.

The Organized Primary Department. Crissie Yoder, O. A. Horst.

The boy of fifteen in the S. S. J. C. Meyer, Amos Schloneger.

Should the superintendent review the lesson? Henry Musser, Alvin Hostetler.

Thoughts Gleaned

Primary classes should be separated from the main school during recitation. There should be plenty of space between classes in the main room. Classes should be grouped at ends of benches.

Our present method of having a number of classes reciting in the same room makes it impossible for the teacher to do thorough and efficient work.

Partitioning off the main room with curtains is a great help, but the ideal way is to construct special small rooms for recitation, which can be done at a comparatively small expense and would be money wisely invested.

Co-operation is a laboring together for a common end. Confidence in one another is necessary for co-operation. Confidence is promoted by preliminary and informal meetings. S. S. and ministers should co-operate. The superintendent should seek to improve his school largely by private

interviews with his teachers and scholars.

Tardiness causes disturbance and inattention; may be remedied to a great extent by making school interesting.

Preparation is essential to a strong Sunday school. Study and prayer constitute the attendant's preparation.

Preparation of lesson should begin on Monday previous to that lesson.

Inspiration is the supernatural influence of God upon the human mind. It is divine. It sometimes comes to man by God through man and is transmitted through many individuals. Without it our work will be fruitless.

If angels revere God, much more should mortal man have reverence for Him and His works.

Blackboards, illustrations, and objects that appeal to the eye should be used in teaching of primary scholars.

There should not be an excess of organization in the primary department.

Boys at the age of fifteen are in the habit-forming period and have arrived at the age of accountability. Their literature should be carefully selected. Plain, simple teaching best at this age.

The standard of the lesson review should be raised to a higher level. It should not become formal. The superintendent should frequently use the lecture method during review. He should review the preceding lesson and connecting links.

Drying open conference a number of helpful and inspiring talks were given by brethren who had remained with us after attending the Church conference held at the same place previous to the meeting, and whose presence and encouraging admonitions were greatly appreciated by those present.

Secretaries.

REPORT

Of Mission Meeting held at the Blenheim Mennonite Church, June 22, 1910

For the Gospel Herald.

The meeting was opened at 10 A. M. Bro. John Blosser read Rom. 1:1-24, and after the opening prayer, Bro. Gilbert Bergey was elected Moderator, and D. Bergey, Secretary.

First Topic—The Mission Field and its Needs. Introduced by John Blosser.

The field, Matt. 13:38, contains one and a half billion people, of whom one-third are professing Christianity, so that there are fully one thousand million people on this earth who know nothing of Christ. More than one die every second.

Before Christ left the world He gave the Great Commission to His followers to go into all the world and preach the Gospel to every creature (Mark 16:15). By Acts 1:8, we see that the apostles were to be witnesses for Him, first at Jerusalem and finally unto the uttermost parts of the earth, and after they were endued with the Holy Spirit on the day of Pentecost, they at once proceeded to fulfill the commission and establish churches in Asia, Europe, and Africa. But the Holy Spirit ceased working in these places, because most of them are fallen back into heathenism.

The mission problem is before us, not only in foreign lands, but at our own door. In some of the western states and provinces there are towns of two thousand people that have no religious service of any kind. There are places in America, where it is unsafe to travel. Then, when we consider that foreigners are coming into our country at the rate of two every minute, that a great many of them are degraded, immoral people, that they have no respect for the Sabbath day, and that their influence tends to lower the moral standard of even our own people, it should help us to get a vision of the great need of more zeal, more prayer and more sacrifice for the purpose of winning them for Christ.

Jesus was the first and the greatest mission-

ary in this Spirit age. If, today, the Lord gives it into the heart of a young man or woman to enter the mission field, others should not discourage them. We should remember that the number of workers is not more than one out of every thirty thousand Christians. Our love to God is gauged by our love to man, and our love to man is gauged by the sacrifice we are willing to make in time, in comfort or in means. Every one of us should either go, let go, or help to go.

Second topic—Giving. Discussed by Moses H. Shantz, D. Bergey, John Blosser and others.

We can not all go to the mission field. Some of us must go by proxy. Paul tells of some who gave themselves to the Lord first, and then gave of their means to help others. In Luke 16:9 we are told to make to ourselves friends by means of money, so that they may receive us into everlasting habitations.

Matt. 25:34-41 teaches the same truth. How much do we give? During the year, May 1909 to May 1910, our people in Ontario have given about \$1.35 per member for home and foreign missions. In a report for the year 1904, it is stated, that the four largest Protestant denominations of Canada gave fifty-two cents per member for foreign missions. The Christian nation of Canada has probably not spent much over ten cents each, on an average, to evangelize the heathen world. When we find that the people of our country spend, directly and indirectly, \$140,000,000, for strong drink, over \$20,000,000 for cigars and tobacco, over \$1,500,000 for chewing gum, and large sums for other luxuries, we should hang our heads in shame that we contribute not much over half a million for the spreading of the Gospel. How much should we give? Paul says, "As the Lord prospers us" (1 Cor. 16:2). The Lord has certainly prospered us in Canada so well that we can afford to give more than \$1.35 each for His work. If you can give ten dollars without feeling it, then you would better give a little more, so that it pinches somewhat. In all cases it is well to "Take it to the Lord in prayer." If we have decided how much to give, then we should give cheerfully, not grudgingly. "The Lord loveth a cheerful giver." Then we should give systematically and regularly, not spasmodically.

The Lord told His people through the prophet Malachi, that they should bring their tithes so that there might be meat in His house, so should we bring our offerings, so that there might always be means at hand when a call comes for help in the great work.

We should not forget, as the poet says, that mercy is twice blest, it blesseth him who gives and him who takes.

The afternoon session was opened at 1.40. Bro. Moses H. Shantz read Isa. 52, and Bro. Geo. Hallman led in prayer.

The afternoon topics, "Why the great Call for laborers?" and "How can the want be supplied?" were united in one address by Bro. Blosser.

Christ calls; Matt. 9:35-38, tells us to pray for laborers; tells us to go (Matt. 28:19, 20). The Holy Spirit calls—all workers who have accomplished anything for the Lord, have been called through the influence of the Spirit. Our love to humanity is a call. The more degraded and wretched men are, the more we should love them. Our call to service comes in a quiet way—it is generally the still small voice. The billion unsaved are a call to us.

There are cannibals still in the South Sea Islands. Our duty is to help to bring them to Christ.

Heathenism is encroaching upon us in our own country, and if we do not bestir ourselves, our country may revert to heathenism, as Africa and parts of Asia have gone back.

As we labor for others, we labor for ourselves. In blessing others, we are blest in return.

Meeting closed at 4 P. M. Closing prayer by J. Blosser.

The Secretary.

FINANCIAL REPORT

Mennonite Board of Missions
and Charities for May, 1910

For the Gospel Herald.

Received

Evangelizing

Friends, Elida, Ohio \$ 6.00

Chicago Missions

Sterling S. S., Ills. \$ 17.58
 Roanoke Cong., Ill. 18.00
 Ill. Conf., Cullom, Ill. 54.42
 A. R. Miller 1.00

Total \$ 91.00

India Mission

John Fuss 10.00
 Perkasio Cong., Pa. 58.50
 Mattie Miller 5.00
 Wilbur Lehman 1.00
 Simeon Lehman 1.00
 Daniel Buckwalter 5.00
 Roanoke Cong., Ill. 52.65
 Berea Cong., Mo. 4.01
 Mt. Pisga Cong., Mo. 12.25
 Palmyra Cong., Mo. 15.00
 Bethel Cong., Mo. 14.40
 Liberty Cong., Ia. 5.61
 Susan Gilmore 5.00
 Friend, Rochester, N. Y. 5.00
 Bro and sister in Christ
 Merton, Ill. 20.00
 Barbara Barr 2.60
 Mrs. C. H. Moyer 10.00
 Hereford and Boyertown
 Cong. 60.25
 Henry G. Brunk & wife
 (deceased) 5.00
 A brother, Metamora, Ill. 50.00
 William F. Holdeman 3.00
 A. R. Miller 15.00
 W. M. Heatwole 200.00
 P. S. Hartman 100.00
 Gap, Pa., per M. S. S. 3.00
 Lena Slabach 3.00
 Anna B. Litwiller 4.00
 Pleasant View S. S., Mo. 10.00
 S. S. C., Blough Cong., Pa. 34.27
 Zion Cong., Ore. 20.00
 White Hall Cong., Mo. 6.25
 Mt. Pleasant Cong., Va. 43.62
 Jonas H. Blosser 25.00
 Benj. Detwiler and family 6.00
 E. J. Swartzendruber (sup-
 port of G. J. Lano's chil-
 dren 100.00

Bro. and sister K., Belle-
 ville, Pa. 30.00
 West Union S. S., Ia. 61.80
 Mrs. Nancy Kulp 2.00
 P. E. Baumgartner 5.00
 A sister, Lancaster, Pa. 2.00
 Lewis Garber 1.50
 Ethel Garber .35
 One interested 1.15
 Noah Graybill 5.00
 J. G. Hartzler and wife 10.00
 W. V. & Gortner, Md.,
 Cong. 15.00
 Lawrence Co., Pa., Cong. 11.61
 Pleasant View Cong., Kan. 14.00
 Y. P. M. Penna. Cong.,
 Kans. 66.00
 A friend, Wellsville, Kans. 4.00
 Fairview Cong., Okla. 8.00
 Mrs. W. S. Guengerich, Ia. 5.00
 Bethel Cong., Medina Co.,
 Ohio 36.75
 Emanuel & Emma Hykes 5.00
 A friend, Goshen, Ind. 10.00
 Oak Grove Cong., Logan
 Co., O. 64.34
 Salem Cong., Ind. 35.00
 A friend, Canton, Kans. 5.00
 J. J. Summer, Metamora, Ill. 1.00
 Belleville S. S., Pa. 15.00
 S. G. Schmidt 50.00
 Catlin S. S., Kans. 15.00
 H. Reist Landis & family 4.00
 Samuel Gerber 15.00

A friend, Waynesboro, Va. 25.00
 J. J. Summer, Washington,
 Ill. 30.00
 Harmony S. S., Ill. 15.00
 John Wenger & wife 5.00
 John & Etta Coopridner 15.00
 John Schlatter 5.00
 Anna Landis 40.00
 A friend in Christ, Pa. 82.00
 Miller (A. M.) Cong.,
 Grantsville, Md. 30.75
 A Bro. & Sister, Middle-
 bury, Ind. 20.00
 J. D. & Nannie Byler 10.00
 H. J. Kauffman 15.00
 A friend, Pa. (per J. A. R.) 10.00
 Andrew Rosenberger 2.00
 Howard & Miami Cong.,
 Ind. 13.80
 A. E. & J. L. Stoltzfus 15.00
 Long Green Cong., Md. 9.00
 Roanoke S. S. Ills. 15.00
 Surry Cong., N. D. 6.00
 C. M. Brackbill 8.00
 A bro. in Christ, O. 10.00
 Jacob Kauffman & wife .20
 A Bro. & Sister, Pa. 1.00
 N. D. Mast 1.00
 A Bro. & Sister, Goshen,
 Ind. 5.00
 Friends, Goshen, Ind. .75
 Fanny Tschantz 12.00
 Samuel Kurtz 5.00
 Kauffman Cong., Pa. 18.62

Total \$1839.03

Fort Wayne Mission

Clinton Brick Cong., Ind. \$ 9.00
 Salem Cong., Ind. 12.00
 A. R. Miller 1.00
 S. S. Meeting, Elkhart, Ind. 9.91

Total \$31.91

Sanitarium

Nich Schertz \$ 5.00
 Jos. Berkey 1.00
 East Bend Cong., 32.50

Total \$38.50

Old People's Home

Mrs. C. H. Moyer \$ 5.00
 A friend, Wellsville, Kan. .50

Total \$ 5.50

Orphans' Home

A friend, Wellsville, Kan. \$.50
 Goshen Cong., Ind. 6.80

Total \$ 7.30

General Fund

Middlebury Cong., Ind. \$10.06
 Forks Cong., Ind. 13.00
 S. S. Meeting, Yellowcreek,
 Ind. 27.55
 Harmony S. S., Ill. 5.00

Total \$55.61

Chicago Mission (26th St) Bldg.

Holdeman Cong., Ind. \$ 84.00
 Elmdale Cong., Mich. 79.50
 Roseland Cong., Neb. 125.00
 Yellow Creek Cong., Ind. 51.25
 Collected by Asa Ropp 100.00
 East Bend Cong., Ill. 100.00
 Middlebury S. S., Ind. 22.30
 West Liberty Cong., Kan. 46.00
 Collected by N. B. Leaman 52.00
 Col. by Amos F. Eby 103.50
 Col. by W. S. Guengerich 61.00
 Pleasant Valley Cong.,
 Kan. 100.00
 Col. by H. S. Rohrer 110.00
 Cong. near Elida, O. 105.00
 J. L. Ranck and wife 100.00
 A Bro. in Christ, O. 10.00
 New Stark Cong., O.,
 (song books) 10.00

Total \$1264.55

Armenia

Pleasant Valley S. S., Mo. \$18.75

EASTERN TREASURER

S. H. Musselman, New Holland,
Pa.

India Mission

Erb Cong. (5c collection) \$ 11.50
 A Sister 1.35
 Fannie E. Musselman 1.00
 Reuben C. Clymer 5.00
 Lititz & vicinity 41.00
 Mary Rutt 2.00
 Barbara Hershey 50.00
 Selena Garber 2.00
 Delaware Cong. 12.00
 Mariah Harnish 6.00
 Cash 5.00
 M. A. Moore 2.00
 Alice M. Sensenig 1.00
 C. F. Hostetter 5.00
 Cash 1.00

Total \$145.85

Welsh Mountain Mission

S. K. Landis \$10.00
 Noah Sauder 5.00
 Cash 5.00

Total \$20.00

Altoona Mission

Friends \$15.00

General Mission Fund

A sister, Md. \$ 5.00
 A sister, Pa. 15.00

Total \$20.00

WESTERN TREASURER

Jos. R. Stauffer, Milford, Neb.

India Mission

A Bro., Kan. City, Kan. \$125.00
 D. Bender 2.00
 John Maurer 5.00
 S. S. Conf. (A. M.) Salem
 Cong. 66.12

Total \$198.12

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission

Maytown Cong., Alta. \$ 16.00
 North Woolwich, Ont. 29.30
 Berne Cong., Mich. 31.74
 Conestoga Cong., Ont. 73.48
 Waterloo Cong., Ont. 110.00
 Israel Cressman 20.00
 Waterloo Co. S. S. Conf. 24.30
 Latchar Cong., Ont. 47.62
 A Bro. Snyder's Cong. 50.00
 Joel Good 1.00
 Breslau Y. P. M. 25.00
 Mrs. Noah Gerber 1.00
 Mount View S. S., Alta. 50.00
 Annual S. S. Conf., Wide-
 man's 28.00

Total \$507.44

KANS. & NEBR. MISSION

BOARD

Chris. Snyder, Roseland, Neb.,
Treas.

Evangelizing

Springs Cong. \$1.50

Chicago Mission (26th)

Roseland Cong. \$125.00

India Mission

Pleasant Valley S. S. \$ 19.87
 Roseland Cong. 6.00
 La Junta S. S. 16.56
 Fairview S. S. 7.55
 Springs Cong. 56.55

Total \$106.53

Toronto Mission

Legacy Wright estate \$79.00

Minerva Cressman's S. S.
class 67

Mary Ann Snyder 5.00

Total \$84.67

LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.

638 W. 18th St.

Cullom Cong. \$ 20.00
 Primary S. S. Dept., Minier 6.50
 D. E. Lehman 1.25
 Two Sisters, Ohio 2.00
 Frank Wenger 4.00
 Henry Wenger 4.00
 Bro. Weldy, Ind. .50
 An humble giver 5.00
 Visitors 6.00
 Minn.-Nebr. Conf. 115.00
 Mission friends 6.00
 Total \$170.25

Ft. Wayne Mission

B. B. King, Supt.

1209 St. Marys Ave.

Salem Cong., Ind. \$ 4.00
 A friend .25
 A. I. Miller 1.00

Total \$5 25

Canton Missions

Bro. Revill \$.50
 Sister Kurtz .80
 Mrs. Lacy 1.00
 J. C. Miller 11.00
 Wayne, Stark & Medina
 Counties S. S. Meeting 29.32
 Bro. Freed .55
 A friend 5.00
 Bro. Falb .50
 Rent 2.50

Total \$ 52.17

Kansas City Mission

C. A. Hartzler, Supt.

200 S. 7th St.

Mrs. G. R. Swomley \$ 5.00
 Refund 2.00
 Sugar Creek Cong., Ia. 28.40
 L. J. Miller 1.50
 Wm. Miller 1.00
 Jacob Miller 1.00
 Albert Hartzler 1.00
 D. H. Bender 1.00
 E. Swartzendruber 1.00
 Room and Board 3.48
 Agnes Albrecht 4.00
 Rent 3.00

Total \$ 52.38

Toronto Mission

J. I. Byler, Supt.

1368 Danforth Ave.

S. S. Oerings \$ 5.66
 Collections in hall 5.54
 Friends of Missions 2.00
 Mrs. Shank .20
 Levi Shank 1.00
 Mrs. Brotherson .50
 Mrs. Moyer 5.00
 Mary Bowman .50
 Mr. and Mrs. Brubaker 2.00
 Mr. and Mrs. Shuh 2.00
 Mrs. Cressman .50
 A. D. Snyder 10.00
 Ben Shantz 5.50
 Clara Snyder .25
 Ida Brubaker 1.00
 Ada Cressman 2.00
 Alvina Cressman 1.00
 S. S. Conf. 14.00

Total \$ 58.65

Orphans' Home

A. Metzler, Supt.

West Liberty, O.

Auditor Mercer Co. \$ 26.00

Josie Young	6.00	Parnell Cong., Ia.	100.00
Lena Conner	4.00	B. J. Shertz	56.50
Sam Agner	8.00	Hospital fees	107.11
Collected by Paul Bon-		Refund	10.50
trager	5.00		
J. H. Bishop	20.00	Total	\$296.21
Cora Dickinson	4.00		
W. H. Markins	8.00	American Mennonite Mission	
Auditor Paulding Co.	39.10	G. J. Lapp, Treas.	
Gillie Runckle	8.00	Dhamtari, C. P., India	
Bro. & Sister, Orrville, O.	2.00	Doylestown S. S., Pa.	\$ 28.00
Sister, West Liberty, O.	1.00	Metamora (A. M.) Cong.,	
David Horst	2.00	Ill.	31.05
Peter Baumgartner	1.00	Levi Hostetler & brethren	
Bess Jerome	6.00	Oreg.	123.00
E. F. Plank	4.00		
J. W. Letton	6.00	Total	\$182.05
Rent	1.25		

Total \$151.35

Sanitarium

S. S. Stalter, Treas.

La Junta, Colo.

Peter Berry	\$ 1.00
S. C. Moyer	1.00
John H. Berry	1.00
Sally C. Alderfer	1.00
Katie Berry	1.00
Ellen Bruner	1.00
A. G. Alderfer	1.00
A. B. Clemer	.50
L. L. Alderfer	.50
A. N. Nice	.50
D. D. Moyer	.50
M. L. Derstine	.50
I. H. Keller	.50
Christ B. Berry	.75
B. M. Kunz	.50
A Friend	.25
Chas. Coldwell	5.00
Benj. F. Leaman	3.00

In the April report the following was omitted from the Eastern Treas. Report

General Mission

John L. Charles \$1.00

Welsh Mt. Mission

Henry S. Keener	\$ 12.75
Lizzie Doner	2.00
Cash	1.00
Martin Souder	5.00

Total \$ 20.75

In order to save labor (and space in the Gospel Herald) I have decided to leave the expense side out of the monthly report and only give the expense side in the Annual Report. If, however, the readers of the Gospel Herald desire the expense side published month-

ly, we will do so. Shall be glad to hear from any one regarding the change.

G. L. Bender, Gen. Treas.
Elkhart, Ind.

Telephone receipts, etc. 1.55
Money borrowed 705.00

Total for Quarter \$2853.74
Previous receipts 2393.73

Total to July 1, 1910 \$5247.47

FINANCIAL REPORT

Of Welsh Mountain Industrial Mission, Second Quarter, 1910

For the Gospel Herald.

Receipts

Contributions

Anna Hershey	\$ 2.00
J. W. Martin	1.38
A Bro., Mountville, Pa.	5.00
Kinzer Mission Meeting	56.20
Hancver Bible Class	8.00
John Musselman	100.00
Mennonite Board of Mis-	
sions and Charities	14.50
Hershey's S. S. Meeting	34.24
Isaac Metzler	1.00
Ira Graybill	.50
Bertha Weaver	10.00
Lizzie Sauder	1.00
Harry Reesor	1.00
A Sister, Ephrata, Pa.	1.00
Lizzie Eby	1.00
Anna M. Brenneman	1.00
Monroe Hostetter	1.00
Sarah Hostetter	1.25
Friends	3.80
For standing debt	69.20

Total \$ 313.07

Rec'd for Mdse \$1820.78
Labor 13.34

Expenditures

Paid for Mdse	\$1700.55
Labor	24.08
General Expenses	175.82
Machinery & fixtures	20.00
Borrowed money re-	
turned	1428.00

Total for Quarter \$3348.45
Previous expenditures 1800.07

Total to July 1, 1910 \$5154.52

Gratefully acknowledged,

Noah H. Mack,
Treasurer.

Superintendent's Report

John W. Weaver pro-	
visions	\$ 1.25
M. G. Weaver, carpet rags	1.65
Lititz & vicinity, clothing	3.00
Friends, clothing and pro-	
visions	2.00
W. R. Esbenschade, hats	
and shoes	5.00

Total \$12.90

Gratefully acknowledged,

Noah H. Mack,
Supt.

Married

Byer—Hiestand.—By the undersigned at the Mennonite Mission in Lancaster City on Thursday, June 30, 1910, Bro. Charles B. Byer and Sister Anna May Hiestand of Florin, Lanc. Co., Pa. After the ceremony the bridal party went to the home of the bridegroom. May the blessing of the Lord abide with them.
Jacob N. Brubacher.

Obituary

Thomas.—Catharine, widow of Peter Thomas of near Hollsopple, Pa., was born Dec. 1, 1835; died June 17, 1910; aged 74 y. 6 m. 17 d. She was the mother of 13 children; 9 living, 4 dead; 48 grandchildren; 45 living, 3 dead; 20 great-grandchildren; 14 living, 6 dead. She was a faithful member of the Lutheran Church for many years. She was buried June 19 at the Thomas Church. Funeral services were conducted by Pre. Reynolds. Text Luke 2:22-29.

Howitt.—Merrell Howett was born Jan. 16, 1903; died June 28, 1910; aged 7 y. 5 m. 12 d. He was a dutiful boy, bright beyond his years, sincerely loved in the Sunday school and church, and expressed an earnest desire to go even when his waning strength no longer permitted. Conscious to the last, he saw his father and mother weeping, and begged them not to cry, but put their trust in Jesus. Funeral services were conducted in the church near Aurora, O., by Eli Stoltzfus and J. C. Yoder. Text, Zech. 8:5.

Gingerich.—Barbara Eiman Gingerich was born May 4, 1867, in Oxford Co., Canada.

United with the Amish Mennonite Church early in life, and remained a faithful member until death. Died at her home near Kalona, Ia., June 12, 1910; aged 43 y. 1 m. 8 d. Dec. 23, 1888, she was united in the holy bonds of matrimony with Jephtha D. Gingerich who preceded her to the world beyond Apr. 27, 1900. She leaves 5 children, father, 4 sisters, 4 brothers and a host of friends. But we need not mourn without hope, for her last words assured us that she was prepared to go.

Zook.—John K. Zook was born in Stark Co., O., Jan. 3, 1837. He came with his parents to Wayne Co., O., Mar. 23, 1849. United with the Amish Mennonite Church when a young man, and has ever been a faithful, devoted member of said Church until the Master called him to his reward. He was united in marriage with Lydia Miller Dec. 25, 1873. He departed this life June 22, 1910; aged 73 y. 5 m. 19 d. He leaves to mourn his departure his wife, a daughter, a brother, a sister, 9 nephews, 7 nieces, and a number of intimate friends. He was buried at the Oak Grove Church, Smithville, Ohio.

Miller.—Jacob B. Miller was born in Wayne Co., O., July 31, 1827, having always lived in this county. He died June 22, 1910; aged 82 y. 10 m. 21 d. When a young man, he confessed his Savior and united with the Amish Mennonite Church and lived a faithful member. On Feb. 5, 1852, he was united in marriage with Lena Berkey, who died Aug. 5, 1906. To them was born one son, who died in his youth. Buried at Oak Grove Church, Smithville, Ohio.

Swartzendruber.—Bro. Jacob Swartzendruber of near Shipshewana, Ind., died July 1, after a lingering illness of tuberculosis;

aged 43 y. 3 m. 7 d. He is survived by his widow, a daughter a brother, a sister and his aged mother. The funeral was held on Sunday, July 3. Services at the Shore M. H., of which congregation the deceased was a member. Services conducted by A. S. Cripe in English (text I Cor. 15:55) and Y. C. Miller in German (Job 7:21).

Grove.—Etta, wife of C. H. Grove of South Boston, Va., was instantly killed on the evening of June 21. She had been in the field with her husband some distance from the house, when a shower came up. She started for the house in advance of her husband. When she neared the house there was a loud clap of thunder of which he thought nothing seriously until he came to the body of his wife lying on the ground and on examination found her dead and part of her clothing burned as well as part of her body. The deceased was the daughter of Pre. S. S. Weaver of Mt. Clinton, Va., where she was born, raised and lived nearly all her life till less than two years ago, when she with her husband, moved to their present location to make it their future home. Her age was 30 y. 6 m. 15 d. She united with the Mennonite Church at an early age and was a consistent member through life. She will be sadly missed in the Church, in the Sabbath school in which she was a teacher, in the community and in the home. She leaves, besides her sorrowing husband and father, one brother and five sisters to mourn the loss of a loved one, whose loss we believe will be her gain. Her body was brought to the home of her father, on June 22. Funeral services were held June 23, at the Mt. Clinton Church, conducted by L. J. Heatwole and S. H. Rhodes from I Sam. 20:3. "There is but one step between me and death." Her body was laid to rest in the cemetery nearby.

Items and Comments

"The King of Spain has approved an order refusing admission to Spain of any new religious orders pending an agreement with the Vatican."

It is estimated that the total wheat crop of Oklahoma for 1910 will amount to about 26,200,000 bushels, being an average of about sixteen and one half bushels per acre.

For the first time in history, a woman has been elected president of the National Educational Association. She is Ella Flagg Young, superintendent of the public schools of Chicago, and was elected by a vote of 617 to 376 for her nearest competitor.

The selection committee of parliament to consider the civil list for King George V. recommends a provision of \$3,170,000 yearly for the maintenance of the royal family. This is an increase of \$65,000 over the allowance made during the last reign.—News Item.

Chief Justice Melville W. Fuller of the United States Supreme Court died suddenly at his summer home at Serento, Me., July 4, in the 78th year of his age. He was appointed by President Cleveland to the office of chief justice in 1888, having served in that capacity for 22 years.

For the fiscal year ending July 1, 1910, the United States treasury shows a surplus of \$9,402,000 in receipts over expenses, against a deficit of \$58,730,000 the year before. With the national expense bill exceeding one billion dollars annually, this is still an uncomfortably close margin.

Jere S. Black of York, Pa., one of the prominent men in the state and once a candidate for lieutenant governor, made an assignment recently, placed his liabilities at \$1,446,773 and his assets at about a fourth of that amount. Incidentally it is stated that he carries a life insurance amounting to about \$600,000.

According to the figures just compiled, in the last 30 years the yearly expenditure for public schools in the United States grew from \$79,000,000 to \$371,000,000, a nearly fivefold increase. In the same time the school enrollment grew from 9,438,883 to 17,061,962, and the average daily attendance from 5,783,965 to 12,154,172. The yearly salary disbursement rose from \$56,155,133 to \$219,780,123.—The Pathfinder.

At last people seem to be waking up and opening their eyes to the real nature of the brutal fistic combat at Reno, Nev., the star attraction of the 1910 fourth of July celebrations in America. When we think that the prize fight was but one feature in that cess-pool of iniquity where gambling, drunkenness, licentiousness and profanity flourished, the wonder is that papers laying claims to decency devoted so much space to the advertisement of the disgraceful affair and respectable people took such an active and apparently friendly interest in it. Be it said to the credit of public sentiment, there is a world movement to bar out this fight from the moving picture exhibitions. Let every friend of decency and morality raise his voice, not only against this, but against many other abominations which might be banished in the interest of public morals and common decency.

"Joyful service only is acceptable in God's sight."

BOOK REVIEW

Paths to Perdition

This is the title of a new book just off the press and will be ready for distribution in a few weeks. It is written by John E. Hartzler, formerly of East Lynne, Mo., now of Elkhart, Ind.; and published by the Mennonite Publishing House, Scottdale, Pa. The book contains 274 pages and discusses the following themes:

Satan.
Sin
Three Deadly Sins
The Secret Lodge
Twin Paths to Perdition
The Modern Tobacco Evil
Fashion Follies
The Modern Theatre
The Modern Dance
The Modern Saloon
The White Slave
Hell—The Lake of Fire

In these days when people are prone to close their eyes to the evils around them, when it is by many thought unwise to sound a note of warning to those who are in danger of being engulfed in the popular evils of the day, it is refreshing to note that there are still some who have the courage to "cry aloud and spare not." This Bro. Hartzler has done in "Paths to Perdition," which turns the light upon many destructive evils in which the world sees no wrong. The world today is being destroyed, not only by the loathsome sins which all people condemn, but more especially by the many popular evils which are simply feeders to the haunts of iniquity which everybody recognizes as soul-destroying evils. The author brings these things vividly before the mind of the reader, and points him to the better way.

The book being written in bold, fearless style and discussing some topics on which honest men differ, it is to be expected that there will be many thoughtful readers who will take issue with the author on some things; at the same time we are confident that the average thoughtful reader, after having read the book, will point to a number of chapters which alone are worth several times the price of the book. It is a book which ought to have a wide circulation.

The book may be had for one dollar, and will be sold by agents or by the publishers. For further particulars, write to

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The Lord willing, the Alberta-Saskatchewan Conference will be held at Sharon Church, Waterloo S. H., near Cressman, Sask., on July 21, 1910. A cordial invitation is extended to all. Those coming from the West or South can come by way of Saskatoon to Guernsey on the C. P. R. Those coming from the East can come to Guernsey, C. P. R. During the same week a Sunday School Conference and Bible and Missionary Conference will be held at the same place. Come praying for many blessings from the Lord.

E. S. Hallman.

Kind looks, kind words, kind acts, and warm handshakes—these are a secondary means of grace when men are in trouble and fighting their unseen battles.—John Hall.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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*Date of organization.

HESSTON ACADEMY AND BIBLE SCHOOL

The new catalogue of the Hesston Academy and Bible School is out, and will be sent to any one interested, free of charge, with any further information desired. Address T. M. Erb, J. D. Charles or D. H. Bender, Hesston, Kans.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, JULY 21, 1910

No. 16

EDITORIAL

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

There are times to be silent and times to speak. Silence is not "golden" when you have an opportunity to use your tongue to the praise of God.

It has been well said that we should be eager to impart, "not heat but light." Before we can impart it we must first receive it. Therefore spend much time at the altar of prayer and before the open Bible.

It is the balky horse that wins and earns his reputation as a plunger. The true puller makes a steady pull from beginning to end. This is true in spiritual as well as in natural things. The true puller is never known as a plunger.

Bro. Wenger's article on "Hillary, a Puzzle," found elsewhere in this issue, revives memories of a man who became suddenly known to our people about six years ago. Poor man. What he needs is not notoriety or ridicule, but (whether the slipped cog is in his head or in his heart) he needs our sympathy and our prayers.

Moving Pictures.—Two boys were arrested in Pittsburg, Pa., July 10, for holding up a street car, robbing the passengers and shooting down a policeman who happened to be on the car. After they were captured the boys broke down and confessed. They said that they got the idea from witnessing a portrayal of a train robbery at a moving picture show. The moving picture show has few equals as a manufacturer of criminals.

Meditation.—There is scarcely a time when there is not something on our minds. We are either actively engaged in active duty or in repose, meditating. It depends largely upon the character of these meditations as to what we do in

active life. Therefore, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Preach the Word.—This was Paul's charge to Timothy, and should be recognized as the watchword of every minister of the Gospel today.

In the *Evangelical Visitor* of July 11 we noticed a strong article on "What shall an evangelist preach," written by L. W. Mulhall. These ten points were emphasized as being important, and which should be pressed home to the multitudes:

1. Sin.
2. The judgment and wrath of God.
3. The sinner's doom.
4. Redemption through Jesus' blood.
5. Resurrection.
6. Repentance.
7. Faith.
8. Regeneration.
9. Justification.
10. Obedience.

No man who actually believes God will deny that these things are taught in the Word; and if taught, they are living realities that ought to be sent home to all people. Every minister of the Gospel who preaches these things faithfully can truly say with Paul, "I have not shunned to declare unto you all the counsel of God." It was this kind of preaching which brought the multitudes to the side of John the Baptist; that brought three thousand souls to the foot of the cross on the day of Pentecost; that made Felix tremble before the mighty power of God; that accounted for the wonderful progress of Christianity in the first century of the Christian era; that has kept the flame of salvation rolling ever since that time. Eloquence may sway the masses, scholarly attainments may command the respect of the mighty, tact and leadership may serve to hold people together; but it takes the preaching of the unadulterated Word to convey the power of the Spirit. Preach the Word.

Flying Machines.—Yesterday we read of a sensational flight and the capturing of a \$10,000 prize; today we read of the death of noted aviators, adding more victims to a long list of similar fatalities. Yesterday we read of a huge flying monster carrying many passengers for hundreds of miles, and arrangements made for regular passenger service; today we read of this machine hanging on the tree tops of a forest, the passengers barely escaping with their lives. The flying machine is at once the most daring, sensational and dangerous means of travel known to man.

Turning to matters spiritual, we find evidences of flying machines there. Men who look with scorn upon things practical, regard everything not exciting as being lifeless, rise on wings of imagination and soar in the realms of dream-land, imagine themselves above the domain of any church and as such seek to astonish the world with their Sinaitic and Pentecostal powers, are flying machines. Every sensational preacher, every false prophet, every man who imagines himself above church or church discipline, every reformer who builds his creed on visions and signs not found in the Bible, is a flying machine.

Now look at the wrecks along the paths where these machines have attempted to fly. Hear the groans amid the ruins of Dowieism and other collapsed movements of lesser magnitude. Count the numerous bodies which rose triumphantly, claimed to be *the church*, drew disciples after them, confused many, then wobbled, then disappeared. Think of many who were once happy and contented in the orthodox faith, caught sight of one of these flying machines, rode on them for awhile, then dropped, making shipwreck of faith. Then meditate upon how much better it is to hold fast the faith, remain steadfast upon the solid foundation, not shaken and tossed about by every wind which blows.

Brethren, it is our privilege to rise; but never so high that we have nothing to stand upon. Whether in the valley or upon the mountain, we should keep our feet upon the earth, our faces set heavenwards, our heads cool, our hearts warm, our hands tightly grasping the Gospel plow, cultivating in a practical way the field to which God has for the time being called us. Having finished our course on earth, we shall take the real flight to the glorious realms above.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

MENNO SIMONS ON THE AUTHORITY OF THE HOLY SCRIPTURES

By John Horsch.

For the Gospel Herald.

(Concluded)

Behold, beloved brethren, I say frankly with a certain and sure conviction, not by any revelation or heavenly inspiration but by the express, definite Word of the Lord, and from my inmost heart, that this our doctrine is not ours, but of Him who sent us, that is Jesus Christ. All who are desirous of doing His will, will acknowledge that our doctrine is of God, and that we do not teach our own opinions, dreams and visions. Vol. II, P. 246.

* * *

Therefore we counsel and admonish all, of whatever name, rank, class or condition, to take good heed to the Word of the Lord which we have here briefly pointed out and presented according to our limited gift. I hope by the grace of God that you will find nothing in this treatise but the infallible truth of Jesus Christ; for we have not directed you to men, nor to the doctrine or commands of men, but alone to Jesus Christ and His holy Word which He left to us and taught and sealed it with His precious blood and innocent death and had it preached and taught throughout the world by His faithful witnesses, His holy apostles. Vol. I, P. 237.

* * *

In God's church nothing is heard, seen or found than only the true doctrine of our beloved Lord Jesus Christ and His apostles in accordance with the holy Scriptures. Vol. II, P. 240.

* * *

We do not point you to the pope, or Luther, or Augustine, or Jerome, but with all Scripture we point you to Jesus Christ, to diligently hear Him, believe in Him with all your heart and faithfully follow Him. Vol. II, P. 305.

* * *

We tell you the truth and lie not. If any under the canopy of heaven can show us from Scripture that Jesus Christ, the Son of Almighty God, the eternal wisdom and truth, whom alone we acknowledge as the law giver and teacher of the New Testament, has commanded one word to that effect, or that His holy apostles have ever taught or practiced the like, there is no need of an attempt to compel us by tyranny and torture. Only

show us God's Word and our matter is settled. For we seek nothing else (God who is omniscient knows) than in our weakness to walk in obedience according to the divine ordinances, word and will, for which we poor persecuted people are shamefully reviled, banished, robbed and slain in many countries. Vol. I, P. 31.

* * *

If I should err in any respect, which I hope by the grace of God is not the case, I pray every one for the Lord's sake (that I may not be put to shame), if any one has clearer Scripture and more convincing truth, that he through brotherly exhortation and instruction come to my help; I desire from my heart to accept it, if it be right.—If any one can convince me of an error by the Scriptures and I do not retract, but continue obstinate to the Word of God and brotherly admonition, then I am fully willing to be dealt with according to the tyranny of Nero, Diocletian and Maxentius, as an obdurate and ungodly heretic, although this would be contrary to the usage and doctrine of the primitive Church; for it is evident that they persecuted no one for his faith, much less did they kill any one, but they admonished faithfully the erring and heretical and those who would not return were then excommunicated. Vol. I, P. 214.

* * *

We testify before Him who knows our hearts, before you and before all the world, verbally and by writing, by giving our possessions and blood, life and death, that we in our weakness desire only, from our innermost souls to obey God's holy Word and will. If better instruction can not be given us, then we ask again, for Christ's sake, to be permitted to continue in the truth, and that you do not persecute and afflict the pious who walk in it. Vol. II, P. 119.

* * *

Had I not the Word of Christ, how gladly would I be taught it, for I seek it with fear and trembling. In this I can not be deceived.—And though I and my beloved brethren were totally extirpated and taken from the earth, yet they would eternally remain the truth. Vol. I, P. 225.

* * *

If anyone under the broad canopy of Heaven, whether he be learned or unlearned, man or woman, can teach me with clearer Scripture and more powerful truth, I will gladly accept it and obey it. But we know by the grace of God that we have the sure and true way which Christ has prepared for us. May we walk in it and enter in at the straight gate. Vol. II, P. 17.

* * *

I trust, by the mercy and grace of our Lord Jesus Christ, that the very oldest, most pious, most upright, truest and most able doctors of the assembly and congregation of Jesus Christ, who were long

before all other doctors, are accepted and believed by me and my beloved brethren in every word and doctrine; they are Moses, Isaiah, Jeremiah, David, etc., and Jesus Christ, Matthew, Mark, Luke, John, Paul, James, Jude, etc. If any one can show me a word in all my writing that I have taught or written contrary to the doctrine of these doctors, then I am willing and anxious to stand abashed and be instructed and taught better, but I trust that it cannot be done. Vol. II, P. 193.

* * *

With Moses and the prophets, with the apostles, angels, and with the Father Himself I point you to Jesus Christ to whom all the emperors, kings, councils, usages, and the learned must yield; for His Word is truth and His commandment is life eternal.

To His Spirit, word, life, command, prohibition, ordinances and usages I direct you as to a sure and immovable foundation, laid in Zion, to a plain and safe way prepared of God, that, according to His sure promises, will lead all the truly penitent and believers in Christ into life eternal. Vol. I, P. 91.

* * *

The doctrine which we teach is not ours, understand rightly, but is the eternal, heavenly and unchangeable doctrine of our beloved Lord Jesus Christ, which He Himself has brought from high heaven, from the bosom of His Father to earth, which He has taught with His own mouth which can not lie, and proclaimed to the world by His faithful witnesses, the holy apostles whom He had chosen for that purpose.

Whosoever does not believe that our doctrine is the pure, undefiled and saving doctrine of Jesus Christ, should with a pious heart examine the Scriptures of the New Testament, and he will come to the conclusion and acknowledge that it is the pure doctrine, testimony and Spirit of Jesus Christ. Vol. II, P. 235.

* * *

To all sects, nations, and individuals who desire to read or hear our doctrine, writings and admonitions, I will give proof, not by unscriptural speculations or my own opinion, but by the express clear Word of God which alone avails,

(Continued on page 253).

LOOKING INTO LIFE

By E. H. H.

For the Gospel Herald.

(Concluded)

We have reached the time when the full divine life beams upon us. Our lot is cast in a happy era. The Creator's will is fully revealed. These are the last days. What we now sow we shall reap. He that reapeth receiveth wages, and gathereth fruit unto eternal life. Since full light has come into the world, and the Holy Spirit as a sanctifying power is

promised to seal the souls of the redeemed, there is no excuse to continue in disobedience. The doctrine preached is to repent and be converted that your sins may be blotted out. When the sacrifice of the atonement has been made, the feast being prepared and all things are made ready, and the guests invited, it is ungrateful and dishonorable not to come. We are to come away from the life we in common live, and are to accept the new life in Christ. Hence self-denial is a condition easy to understand. We are to deny only what is amiss and to practice what is correct.

Hatred does not belong to a being bearing God's image; contention and division are the fruits of hatred; wars and fightings, it is said, come from lusts in our members. Hatred ruled Cain, or he would not have committed the cruel deed. This passion is sadly common in mankind. The prodigious preparation for war by all nations shows the absence of love, and proves the existence of dormant hatred, ready to be aroused like the ferocious beast. Love forbears and forgives. If it had sway there would be no litigation, no broils, no maligning, no defrauding, no divorce. Hatred is condemned in the precept, "Love thy neighbor as thyself;" in the entreaty of the Savior, "Forgive them, for they know not what they do;" in the failing breath of Stephen, "Lord, lay not this sin to their charge." Surely we know, hatred has no place among the Christian virtues, and if subdued, peace and unity will adorn as in the family, in the community, in the Church.

We are convinced that we receive everything as a dispensation, and in consequence, self-glory and vanity should have no place with us. Vain display, to draw admiration, directs attention to us, which belongs to the Creator, proving it a disorder; therefore modesty, in our outward life, is taught in the Gospel, the Message of Truth. Disparity in its varied phases burdens mankind in imposing labor and expense and consuming time which were better occupied in increasing our knowledge of God's will, and stimulating heavenly desires.

Worship being the outgrowth of the spiritual life in us, it must in all things conform to the written Word, which is given by inspiration. True worshipers then will obey every doctrine. They will not use outward adorning, frivolous conversation, excess, extravagance, practice deceit, overreach, oppress the weak; will be just in dealings, whether master or servant, will provide things honest in the sight of all men—not do any questionable business. They will fulfill the precept not to resist evil, which prevents them from having membership in worldly government and in corporations which litigate. The spirit, seeking things which are above, does not suffer carnal diversion, as dancing, theater-going, playing games and having other amusements catering to fleshly desires. The spirit, long-

ing for a holy life, is congenial only with kindred natures; hence the disorderly are not to be continued in the fellowship of the Church, it being the sheep-fold of the redeemed, not a harbor for worldlings. When the Church ceases to practice these spiritual functions, she lapses into the world, losing her loyalty to the spiritual Bridegroom, is disowned by Him as His Bride and merits the reproof of all loyal worshipers.

Lancaster, Pa.

PLEASURE AND DEATH

By T. F. Brunk.

For the Gospel Herald.

But she that liveth in pleasure is dead while she liveth.—I Tim. 5:6.

While Paul is writing to Timothy, giving him some wholesome advice as to how he should treat different classes of people, and in this text speaking in regard to the widows, we believe that this verse is alike applicable to all mankind. If it is possible for a widow to be dead while she is alive, we believe it is also possible for a man to get in the same condition.

In the first place, let us take a glance at this world in which we live, and see how much life must be given to sustain life. Vegetation is called upon to die to give life to both man and beast. Many of the smaller insects and animals must surrender their lives to feed the larger ones and many of the larger animals are killed for the food of man.

We have tried to show how it takes life to sustain life. But the text says, "She that liveth in pleasure is dead while she liveth." What kind of death is Paul speaking of? Certainly the spiritual death. Man is the only part of God's creation that can be dead and yet alive, and in one sense it is necessary that we are dead so that we can be alive. Before we can be alive to God we must be dead to the world, dead to the devil, crucify self, etc. But in the text Paul speaks of the widow being dead to Christ and alive to the pleasures of this world. That is the kind of death that we want to warn you against. To be sure that you are dead to the world and alive to Christ is one of the grandest experiences one can have this side of heaven.

Now let us do a little viewing and sifting, using the Bible for the sifter and our natural eyes to view through. Those of us who have gotten a little way from home and in connection therewith do some reading, know something as to how many people are living in pleasure and spending hundreds and thousands of dollars simply for pleasure. Paul does not make mention of any certain kind of pleasure, but some of the popular pleasures of the world today are, dressing in the fashions of the world, smoking, chewing tobacco, chewing gum, gambling, drunkenness, fornication and many

others. Think of the money that is spent in these few things mentioned.

In Isa. 55:2 we read, Wherefore do ye spend money for that which is not bread?"

My dear reader, just stop and think how much money is spent today for pleasure, that might be spent to feed the hungry souls of men or the hungry mouths of the poor in the cities.

Let us get our eyes off the world, and take a look at the class of people that have their names on church books. How do they look? Do you see any that are living in pleasure? Certainly you do, unless the devil has you blind-folded. In Matt. 5:13 when Jesus was preaching that wonderful sermon, He said, "Ye are the salt of the earth." Alluding to those who were worthy of the blessings they would receive by living godly lives (the genuine Christian). Ask yourself the question, How many are living up to the first 12 verses of Matt. 5? How many are living in pleasure?

Some one might say, "If God has blessed me with a goodly portion of this world's goods, I have a right to have some pleasure out of it." But remember Jesus said, "The poor ye have always with you," as much as to say that we always have an opportunity to do good with what we have.

Let us rather make some sacrifices, remembering that Paul said, "She that liveth in pleasure is dead while she liveth."

South English, Ia.

MATT. 13:44, 52

By Geo. Hostetler.

For the Gospel Herald.

(The following was sent to us by Bro. Hostetler for our consideration and publication. In his letter he says, "I enclose the explanation on two verses in last Sunday's lesson as they were brought out in the Crystal Springs Sunday school and which are slightly different from the Lesson Quarterly." Believing that our readers will be interested in what he has to say, we gladly publish his explanation, trusting that they may be useful in stimulating thought.—Ed.)

"*Again the kingdom of Heaven is like unto treasure hid in a field.*" The treasure is the redeemed souls. The field is the world. "*The which when a man hath found he hideth.*" The man is Christ. He hideth it till the proper time comes. "*Selleth all that he hath, and buyeth that field.*" He left all He had in Heaven, and all He had and might have had on earth, together with His life, and no one but He was able to pay the enormous price that it cost to redeem the world.

"*Every scribe which is instructed unto the kingdom of Heaven.*" All scribes were instructed in the Law or Old Testament, and therefore every one instructed also in the Kingdom or New Testament is prepared to bring forth out of the treasure of his knowledge things new and old.

Harper, Kans.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

VIII. OUR MEMBERS—MIND

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

322. *What must we have to accomplish things?*
A. A mind to work (Neh. 4:6).
323. *And what that our work may count on the right side?*
A. The renewing of the mind (Rom. 12:2).
324. *What is a necessary result of the renewing of the mind?*
A. Nonconformity to the world (Rom. 12:2).
325. *What are we to conclude where conformity to the world still exists?*
A. Either that the mind has not been renewed or that the individual is not properly enlightened.
326. *What is the difference between the renewing of the mind and a simple change of mind?*
A. The latter is simply a change in purpose while the former is an essential part of the "new creature."
327. *Why would not a simple change of mind be sufficient?*
A. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). It is from among those who simply change their minds and become willing to unite with the Church that we get our crop of worldlings and backsliders. We must have the changed mind, but we must above all things have the renewal.
328. *What is said of the carnal mind?*
A. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).
329. *What is necessary before there can be a renewed mind?*
A. "A willing mind" (II Cor. 8:12).
330. *What should we avoid in our attitude in the Christian service?*
A. A doubtful mind (Luke 12:29).
331. *What is a sure antidote against the doubtful mind?*
A. An experimental knowledge of Christ.
332. *What are some of the evidences of this experimental knowledge?*
A. Faith (Jno. 5:24); love (I Jno. 3:14); obedience (I Jno. 2:3, 4); repentance (Acts 2:38); fruit of the Spirit (Gal. 5:22, 23), the witness of the Spirit (Rom. 8:16).
333. *What admonition comes to the disciples?*
A. To be of one mind (Rom. 12:16; Phil. 1:27).
334. *Is this the highest duty?*
A. It is an important duty, provided this one mind is the mind of Christ.
335. *And that we might have this mind of Christ—?*
A. It is necessary to have a spiritually sound mind (II Tim. 1:7).
336. *What are the essentials of this sound mind?*
A. A renewing of the mind; a girdle of truth (I Pet. 1:13); the peace of God (Phil. 4:7); humility (Phil. 2:3); purity (II Pet. 3:1; a mind stayed on God (Isa. 26:3).
336. *Upon what, besides the things mentioned, depends the power of the mind?*
A. Upon the intellect.
337. *What duty have we towards the intellect?*
A. To cultivate it.
338. *How may it be cultivated?*
A. By study; by use.
339. *Is not the intellect the gift of God? and will it not be better to let the Lord take care of it without our interference?*
A. We certainly do not wish to interfere with the work of the Lord. But the Lord takes care of the intellect as He does of everything else which He has placed in our stewardship; that is, He uses us as instruments in taking care of it. God certainly does not bless and sanctify neglect.
340. *Does not great intelligence make us feel our own sufficiency?*
A. Men abuse intelligence as they do wealth, power, and every other blessing received of God; but that does not do away with the duty of cultivating every gift which God has given us.
341. *How should we use our intellects?*
A. To the glory of God (I Cor. 10:31).
342. *What is our pattern?*
A. Christ (Phil. 2:5-8).
343. *Why is ambition wrong?*
A. It causes us to make an idol of self, in that we work for our own glory rather than the glory of God.
344. *What are its disadvantages?*
A. It makes life a failure in the highest sense of the word; it shuts us out from the highest Christian privileges; it gives us a clouded view of life and its duties and possibilities.
345. *What does it mean to be of lowly mind?*
A. It means (1) a life of self denial, (2) a life hid with Christ in God, (3) a life shining in the beauty of holiness, (4) a life fruitful in good works and blessed experiences, (5) a final exaltation. Read Phil. 2:3-15.
346. *How may the mind be used to the glory of God?*
A. By keeping pure from defilements caused by unholy meditations; by exercising it in the work of the Lord; by keeping it filled with pure thoughts and fed up with pure, ennobling and strengthening reading matter; by knowing only "Christ and him crucified."

Missions

THE VOICE OF THY BROTHER'S BLOOD

For the Gospel Herald.

(The following beautiful and impressive poem was sent for publication while the Herald of Truth was yet published at Elkhart. It was not published at that time, but carefully preserved. It was selected by Bro. A. M. Eash, and in a note to the editor he says: "I hand you herewith a poem that impressed me very much; if you have space in the Herald, I believe it will have the same effect upon others. May God bless the awakening mission spirit."—John F. Funk.)

O Church of the living God!
Awake from thy sinful sleep!
Dost thou not hear yon awful cry,
Still sounding o'er the deep?
Is it nought that one out of every three
(Be it said to our disgrace?)
Should in China die, having never heard
The Gospel of God's grace!
Canst shut thine ear to the awful sound,
The voice of thy brother's blood?
"A million a month in China
Are dying without God!"

Oh, speak not of the noble few
Who the Gospel sickle wield,
And reap some sheaves with a weary hand
On the edge of its harvest field,
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too few
To reach them ere they die!
But hear, oh! hear ye for yourselves
The voice of your brother's blood;
"A million a month in China
Are dying without God!"

Go, go; for the Savior sends thee
To call from the distant East
The idolaters for whom He died,
To His heavenly marriage feast.
The Gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love,
And remember, while thou ling'rest,
The voice of thy brother's blood:
"A million a month in China
Are dying without God!"

And ye who cannot go, oh! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there,
And give you freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
"For a million a month in China
Are dying without God!"

NOTES BY THE WAY

IV. As We Journey Toward the Orient

By J. S. Shoemaker.

For the Gospel Herald.

I concluded my former article by informing the reader of our safe arrival at Glasgow, Scotland, where we spent a part of two days. How the time was spent has already been reported by Bro. Hartzler. On Monday morning, at 9:50, we left Glasgow for Edinburgh, over the Caledonian Ry. The distance of 40 miles was made in about an hour. With the

exception of the many stone fences and uniform houses, the country through which we passed in Scotland, reminded us very much of the beautiful hill country in some parts of our home land.

After arriving at Edinburgh we went immediately to No. 100 Princess St., headquarters of the secretaries of the "World Missionary Conference," where we secured our tickets for the conference and such information as we needed at the time, after which we went to the Windsor Hotel, where a room had been engaged for us by the Committee on Entertainment.

In the afternoon of the same day Bro. Hartzler and I took a stroll through the city. It can truly be said to be pre-eminently a city of gardens and monuments. The following forenoon we visited the historic Edinburgh Castle, towering high above Princess Street Gardens on Castle Rock. Within the wall surrounding this grand old castle is a little chapel, said to be over 400 years old. Within the castle are the apartments in which Mary, Queen of Scots lived, and a dreary looking dungeon where prisoners were incarcerated many, many years ago. After leaving the castle we attended a religious service at the St. Giles Cathedral. The speaker dwelt on the importance and world-wide influence of the "World Missionary Conference."

The conference proper convened on Tuesday evening, June 14, and continued until Thursday evening, June 23. There were three sessions daily in Assembly Hall to which about twelve hundred delegates had been appointed from the various mission boards and societies, representing almost every Protestant denomination in the world. The great majority of these delegates besides hundreds of missionaries from various parts of China, Japan, Korea, India, Africa, Madagascar, South America and other places, were present at these meetings. There were meetings held simultaneously at the Synod Hall, with probably as many representatives as there were delegates at the Assembly Hall. Of these latter meetings Bro. Hartzler has already given the reader a report.

Space would not permit to give in this article (or even in a dozen articles of great length) all the helpful and inspiring thoughts presented at this conference. Suffice it to say, that it was by far the most representative in nationality of any religious meeting ever held in any age. The statistics given of the millions yet unsaved and the vastness of the field which are ready for harvest caused us to feel that as a denomination we have done comparatively little toward the carrying out of the Master's Great Commission: "Go ye into all the world, and preach the Gospel to every creature."

I do not wish to be understood that we could endorse all that was said and done at said conference. There were some things said to which we could not say "Amen;" and the appearance of

some who addressed the conference was not in accordance with the doctrine of simplicity. Nevertheless the commendable features of the conference greatly outweighed that which was not commendable. We shall try to follow Paul's admonition, "Prove all things: hold fast that which is good."

The chairman, John R. Mott, in his closing address made an earnest appeal for personal consecration on the part of every individual worker. He said the end of the conference was the beginning of the conquest, and the end of the planning was the beginning of the doing. He also said that the Church had not yet seriously set itself to the great and glorious task of bringing the living Christ to all living men. A sense of deep solemnity seemed to pervade the meeting as it closed with a season of silent prayer.

We remained in Edinburgh one day after the conference, in order to visit a few places of interest, such as the "Royal Scottish Museum of Science and Art," "Holyrood Castle," etc.

On Saturday, June 25, we went to the Waverly Station where we boarded the 9:30 A. M. train for Lebanon. The same was a through train composed of a dozen or more coaches. It made but few stops between Edinburgh and London. The 395 miles were made in 8 hours.

The trip was one of unusual interest, because of the diversity of scenery along the way. We passed through many tunnels during the first half of the journey. The country was quite hilly and covered in many places with rocks. It was quite interesting to note the many stone fences which were built very compact and run in every direction over the hills and ravines, dividing the land into numerous fields of various shapes and sizes. Other features of interest were the many large flocks of sheep grazing on the hill sides, the ancient looking stone buildings, apparently all made over one pattern, and the highways, all crossing the railroad, either below or overhead, thus eliminating danger of accident in crossing. As we journey south, the country becomes more level, the stone fences disappear and hedge fences take their place. Instead of sheep, many herds of fine cattle are grazing in fields of excellent pasture, and as we draw near to the great metropolis large fields of potatoes and fine truck farmers are seen on every hand. The public highways are nicely macadamized and in much better condition than many of the streets in our western cities.

We arrived at London at 6:30 P. M., after which we went to the Wild's Temperance Hotel, Ludgate Hill, and secured accommodations for our stay in London. The following day (Sunday) we attended four religious services. In the morning at the Christ Church where we expected to hear F. B. Meyer preach; but he being absent from home, a minister from the United States by the name of Gordon preached from the text, "I have

called you friends" (Jno. 15:15). The sermon was very edifying, but the introductory part of the services which consisted principally in responsive reading and singing seemed to us quite formal. In the afternoon we attended services at St. Paul's Cathedral. Here the services were very imposing and to our mind quite mechanical. The great choir composed of men, women and white gowned boys in connection with the great pipe organ, produced music such as would not be easy for the tongue or pen to describe. The lengthy responsive service in reading, prayer and song, followed by a sermon based on I Jno. 2:1, which was read from manuscript by the Archdeacon of London, all seemed to us as sounding brass and a tinkling cymbal—real soul food was sadly lacking in these elaborate services. A brief description of this great structure may be of interest to the reader. The building is in the form of a Latin Cross 500 feet long, 118 feet wide. The inner dome is 225 feet high, the diameter of the dome 112 feet and the height from the pavement to the top of the cross 364 feet. The structure was begun in 1675 and completed in 1710; hence shows very distinctly the marks of age. The interior is very imposing because of the vastness of its proportions, and the beauty of its architecture; the carving and decorations are beyond the writer's power to describe. The numerous monuments of celebrated Englishmen (principally Naval and Military officers) makes it a temple of fame rather than a place of true worship.

(To be continued).

CANTON MISSION NOTES

By P. R. Lantz.

For the Gospel Herald.

It has been some time since any notes from this place have appeared in these columns. However, the kindness of our many friends is much appreciated; only while we were very busy here we did not write.

The war is on. The fight is hard. The battle is becoming more interesting as we discover Satan's strongholds. He is constantly recruiting his forces. Spiritual wickedness in high places calls not only for lively firing, but for weapons of large caliber and with careful aiming. The ministers of this city are realizing the lethargic state the people have fallen into, and various methods are talked about by which to arouse them. The deceivers are busy and many are using the Church for a cradle in which to rock themselves to sleep. Yes, signs of the last times are here; and it behooves us to cry aloud and spare not.

On Sunday, July 10, Bro. Benj. Gerig was with us and preached in the morning and also in the afternoon at our German service, at which time Bro. John Sommers was also with us and took part in the services. We appreciated the visit of Bro. and Sister H. F. Reist, July 6;

(Continued on next page.)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE SECRET OF A HAPPY DAY

By an Indian Christian poet.

Just to leave in His dear hand

Little things:

All we cannot understand,

All that stings:

Just to let Him take the care,

Sorely pressing.

Finding all we let Him bear

Turned to blessing.

This is all, and yet the way—

Marked by Him who loves thee best,

Secret of a happy day,

Secret of the promised rest.

—Selected.

MEDITATIONS

By Leroy Good.

For the Gospel Herald.

As I look or rather read through the columns of the Herald I find many thoughts that make good food for meditation.

I am especially impressed with the interest that is shown in the young people and home in which they are reared. There is no place on earth like home, and oh how sad it seems to be that such few young people of today realize the value of a home and the value of parental instruction until they leave the parental roof and start out to fight the battles of life for themselves.

Sometimes we wonder why such bad children come from the homes of seemingly godly parents. We will see if we cannot discover a few reasons. Let us take a look at the surroundings or social atmosphere.

One thing that seems important to me is the attitude of parents toward children. How sad, nevertheless true, that in many of these homes we find the lack of family worship daily or even once a week. Home is the place to lay the foundation for the future welfare of the little ones. (Prov. 22:6). I have read of a number of instances of middle-aged men saying that they attributed their success to the influence of mother's prayers or the recalled memories of the quiet hour in which father, mother, brothers and sisters gathered around the family altar in prayer and praise to their Father in heaven. Eternity alone will reveal the results accomplished through family worship. Son or daughter may leave home unsaved, perhaps never be permitted to be under parental roof again, and many are the prayers offered for the one that has left in an unsaved condition. If the effects of instruction cannot be seen before children leave, parents should not be discouraged but take into

consideration Eccl. 11:1: "Cast thy bread upon the waters; for thou shalt find it after many days." Few are the hearts that will entirely stray away from the influence of a godly mother's prayers.

The future welfare of this nation depends upon the rising generation; and here is a large field where a noble work can be done by consecrated Christian workers. How necessary then it is for us to hide ourselves behind the cross of Christ.

Business of today is calling for noble hearted young Christian men and women who are not ashamed to stand up for the right, regardless of consequences. Business men are recognizing the value of Christian employes in services, and sometimes even go so far as to say that none but Christians need apply for the situation. Press and pulpit are calling for these kinds of workers.

Should the eyes of any young unsaved readers chance to read these lines, I hope you will give yourselves over into the hand of God; for life is short at best, and we know not at what time God may see fit to remove us from time to eternity.

You know not the value of your influence, for your influence may be the means of bringing many to the saving knowledge of a once crucified but now risen Redeemer who is now at the right hand of God, interceding for us.

If you have never given the future any thought, do not delay any longer, is my prayer.

Lake Charles, La.

CHRISTIAN COURTESY

By a Sister.

For the Gospel Herald.

Christian courtesy is to be considered as one of the Christian graces, defined by some as humility of mind. Peter deems this subject of sufficient importance to call special attention to it (I Pet. 3:8). But the question arises, what does it mean to be humble minded and how will a person act who possesses that grace?

In looking through the Bible, history and the present day experiences, we have no better example of true Christian courtesy than that which we find in Jesus who is our perfect example in all things that tend to make life beautiful and happy. In Him we find that disposition of humility of mind, which is to be found in no other. Paul admonishes us to let that mind be in us which was also in Christ Jesus.

Real Christian courtesy is first of all free from hypocrisy. In this it is very different from the courtesy of the world which is often empty and formal. For instance, when we enter a home where politeness from a worldly standpoint is practiced to a high degree we receive a cold, formal handshake and a number of remarks as, "How glad we are that you came," "Sorry you can't stay for dinner,"

etc., when we really know from the way they are given that they would rather have us go than stay. Thus we see that worldly courtesy is more of a demonstration of pride than expression of true humility of mind.

Worldly courtesy tells us to be careful not to offend those who are high in this world's estimation, but pay little attention to the poor and lowly. How different the mind of Christ! We see, however, that this spirit had crept into the early Church. In James 2:1-9 we read how sinful it is to have respect of persons, because of worldly attainment. To be sure we should "give honor to whom honor is due," but let us remember that every human being possesses a never-dying soul which is precious in the sight of God because it is a part of Himself. There is no distinction in His sight. The life that lives in a coat of rags is as precious in the sight of God as that which lives beneath silken robes and jewels. In fact God has chosen them that are poor as to this world to be rich in faith, and heirs of the kingdom which He promised to them that love Him.

Is it not often the case among us that those who have been unfortunate in some respects are often shunned and despised? While in these we find a life of more perfect obedience to the will of God and richer in the things of His kingdom than in many who make a greater showing along worldly lines.

Would to God that we might learn to realize the value of a man, regardless of the things he possesses and wears. Then there would be practiced among us more real Christian courtesy. Then God would receive much more glory from our lives.

What would be the effect on our home life if Christian courtesy would be really practiced? Could we say to people when they come to visit us, "We are so glad to see you," and as soon as they are gone express a feeling of relief and wish that they would never come again?

Happy indeed is that home where all are humble-minded and where love reigns. There is no other place that is as near a pattern of heaven with all its love and beauty as such a home. And how the sunshine of love and peace radiates from its circle, giving to others, less fortunate, a taste of the real joys of Christianity! May God speed the day when such homes may be the rule in our beloved land, not the exception. If this is not the case, the courtesy practiced outside of home circles is a mock courtesy, not worthy of the name "Christian."

New Dundee, Ont.

What you can do for the heads and hearts of your children will do them more good than to leave them rich; and Christian culture will not get away from them as riches often do.—D. K. Flickinger.

Corns on your hands will do more for the good of the world than crowns on your heads.

Sunday School

Lesson for July 31, 1910.—Matt. 18:21-35

For the Gospel Herald.

A LESSON ON FORGIVENESS

Golden Text.—If ye forgive men their trespases, your heavenly Father will also forgive you.—Matt. 6:14.

Forgiveness Taught.—"Lord, how oft shall my brother sin against me, and I forgive him?" This was the question asked by Peter after our Savior had explained how to win an offending brother. No direct reference was made to the question of forgiveness, but in every reconciliation that is a matter so self-evident that we can easily see how the question just quoted suggested itself to Peter's mind. Peter was a firm believer in the duty of forgiveness, and of the privilege of performing the duty.

Forgiveness is primarily a matter of the heart. We may go through the motion of forgiving with our lips, but for the forgiveness to be perfect the lip confession must simply be an outpouring of what is in the heart. Christ's answer to Peter made it plain that there is to be no limit to the spirit of forgiveness. "There is a limit beyond which patience ceases to be a virtue" does not look well by the side of "I say not unto thee, Until seven times: but, Until seventy times seven." The teaching of Christ means in effect, "Have a forgiving spirit at all times, so that when your enemy comes, whether the first or the four hundred eighty-ninth time; you may be able to tell him of the forgiveness there is in your heart." Obedience, therefore, is not merely a solemn Christian duty, but a most blessed Christian virtue.

Neither should we hide an unforgiving spirit by contending that we owe no man forgiveness until he comes in deep and sincere repentance and asks forgiveness. Let us rather imitate the example of our blessed Master who, while shamefully mistreated and bleeding upon the cross, breathed the prayer of "Father, forgive them; for they know not what they do." Stephen had the same spirit when he prayed for his enemies, "Lord, lay not their sins to their charge." So may our hearts be filled with love to fellow men that forgiveness is with us a natural thing.

Forgiveness Illustrated.—Our Savior goes on to illustrate His doctrine by taking two servants, one owing his lord 10,000 talents and the other owing his fellow servant 100 pence. When the first of these debtors came pleading for the cancellation of his debt, his gracious lord freely forgave him. Going out to where he met his fellow servant who owed him a hundred pence, he closed his ears to the pleas of this poor debtor, took him by the throat, crushed him to the ground, saying, "Pay me that thou owest." Because he was unable to pay,

he had him cast into prison. When this is brought to the ears of the merciful lord, his indignation rises against the unmerciful servant, and he orders him to be sent to prison until he should pay the whole debt.

What the 100 pence and the 10,000 talents would be worth in American money, we are unable to tell. We have heard these values variously estimated, one authority giving the 100 pence a value of \$17 and the 10,000 talents a value of \$12,500,000. But it is evident that the value of the talents was so enormously great that it is impossible for any man, or a thousand men for that matter, to pay for it by laying it out in jail. That man had an impossible proposition before him.

Now for the application: The lord of the parable is the Lord Jesus Christ. We are the servants who owe the 10,000 talents. It is possible that some of our fellow servants owe us an hundred pence. A failure on our part to forgive, means that the great debt which we owe our heavenly Lord stands against us. It cost the blood of Jesus Christ to make us free. It is only as we accept the ransom, and our hearts are so filled with the love of God that we have the same kind of an attitude toward those who trespass against us that God has toward us, that the great debt which our Lord holds against us is canceled and we are free.

Now another question. What does a forgiving heart mean? It means that we will not harbor any grudge. It means that there is no disposition to "get even" with those who have done us an injury. It means an absence of an insulted feeling when we are mistreated. It means that when our enemy smites us on the one cheek that we will turn the other also. It means a heart so full of love that there is no room there for the feeling of revenge. A man with a forgiving spirit will not engage in fistic combats or wordy wars. A church where every member is blessed with a forgiving heart will never have any contentions or dissensions. A nation dominated by the forgiving spirit will never keep up an army and navy nor engage in any war. Love is the mainspring of the forgiving heart, and nonresistance one of its natural fruits.

Importance of Forgiveness.—A forgiving heart means not only gracious dealing with our enemies, but it means that God will deal graciously with us. In the last verse in the lesson before us, our Savior gives us solemn warning that unless we from our hearts forgive not our offending fellow men, our heavenly Father will also refuse to forgive us. This was the only thing mentioned in the Lord's prayer which our Savior saw fit to refer to afterwards, teaching the same thing as that taught in the last verse in the present lesson.—K.

Prayer never starts a man into the lodge or into the use of tobacco.—Cyrus Smith.

Our Young People

LIFE LESSONS FOR ME FROM
PSA. 46

Topic for August 7

MOTTO

"If God be for us, who can be against us."

STUDY OF THE TEXT—PSA. 46

I. Outline of Chapter—

1. God our helper (general theme).—V. 1.
2. Alarming conditions in nature, in which we will not fear.—V. 2, 3.
3. God's presence our River of satisfaction and the foundation of our security.—V. 4, 5.
4. Life illustrations of his power.—V. 6-9.
 - a. Raging men quieted like a melted earth made pliable by heat.
 - b. Wars cease at His power and their weapons are destroyed.
5. Effect of His work upon men.—V. 10.
 - a. Necessity of being still.
 - b. Knowledge of His presence and power.
6. Cause for real rejoicing in Him.—V. 7, 10.

II. Words and Expressions.—

"Refuge."—A safe place.

"Strength."—Power to do.

"Present Help."—Not help that must be delayed because of distance or inability, but help ready at hand for service in time of need.

"Fear."—A feeling begotten of mistrust of safety.

"There is a river, the streams whereof shall make glad the city of God."—A figurative expression showing the relation of God to His people.

"The earth melted."—The people "melted" or became subject to His orders.

PERSONAL THOUGHT

My greatest need and deepest longing is supplied in fullest measure and without unnecessary delay, when I have my refuge in the Lord of hosts. Help me to abide in Thy presence and realize Thy unfailing power.

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Commit to memory Vs. 1-3.
2. How Can God Help the Children?

II. For Young People.—

1. The Need of a Place of Safety.
2. The Need of Positive Strength.
3. How God Meets the Emergencies of Our Life.
4. Is There Anything too Hard?
5. How do We Hinder the Peace of God in Our Souls?

III. For Older People.—

1. Experienced Blessings of Past Life.
2. Fear, When Should it Begin? What Should Be Its Cause? How Remedy It?

(Continued from preceding page.)
also Bro. Reist's help in our Bible study on the 5th.

We thank you all for your interest, and close by asking you to remember the work here. We need your help.

Canton, O., July 13, 1910.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.
Scriptural activity in all lines of
Christian work.
Love, unity, purity and piety in
home and church.

THURSDAY, JULY 21, 1910

Field Notes

Arrangements are being made for a Sunday school meeting to be held at the Willow Street Church, Lancaster Co., Pa., Aug. 11.

Bro. Levi Mumaw, our book man, is giving evidence of his satisfaction with his work and with Scottdale by building

himself a new house. He expects to move his family here in the fall.

Sister Estie Miller of our office force at this place left last Friday for a few weeks' visit with her home folks at Springs, Pa.

A change has been made in the editorial management of *The Mennonite*, published at Berne, Ind., by which Bro. S. M. Grubb of Philadelphia, Pa., becomes associate editor.

Programs for the coming Sunday school conference to be held at Masetown, Pa., Aug. 23 and 24, are now printed. Next week we expect to publish announcement of church conference following at the same place.

Bro. J. F. Brunk and wife of La Junta, Colo., arrived at Denbigh, Va., July 11, expecting to remain at that place a week or more. An appointment was made for Bro. B. on Tuesday evening, July 12, with probably more appointments to follow.

At present there are 59 inmates in the Orphans' Home at West Liberty, O., and all are well. Sister Tena Burkhart, who had been with her parents in Idaho the last few months, has again resumed her work at the Home, and Sister Melissa Ralston went to Idaho to work in the home of Bro. Hilty's, Sister Hilty having about recovered from her recent illness.

Arrangements have been made for baptismal services at the Sycamore Church, Cass Co., Mo., for Sunday, July 24. Quite a number have decided to come out on the side of the Lord at that place, and our prayer is that not only more may be added to the number but that all may take a stand of being out and out for the Lord. May the good work go on.

Arrangements have been made for a mid-summer meeting at Bethel Church, West Liberty, Ohio, July 16 and 27. The object of the meeting is to turn the light on the nature and workings of secret societies. Able speakers have been secured to discuss the subject. Those from a distance desiring to attend are requested to address Bro. J. B. Smith, West Liberty, O.

Bro. J. A. Ressler of Smithville, O., expects, the Lord willing, to take a trip to Eastern Pennsylvania the latter part of this week. If present plans are carried out, he will be with the congregation at Mummasburg, Pa., next Sunday, attend the Quarterly Mission Meeting at Paradise on Wednesday, July 27, and visit Scottdale congregation on his way home. The Lord bless his labors.

It gives us pleasure to hear of the active work on the field. While people are looking after the natural harvest, the spiritual harvest is not neglected. The public meetings held in many of our congregations, such as mission meetings, Sunday school meetings, etc., are well attended and all report good interest. Thank God for such evidences of loyalty to the work of the Lord. May the good work go on.

A letter from Bro. J. S. Shoemaker, dated July 2, informs us that he and Bro. Hartzler had just arrived at the home of Bishop Hege at Reichen, Germany. After a few days' visit in that vicinity, it was their intention to work their way south through Switzerland and Italy, sailing from Naples about July 16. Though they expected to visit Rome, it is not likely that they met with the same stormy experience at the Vatican that several other well known Americans did earlier in the year.

Bro. Noah Stauffer of Berlin, Ont., writing from Guernsey, Sask., under date of July 13, tells of his visit among the brotherhood and friends of the Northwest. He expects, the Lord willing, to attend the conference to be held near Cressman, Sask., July 21, and after that meeting to go on to Alberta, before returning home. The Lord bless him in his labors, and may the Alberta-Saskatchewan Conference be the means of strengthening the cause and bringing many souls into the kingdom.

We are in receipt of a neat little folder containing minutes of the last annual meeting of the Ontario Conference, and other information of interest to the brotherhood in that field. We notice among other things that the brethren there are aggressive in their work of extending the borders of the kingdom, the work being well organized. The membership of the district is about 1650, the accessions during the past year about 125, while 25 answered the summons to the final roll call. The Lord bless and prosper the work in Canada.

Correspondence

Baden, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. E. S. Hallman of Cressman, Sask., came into our midst June 29. Services were held every evening until July 7, when he left. Bro. I. S. Mast of Surrey, N. Dak., was with us also. We had a three day Bible conference. Bro. I. S. Mast and Bro. E. S. Hallman were instructors. We feel that these meetings were a great encouragement to us all. We ask an interest in your prayers that we may remain faithful

unto the end and that God may bless the work.

July 9, 1910.

Lela Hooks.

Rheems, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—At our last Sunday school worker's meeting held at Elizabethtown, Pa., Bro. Amos Eby of Mount Joy, Pa., was appointed moderator for this quarter.

The program for our next meeting to be held on Thursday evening, July 28, is as follows:

Lesson 5, A Lesson on Forgiveness. Peter R. Nissley.

Lesson 6. Jesus on the Way to Jerusalem. Martin E. Rutt.

Lesson 7. The Laborers in the Vineyard. John E. Landis.

Lesson 8. Jesus Nearing Jerusalem. Jacob Schotzberger.

Meeting held at the Elizabethtown Mennonite Church; all interested invited to these inspiring meetings.

Yours in the Master's service,
B. F. Shank.

July 11, 1910.

West Liberty, Ohio

Greeting to Gospel Herald Readers in the Master's Name:—We are glad and thankful to be remembered and visited occasionally by those from a distance. Bro. and Sister C. D. Esch of Chicago, Ill., were with us on July 3, giving an interesting talk in the Sunday school and filling the regular Church services at the Walnut Grove Church. On Sunday, July 10, Bro. B. B. Stoltzfus filled the regular appointment at the South Union Church. He certainly handed out the bread of life to us very liberally, taking for his text, Phil. 3:10.

May we all heed the admonitions of the brethren who stand on Zion's walls proclaiming the words of God.

Cor.

July 11, 1910.

Intercourse, Pa.

A Friendly Greeting to all Herald Readers:—We arrived at Long Green, Md., June 26, visited with the brotherhood there four days, attending church services June 27. Communion was observed in the morning and Bible study in the evening. It was very interesting. Many good thoughts were brought out and we were made to think that it was good to be there. June 29 we bade farewell to our many friends at Long Green and started for Pennsylvania, arriving at Intercourse July 2. There we found our aged father and mother in tolerably good health. We feel to say like David of old, "Oh, give thanks unto the Lord, for he is good; and his mercy endureth forever." We feel unable to count the many blessings the Lord has bestowed upon us. His name be praised.

B. K. and L. Z. Smoker.

July 11, 1910.

Wallace, Neb.

Dear Herald Readers:—On July 3 we had prayer meeting. Subject, "Charity," in connection with which I Cor. 13 was read and some comments made. We had the pleasure of sitting under the sound of the Gospel. A Congregational minister preached at the school house. On July 24 we expect to have a Bibue reading. I pray God that some of our ministers may drop in and break the bread of life to the people of this neighborhood. In our prayer meeting I asked the congregation if they would like for Bro. D. G. Lapp to come and hold a series of meetings. They all held up their hands. My prayer to God is that Bro. Dan may come out and help us in the work. We want to live for Christ. There are only two members of the Menonite Church here. We want to let our lights shine that the world may see that there is a reality in religion. May God help us to work in His vineyard. In the Gospel Herald we saw a piece about an evil heart and a weedy garden. May we guard against these weeds; they are keeping many souls out of the kingdom.

Your brother in faith,
Nathaniel Lapp.

July 12, 1910.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Sunday, June 26, Bro. Daniel Shenk of Warwick Co., Va., was with us and preached to us a very spirited and uplifting sermon. He also attended our young people's Bible meeting in the evening, followed with another sermon.

On Sunday, July 10, Bro. J. F. Brunk and wife of La Junta, Colo., were in our midst, when he broke to us the bread of life in its full power. He preached to us morning and evening. He also took an active part in the young people's Bible meeting. His text in the evening was Amos 8:1.

The meetings were well attended, both morning and evening. May God bless the dear brethren as they go from place to place, sowing the good seed.

Yours in the Master's service,
I. W. Eby.

July 12, 1910.

Mummasburg, Pa.

Not having seen any correspondence from here lately, I take pleasure in sending a few notes. Our Sunday school and church is much benefitted by the assistance of Bro. Frank Stauffer and family and Bro. Amos Myers and family, who moved into our midst last spring. We can not express our appreciation. Will not more come and assist us in our small congregation? Farms can be bought cheap and crops do well. If any one is interested in a change, let us hear from you.

Bro. Ressler intends being with us July 24.

Our third annual Sunday school meeting will be held here Aug. 17 and 18. Workers, come and assist us in the meeting.

We extend an invitation to ministers traveling this way to stop with us and encourage the good work. We are a little out of the way of the main route taken by most traveling ministers and workers, and our congregation is small; for this reason we kindly ask for consideration. Will you not at least give us a call?

C. H. Musselman.

July 15, 1910.

TEACHERS AND SUPERINTENDENTS

By Ida Kreider.

For the Gospel Herald.

After considering what the object of the Sunday school should be, we can more readily see what should be the moral and spiritual qualifications of the Sunday school teacher. In the Sunday school the spiritual element of man is dealt with; therefore in order to properly fill his place as teacher, he must be a Christian. He should be a model Christian, consecrated to the service of Christ. He should keep in mind that the Sunday school is an organized body at work, for all work in which any considerable number of people are united, must have some form of organization in order to obtain any satisfactory results. Therefore as teacher and officer of the school, he must not exalt himself in his position.

Selfishness is an undesirable quality. Instead of it, the superintendent should invite the fullest and freest criticism of his work. This will be for his own good and for the good of the school. It will draw the teachers into closer sympathy with himself and with his work. It will give him greater influence over them for good.

The superintendent should co-operate with the elders of the Church, also with the body of teachers, to get the right teacher for the right class. We find many times that good teachers are not placed in the classes where the best results are obtained. Much of this selecting should be left to the superintendent and older Sunday school workers.

In conclusion I will say, a well organized Sunday school means a well organized corps of teachers.

Shickley, Nebr.

..We frankly recognize a difference in theatres. They are not all equally bad, but there are none which are conducive to the spiritual and religious life of our nation and Church.—J. E. Hartzler.

The announcement of recent deaths reminds us that there are more to follow.—David Plank.

Miscellaneous

TO DIE IS GAIN

Sel. by Mollie Wolfe.

For the Gospel Herald.

My heart is longing for heaven,
I am sick of the fret and the strain,
The grieving and suffering and sorrow,
The struggle 'gainst evil and pain.

My heart is longing for heaven,
For I feel my home is not here;
And I long for the light that shall one day
come,
When I see with a vision clear.

My heart is longing for heaven,
To behold my Savior's face,
To sit in peace at His pierced feet,
And rejoice in redeeming grace.

My heart is longing for heaven,
For a rest so sweet and long;
I am tired, so tired, O blessed Lord,
That my spirit has lost its song.

My heart is longing for heaven,
But yet, if He need me here;
I must bravely bear the burdens of life
And strive to speak words of cheer.

My heart is longing for heaven,
So while on earth I stay,
O, comfort this sad and yearning soul,
And keep me from day to day.

My heart is yearning for heaven,
And when the time shall come,
'Twill be so sweet, when Christ we'll greet
And bid me, "Welcome home."

—Mrs. A. F. Jarvis.

SELF SUPPORTING CHURCHES

A. K. Kurtz.

For the Gospel Herald.

We do not mean to discuss the financial problem that confronts some churches, because we are aware of the fact that a Spirit-filled congregation has no lack of financial support; but we would like to see more of that spiritual life and activity within the borders of every congregation that is manifested in some localities.

We are aware of the fact that many of the congregations have their Bible conferences sometime during the fall or winter season, choosing their instructors that sometimes come hundreds of miles to hold these meetings, which of course we all enjoy, as they are seasons of "refreshing from the presence of the Lord," and as a result the Church has been edified and encouraged to greater efforts in the great work of the Lord; but it does seem that at the return of each season we must learn the same truths over again. Heb. 5:12 seems to fit our condition.

This is not as it should be. When we plant a tree we expect it to grow. We would not let it stand long if every season it was back again to where it had been the previous year. The Lord in like manner expects a growth in His children and has a right to, because He gives all the means of grace whereby we

may grow and become efficient in His service.

These means of grace must be attended to daily.

The foremost of these is prayer. Family worship is a most blessed means of growth in grace. How often in reading a portion of God's Word in the morning we receive blessings that go with us through the day directing our minds heavenward, making the toils of the day easy by excluding from the mind the corroding cares of this old world.

There are other means of grace. Meetings held especially for prayer and the study of God's Word are very helpful to all that desire to rise higher in the spiritual realm. We are interested as much as any one in all those meetings held by the brotherhood, such as Bible and Sunday school conferences, but if we would use greater efforts to build up each other in the faith with the means at hand we could then at the time of these meetings be ready to take a step higher in the spiritual life and like Apollos learn "the way of the Lord more perfectly," and be better lights to the world in general. May the dear Lord help us to see our privileges and opportunities of attaining to a higher standard of Christian civility and usefulness while it is yet called day with us.

Smithville, Ohio.

HILLARY, A PUZZLE

By S. B. Wenger.

For the Gospel Herald.

Many of the Gospel Herald readers will remember the man that came to our Home Mission in Chicago a little over six years ago, claiming to be a converted Catholic priest and applying for membership in the Mennonite Church. He was baptized and received into the Church by Bro. Shoemaker. He soon started out on a preaching tour among the Mennonite churches of Illinois, Iowa, Missouri, and Kansas. His departure from the Church a few months later was perhaps as mysterious as was his first appearance and his presence with us. He was a puzzle to us all. No one ever understood his purpose among us, where he came from and where he went when he departed. He seemed strong in the faith, and the most thoroughly posted man in the doctrines and history of the Church we have ever heard. His knowledge of the Bible, of the various religions of the world and the history of the churches was astonishing. He was a storehouse of knowledge, and we thought what a pity that such a man would not be steadfast and reliable. He could have been a great power in the Church. We knew nothing of him till he came to us, worked with us only a few months, then disappeared. His farewell article in the Herald of Truth was mysterious, claiming to return to his native country to answer to the charges of the Catholic authorities for his disloyalty to their faith, intimat-

ing that his punishment would be severe, perhaps imprisonment for life. Thus we were left to wonder what became of Bro. Hillary.

We have several times heard of a similar man at work in other denominations, but not until yesterday did we know that it was actually the same alleged converted Catholic priest. He is now at work in the Church of the Brethren (Dunkard Church) making his rounds as he did in the Mennonite Church. He says he was received in their church by Levi Snell at Cambridge, Nebr., which is doubtless correct, but instead of his name being Hillary it is now Leo Vonderhayden. He had perhaps a rather unpleasant surprise yesterday, June 10, when he came and spoke here in the Brethren Church, it being largely the same audience which he had five years ago addressed from the Mennonite pulpit under the name of Hillary. He certainly did not realize in coming here it was the same vicinity in which he had previously been. When he came here as a Mennonite, he was brought over from the West Union congregation in Iowa Co., to the Liberty Mennonite Church. This time he was brought from the Crooked Creek Church of the Brethren in Washington Co., to the English River Church which is in the same vicinity as the Liberty Mennonite Church. Coming in from different directions under different names and with different people, he would not discover that it was practically the same people to which he came the other time. Bro. S. S. Erb met him at the home of one of the ministers of the Brethren Church, and frankly told him that he was the same man that came through a few years ago, giving his name as Bro. Hillary and pretending to be a Mennonite preacher. He positively denied ever having been in this part of the country before, or of knowing anything about the Mennonite people. He seemed rather uncomfortable at the church, when he knew the people and the people knew him, but he would not confess that he had ever met any of them before. When he was here before, Bro. S. G. Lapp traveled with him from here to the Missouri Conference near Garden City, Mo., and now he could not get him to remember anything about their trip, while we learned from reliable sources that he previously said that he was well acquainted with S. G. Lapp at South English, Ia. After finding himself among people that knew him he pretended to be so very German that he could not well speak the English language. This was evidently put on in order to avoid identification.

Many people wonder what might be the object of his thus going from one church to another and from place to place and in thus changing his name. Some think he is partially insane; others that he may be a kind of spy for some purpose unknown to us. It is certainly a puzzle to know why a man with such

apparent knowledge and ability should be thus doing. He claims to have left the Catholic priesthood four years ago and worked with the Christian Alliance, till one year ago last May when he united with the Church of the Brethren, but emphatically denies ever having been a Mennonite. It is needless to say that his stay here was very short, leaving here the same evening on which he arrived and we hardly expect him to return to this neighborhood again. Our neighbor church is perhaps as much puzzled as was the Mennonite Church a few years ago.

South English, Iowa.

IN WHAT FUNDAMENTALS DO MENNONITES AGREE?

By Daniel Kauffman.

For the Gospel Herald.

We shall begin the consideration of this article with an attempt to define the words "fundamental" and "Mennonites."

By fundamentals we mean the doctrines essential to the existence of a church or creed, the foundation principles of the faith.

The word Mennonite is a derivation from the name Menno Simons. Though Menno was not the founder of the church, and the brethren in his day considered the name a reproach rather than an honor, it has since that time been accepted by the Church, and we are today known by that name. (Here it might be well to add that there is nothing in a denominational name, further than to distinguish one denomination from other bodies.)

At the present time there are Mennonites in Europe and America and a few in other lands; but we shall confine ourselves principally to the Mennonites of America, as we are more familiar with their doctrine and life than with those of other countries.

The first permanent colony of Mennonites in America was the settlement at Germantown, Pa., in 1683. Early in the next century another colony settled in what is now Lancaster Co., Pa. From these two centers there went out colonists to other places, new colonies were formed, until now there are thirteen Mennonite conferences which trace their organization back to Lancaster and Germantown. Later immigrations from Europe swelled the membership in the various settlements.

The beginning of the nineteenth century saw practically but two bodies in America known by the name Mennonite. These were the Mennonites, already mentioned, and the Amish Mennonites, followers of Jacob Ammon, a noted Mennonite bishop of Switzerland, the leader of one branch in a division which occurred a few years after the first Mennonite settlers reached America.

About the year 1811 a number of brethren withdrew from the Church in Lancaster county, Pa., and organized what

they termed the "Reformed Mennonite Church." This was under the leadership of John Herr, and from his name the body became known as the "Herrites." The census of 1906 credits them with 2079 members.

The next schism of importance took place in the Franconia Conference about the year 1847, when J. H. Oberholtzer and a number of his coworkers withdrew from the conference and organized one of their own. Some years afterwards he united forces with a number of congregations in the west and they organized what has since become known as "The General Conference of Mennonites of North America." This organization has since been joined by most of the Swiss Mennonites in America, later by many of the Russian emigrants to America, and is now the second largest body of Mennonites in America, having an accredited membership of 11,661.

Among the Amish Mennonites there have also been a number of divisions within the past century. Three of their conferences are now in practical accord with the thirteen conferences named above, making sixteen working in substantial harmony. Others refuse to give sanction to these conferences because they are too aggressive, and still others because they are not aggressive enough. Among the Mennonites there have been a number of later divisions, until the census bulletin of 1906 has the Mennonites and Amish Mennonites in the United States classed under fourteen heads, having a combined membership of 54,798. For an estimate of the total number of Mennonites in America, add several thousand because the more conservative among them have conscientious scruples against being numbered, hence it is not likely that the enumerators counted nearly all of them. Those living in Canada would bring the total up to about 65,000 or 70,000.

As we look at these fourteen bodies (which ought to be one body) we are made conscious of the fact that somebody disagreed, and that the scriptural admonition, "Be of one mind," has not been literally kept. But it is not the purpose of this article to fix blame, nor to dwell upon the merits or demerits of the disagreements; but rather to call attention to some points of agreement. It has well been said that if we tried as hard to find points on which we agreed as we have to show wherein we disagreed there might not be so many sad stories of division and subdivision among us.

Practically all Mennonites in America agree in the doctrine of the Trinity, in the divinity of Christ and the inspiration of the Bible; in the fall of man through Adam and restoration through Jesus Christ; in their opposition to war, swearing of oaths and secret societies; in the separation of Church and state, in obedience to the government and in living God-fearing lives. All agree that bap-

tism should be administered to believers only, and nearly all believe that it should be administered by pouring. Many of the principles for which our forefathers were so cruelly persecuted are still cherished by most people known by the name Mennonite, but in some points many have drifted.

Notwithstanding the many differences which severed our people into so many bodies, there is still a bond of love between most of them, which bond has made many of them hope for the time when there will be but one Mennonite Church in America. God alone knows whether this hope will ever be realized. There are obstacles in the way which most dreamers overlook; but faith can remove mountains. When we see how far apart the Mennonites and Amish Mennonites were a half century ago and how near most of them are together now, it gives us hope that time, prayers and an overruling Providence may bring about more things of a similar nature. At any rate, let us work on, hope on, pray on.

(To be continued).

LOVE

XVI.

By Jacob Eby.

For the Gospel Herald.

Now when the children of Israel came to the desert of Zin they found no water there. And they murmured and said, "This is no place of seed or of figs or of vines, or of pomegranates, neither is there any water to drink." The Lord told Moses to take the rod, gather the assembly together and speak to the rock before their eyes. And Moses said, "Here now, ye rebels, must we fetch you water out of the rock?" And Moses lifted up his hand, smote the rock and the water came out abundantly. Here Moses erred. He smote the rock, when he was simply to speak to it. He said, "Must we bring water out of the rock?" instead of giving God all the glory. Now God reproves Moses for his mistake and tells him that he shall not lead the children of Israel into the happy land of Canaan, neither shall he enter therein, but shall only be permitted to see into it.

Moses was not lost because of this mistake, as we read of his appearance on the Mount of transfiguration. If we make a mistake, we must come before God with our hearts filled with love and God through His love and mercy will forgive us.

When the children of Israel were journeying by the Red Sea, they spoke against God and against Moses because their soul loathed the light bread, the manna from heaven. So God sent fiery serpents among the people and they bit the people, and many died. Then they prayed to God and came to Moses and plead that their sins might again be forgiven. Moses prayed to God, and He

was still willing to forgive them. The Lord told Moses to put a brazen serpent upon a pole, that everyone that was bitten of the serpent might look upon the pole and live. Moses did as he was commanded, and all that were bitten with serpents and beheld this serpent of brass were healed. Now we can all well understand that there was no virtue in the brass; but it was the faith in God to look upon the serpent of brass through which they were healed. It takes faith and love towards God to be healed of sin.

In Num. 25:9 we read of 24,000 who died because of sin. In the next chapter we find that God orders the Children of Israel to be numbered again and there were none left out of the 600,000 that left Egypt, save Joshua and Caleb. Because of their murmuring and disobedience, they could not enter the happy land. What a great lesson for us. If we are disobedient and unfaithful to all the commandments of the Lord, we will never enter that happy land of endless peace and love and joy.

(To be continued).

LOVE THE ESSENTIAL ELEMENT OF A SUCCESSFUL SUNDAY SCHOOL

By Anna Hoover.

For the Gospel Herald.

The necessity and importance of organizing and maintaining Sunday school has been almost universally recognized. Sunday schools have been established in almost all places where the Gospel has been carried, and Christian workers are generally agreed in regard to their importance as a means of furthering Christ's kingdom on earth.

The problem of vital interest at the present is how to make the Sunday school a success.

The answer to the problem is found only by determining what element above all others is the most important for the advancement of the work.

Sunday schools have been organized in large cities, in towns, in villages and in many country districts. They are conducted in cathedrals, churches, halls and school houses. Some have great numbers in attendance, while others have comparatively only a few. Location and attendance certainly are important; proper organization is important; books, helps, and appliances which may be used as a means of helping in the school are important; but none of these alone, or all of them together, constitute a successful Sunday school unless it is based upon a deep, underlying principle. The thing which Paul singles out as the one supreme possession, which he says will last. "Love," he says, "never faileth."

In counting over our various experiences and many activities in life, what is it that stands out most forcibly as the root of your success? Are not the mo-

ments, when your zeal was propelled by love for the thing which you were attempting to do, the ones which stand out most prominently?

In the world's field of action there is some place for each individual to work. In God's established work on earth there is a vacancy, not for a few only, but for every one who enters the Master's service.

The success, however, of any Christian work, lies not in doing that which appears most pleasing to the carnal desire, but it lies in taking up in love, whatever one's hands find to do. It is even possible to put interest into a work which at first appeared uninteresting and really enjoy it.

When the love of God kindles a willingness in the heart of man to conquer and make His work a success, the result will be felt, seen and admired.

David Livingstone's influence in Africa was of such a nature that the people felt the love that beat in his heart.

A boy who was once questioned in regard to his preference for attending a certain Sunday school rather than another, remarked, "Why, they love a fellow over there." The possession of such a charm will cause the work to succeed, no matter where it is conducted.

The responsibility for the management and success of a Sunday school, as well as with any organization, rests perhaps more upon the superintendent than upon any other individual connected with it. A mere perfunctory performance of duty is very likely not to be successful, but, when his motives are prompted by love his heart is in his work, and he infuses into the school an enthusiasm and energy which gains a hold on others and adapts himself to them and thus works, especially, through his teachers and pupils.

A teacher infused with this love is the live teacher, the one in whom the pupil feels the presence of religion as a concrete and attractive thing; it will manifest itself in various ways and under all circumstances. Of how many teachers do the pupils say as one did in a story which I read recently, "I know my teacher loves me, because he is always so glad to see me."

Little acts of love and friendship may appear small and of little value; but when grouped together, they combine and make a priceless whole. And then there are so many opportunities for bestowing little deeds of kindness and showing an appreciation for the presence of others.

Where the power of love reigns in every member of the Sunday school, they will be led to an earnest endeavor to promote the success and work of the school by regular attendance and a willing performance of duty, whatever duty that may be. Love causes men to throw themselves in among others and work alongside of them; it leads them to adapt themselves to others and delight in their success.

Love does not remain self-contained;

it overflows spontaneously, and its results will lead men to see the worth and beauty of even the commonest duty or office. Each one possessing it will endeavor to promote the welfare of the other, and envy, jealousy, and revenge hide their heads.

Love brings about a unity; heart is in touch with heart, and that means that there will be a harmonious working together of each individual.

Peter said, "Above all things, have fervent love among yourselves." Paul emphasized *love* as the key-note in the religious world. Drummond says that the master pieces of Christianity are agreed that love is the greatest.

Christ, the great example of love, sympathized with every condition of human life. It is comparatively easy to be interested in the interesting children; but Christ made no distinction between individuals, and pure love will never allow one's personal feelings to carry them away from the obligation which they owe to their fellow-men.

"The great men and women of Christian history have been men and women who had great love for Christ, who had a great measure of Christ's love within them and in turn had great love for their fellow-men."

One great principle in life is to love all the world, and the same ennobling and warming influence will return to you. Love even prompts men to help those who do not wish to be helped. It brings about what is desired a harmonious family in Christ. It reaches its highest form in that personal fellowship in which each lives in the life of the other.

Since love is of such importance and the essential element of work, especially the essential element in a successful Sunday school, and the thing which Jesus commanded all His people to possess, it is as Drummond says, "The duty of our lives to have it fitted into our characters and learn to love." Again he says, "Life is full of opportunity for learning love and the eternal lesson for us all is how better can we love." His answer to the question is stated briefly but plainly, "by practice."

So we must not isolate ourselves from men; but be among them, work with them and for them, and above all else drink freely from the fountain head, "God." We love because He first loved us, and that means that we love Him and we love all men and it will be manifested wherever we are. Dissentions and discords are cast aside, men become willing to stand at their post of duty and help each other; for it matters not so much after all what we have done for ourselves as what we have done for others, and it is this we think of most pleasantly.

Goshen, Ind.

Strong men with dependable character cannot be grown from boys who are fed on mental food calculated only to make criminals.—Religious Telescope.

SERVE GOD

By Clara M. Eager.

For the Gospel Herald.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

The walk through life from the cradle to the grave is a serious one, and should be guarded by unceasing prayer. Before man, are placed two paths; one the excellent way of truth and righteousness which leads to glory, the other the hard, well beaten path of unrighteousness which leads to everlasting torment.

Every human being should gravely consider the life beyond the grave, and make the most of this life. He should avail himself of every opportunity for the preservation of manly character, which in this world is of priceless value and retained by a self denying, humble, holy walk with God. Alas! how many cast this gem aside, living day after day in luxury and ease, gratifying the fleshly appetites and desires, apparently indifferent to the great cost and final results!

Early in life the gay world looks harmless and holds in its grasp the promise of long life and undisturbed happiness. Its glitter allures and ensnares the honest, the innocent, the pure, the good, tears from them the commendable virtues, and spreads them along to misfortune, ruin, misery and woe. Too soon will the grim monster, death, come riding upon the pale horse and bring their lives to a close. All must answer to the solemn call and give account for the deeds done in the body.

Life is even as a vapor that appears for a little time, then vanishes away. "We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). If we sow to the flesh we shall reap corruption. "Let not sin therefore reign in your natural bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of unrighteousness unto God" (Rom. 6:12, 13).

The upward path, the one of self-denial, shines brighter as the journey is pursued faithfully. Walking in the light which God gives us leads to repentance, forgiveness, and freedom from sin. God upholds those who turn from sin and yield to holy influences. He is their stay and their shield. This course separates a person from the world, and the sublime prospect before him of the future life in heaven spurs him on to a life of love and righteousness on earth. One who accepts Christ should not be unmindful of his high calling. He should mortify his members, reject every false way and bravely walk the path of light and life.

"He that overcometh shall inherit all things."

Reader, count the cost of the soul's redemption. Live holy unto the Lord, and at the close of this earthly career the precious blood will give entrance to the Holy City—your inheritance forever. "Choose ye this day whom ye will serve." "Ye cannot serve God and mammon." God grant you grace and courage to act upon your convictions.

Serve God.

Lancaster, Pa.

VERBAL INSPIRATION OF THE WORD

Paul was not mistaken in his conviction that it was the Holy Spirit who spoke in and through himself, and also the writers of the Old Testament, giving him and them the very words which he desired to use. Why should it be thought unreasonable that the Holy Spirit should put into the minds of the Bible writers just such words as were fitted to express the facts, doctrines, commands, prophecies, and instructions which he designed should be incorporated in the Bible? It is because the words were inspired that we have a reliable Bible, approved by God.—C. H. Wetherbe.

CHRISTIAN GIVING

By B. F. H.

For the Gospel Herald.

In Mal. 3:10 we find what God wants His children to do. It reads like this: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I believe if everybody that has his or her name on the church roll would be true to God and help all they could as the Lord prospered them and would lay by the Lord's share, we would be cheerful givers instead of wishing there would not be so much taking up collections for the mission cause. I wish I could say something in these few lines that would convict everyone that reads our dear church paper to give the tenth for one year as the Lord blesses them financially. I feel sure they would not go back to the old way of giving. We are so apt to spend all on something we think we need or must have, and the cause is neglected. It makes my heart sad to see how our dear missionaries in India are burdened for means to carry on the work there. If they would not have to write so much to try to waken us up to the sense of our duty, they would have more time to spend at their other duties. Would it be any wonder if God would treat us the way we deserve, if He would take every-

thing from us for giving so little when we ought to give much more? We can not all teach, preach, or admonish those that are in need of the Gospel, but we can all pray and give of our means, and those who can go to the field of labor will have the means to spread the Gospel as the Lord Jesus commanded us to. Let us so give that when we are called from this earth we need not go empty-handed.

Comins, Mich.

(Continued from page 242.)

that there is no salvation on earth or in heaven otherwise than in Christ Jesus, that is in His doctrine, faith, sacraments, obedience and life. Vol. II, P. 241.

* * *

But what must we expect from God if we do not abide in the sound doctrine of grace and in the rightful use of the ordinances, in the works of love which are pleasing to God and in the pious, blameless life; since no Moses, prophet, angel, nor any other creature, but the eternal Son of God, the eternal wisdom and truth, the eternal love and mercy, Jesus Christ, has taught us by His own mouth, has confirmed it by miracles and at last sealed it with His precious blood, which doctrine is nothing else, nor will it in eternity be anything else, than the precious gospel of peace, the glad tidings of grace, of remission of sins, of victory over death, hell and the devil, of grace, peace, and free access to the Father; and all this out of divine love and grace, not by works or merit of our own, nor through any other means than Christ Jesus alone. Vol. II, P. 242.

* * *

Since now our salvation is wholly grounded upon and comprised in Jesus Christ and His holy Word and never in men nor in any other doctrine, I warn every God-fearing soul from God's Word and in brotherly love, not to be overawed or misled by the exalted position of men, nor through long established usage, learning, eloquence, apparent sanctity, nor by dreams, prophecies, visions, signs or power. For in eternity there will never arise a wiser, truer, more righteous, God-pleasing, unblamable, zealous, never a mightier, higher or holier prophet, than Christ Jesus, exalted in eternity. Of Him everything has testified, both in heaven and upon earth. Vol. II, P. 47.

* * *

Again, I have no visions or angelic revelations, neither do I seek or desire such, lest I be thereby deceived. For Christ's Word alone is sufficient for me. If I do not follow His testimony, then verily all is lost. And even if I had such revelations, which is not the case, they could not deviate from the Word and spirit of Christ, or else they would be

only imagination, seduction and satanic deception. Vol. II, P. 248.

* * *

Inasmuch as I daily see these terrible dangers, and from the beginning many an unwise soul has been misled, and many are yet misled by false prophecies, smooth words, seeming holiness, lying wonders, boasting and false promises of the antichrists and false prophets who under the cloak of God's Word have ever sought their own honor and advantage, as was the case with the Romish popes, with John of Leyden at Munster and with others,—therefore I deem it needful and well sincerely to warn and admonish my beloved readers, not to accept my doctrine as the Gospel of Jesus Christ until they have investigated for themselves and found it to agree with the Spirit and Word of the Lord, that their faith may not be founded on me nor on any other teacher or writer, but solely on Jesus Christ. Vol. II, P. 248.

* * *

It is our conviction, in view of the impending judgment of God upon the disobedient, that we in this as well as in all other matters pertaining to conscience, can not and must not look upon rulers or princes, not upon doctors or masters of the schools, not upon councils of the church fathers, or long established customs; for here neither emperor nor king, neither doctors nor licentiate, neither ecumenical councils nor proscriptions have any authority against the Word of God. In these matters we can not be guided by any person, human authority, human wisdom or times, but we must look alone upon the expressed and clear command of Christ and the pure doctrine and practices of His holy apostles, as has been said above. Vol. I, P. 31.

* * *

I would therefore sincerely admonish you that you truly try and weigh the spirit, doctrine, faith and practice of Christ, in order that you may become sober. All spirits that accord therewith are of God; but those who are contrary are of him who from the beginning has turned Adam and his race from God, and by lies has led them to destruction. Vol. I, P. 98.

* * *

Beloved brethren, it is the nature of all heretics to tear a fragment from the holy Scriptures and thereby to prove their preconceived idea, never observing what is written before or after, by which the right meaning is to be ascertained, as in this instance we have so plainly shown. Vol. II, P. 217.

* * *

My brethren, I for myself confess, that I would rather die than to believe and teach to my brethren a single word or letter concerning the Father, Son and Holy Ghost, differing from the expressed testifying Word of God. Vol. II, P. 155.

Scottsdale, Pa.

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

June

1. Monthly Teachers' Meeting at Springs, Pa.—Two ministers accompanied by seven other brothers and sisters from Bucks and Montgomery Co., Pa., arrive at Berlin, Ont., for a season of labor.—Sunday School Meeting begins at Hanover, Pa.
3. Meetings close at Beemer, Neb.—Meeting of Indiana-Michigan Conference.—Close of Sunday School Meeting at Hanover, Pa.
4. Preparatory and baptismal services at Trissel's Church near Broadway, Va.—The brethren J. S. Shoemaker and J. S. Hartzler sail from New York on a trip to Europe, the holy lands and India.—Indiana-Michigan Conference closes an important session.
5. Communion at Minot, N. Dak., Springdale, Va., Broadway, Va., and Carver, Mo.—Council Meeting at Larned, Kans.—Sunday School Meeting at Bluffton, Ohio.—Young People's Meeting organized at Windsor, Ohio.
6. Communion at Guymon, Okla.—Church building burned at Larned, Kans.
7. Sunday School Worker's Meeting at the Mennonite Mission, Lancaster, Pa.
8. Mission Meeting near West Liberty, O.—Pre. John Thut of La Junta, Colo., married to Anna Brubaker of Harper, Kans.
9. Sunday School Meeting at Delaware Church, Juniata Co., Pa.—Meetings begin at Rockton, Pa.
10. Sunday School Meeting at Emma, Ind.—Meetings begin at Chappell, Neb.
11. Bro. H. B. Keener and wife of Job, W. Va., return to their post of duty after a few weeks' service in other parts of the field.
12. One received at Palmyra, Mo.—Baptismal services at Hess' M. H., Lititz, Pa.—Communion at Masontown, Pa.—Meetings begin at New Dundee, Ont., and close at Rockton, Pa., with one confession and one reclaimed.—Sunday School Meeting at Peabody, Kan.
14. Bishop John R. Zook of Lawrence Co., Pa., passes away.—Sunday School Meeting at Millersville, Pa.—Meetings begin at Thurman, Colo., and close at Chappell, Neb.
15. Commencement exercises begin at Goshen, Ind.
17. Bishop Isaac Eby of Lancaster Co., Pa., passes from time to eternity.
18. Meetings begin at Minot, N. Dak.—Preparatory services at Manchester, Okla.—Sunday School Conference at Hubbard, Ore.
19. Sunday school re-organized at the Stahl Meeting House near Johnstown, Pa., and Fairview, Mich.—Communion at Manchester, Okla., at which time two were received by letter.—Two received at Clarksville, Mich.—Bro. John B. Yoder ordained deacon at Bethel Church, Cass Co., Mo.
20. Sunday School Conference opens at Minot, N. D.
21. Close of Sunday School Meeting at Minot, N. Dak.
22. Bible Conference begins at Minot, N. Dak.—Mission Meeting held at Blenheim Church, Waterloo Co., Ont.
25. Bros. Hartzler and Shoemaker leave Scotland, and proceed on their missionary journey.
26. Sunday school re-organized at Goltry, Okla., Lake Charles, La., Scottsdale, Pa., and Weaver's Church near Johnstown, Pa.—Meetings close at New Dundee, Ont., with four confessions.—Bro. Manasse Hallman ordained Bishop in Waterloo Co., Ont.

29. Meetings close at Miont, N. Dak., with two confessions.
30. Sunday School Workers' Meeting at Rheims, Pa.—Bros. Hartzler and Shoemaker arrive at Heidelberg, Germany.

REPORT

Of the Twenty-ninth Quarterly Sunday School Meeting, held July 4, 1910, at the Science Ridge Mennonite Church near Sterling, Ill.

For the Gospel Herald.

Officers: Mod., Benjamin Herner, S. R. Good; Sec., M. R. Hess; Chor., Ray Bontrager.

9:30, Session opened.

Devotional services by Henry Nice.

9:45 **The privilege of every Christian.** John McCulloh, A. M. Eash.

There are many problems confronting the Christian Church of our day, the hosts of sin are pressing hard. It is the privilege of every Christian to abide in Christ and put on the whole armor of God and battle against these evil influences. Our service for the Master should be looked upon as a privilege, not merely a duty. As God has rendered service unto man, even so man should render service unto God. Our service should be a voluntary service.

10:30 **The beauty and power of a life actuated by a strong conviction.** Anna Eash, Amos Kreider.

Men of conviction are needed everywhere. Men who move the world toward Christ are men of conviction. No man can have a divine conviction, without having a moral conviction. These convictions based on the Word of God, serve as a light house to guide us through life. Many people fail because they are not positive. A divine conviction is necessary to live a righteous life. A life that is actuated by a strong conviction, no more says I, but Christ in me. The life is filled with joy and is always ready to rejoice in all things. When conviction is in a life, nothing can stop it from shining. It always renders noble service. There is one thing you cannot bury with a good man, that is his influence. "Ye are the light of the world." "Ye are my witnesses."

Afternoon

1:00. **Children's Service.** Conducted by Bro. and Sister Eash.

1:15. **Our place in the Nation.** Abram Burkhart, Benjamin Herner.

Our fathers, after searching the Scriptures carefully, decided on a line of doctrine and discipline that at once marked them a peculiar people. They believed that the Christian could not be entangled with the official, political and military affairs of the nation. This brought on persecutions. The world will never know how much our fathers contributed towards American independence. The nation has dealt kindly with us. We enjoy a great degree of freedom, in that we ask for and are granted the liberty of conscience. May we hold dear the liberty given us, and continue to live the simple life, separated from the world. Be obedient to magistrates and rulers.

2:00. **Religion and Patriotism.** J. E. Hartzler.

Every human being is religious in that he recognizes some superior power or powers on which he feels dependent and owes certain relations. The sphere of religion is not the investigation of scientific problems but in directing human life towards its goal; viz., moral freedom and energy. Religion is natural; patriotism is acquired. The two are in a sense separate; again, the two may be united. Christian patriotism is not politics. The Christian patriot is the man who is ready and willing to meet the moral problems of our nation: such problems as the race problem, the labor problem, the saloon problem, the white slave traffic, etc. These are not matters of politics, but they are moral issues which the Church

can and must meet. We must save our boys and girls at any cost. No man who is indifferent to Christian religion is a true patriot. Religion is supreme. Every problem, individual and social, in its final analysis is a religious one.

Evening

7:30. Song service.
8:00. Sermon. **The World for Christ.**
A. M. Eash.

M. R. Heß,
Secretary.

REPORT

Of the Second Annual Sunday School Meeting of the Waldo Church, held near Flanagan, Ill., July 4, 1910

For the Gospel Herald.

Devotional exercises conducted by Daniel Orendorf.

Organization: Mod., D. W. Slagel; Chor., Arthur Slagel; Sec., Emma Hartzler, Emma Beller.

The topics discussed were:

Preparation for Christian Service. Arthur Slagel.

The young people of today, their temptations, and how to overcome them. Cary Schertz.

The use and abuse of sacred and public holidays. Enos Schrock.

Encouraging features of the primary department. Anna Sutter.

In what way can a S. S. help young inexperienced teachers? Ada Orendorf, C. M. Conrad.

In what way can we as older people be the greatest help to the Sunday school? P. M. Schertz.

The meeting was an inspiring one and many helpful thoughts were presented. Following are a few:

The best preparation is prayer and the study of God's Word.

Youth is the best time for preparing ourselves for Christian service.

We are not tempted above that which we are able to overcome.

Young people must be employed—if not in the Sunday school, they will find employment some other place.

The use of sacred holidays is to worship God and glorify His name. The abuse is the way the world celebrates them in their many riotous ways.

An eagerness to learn and repeat verses is one great encouraging feature of the primary class.

Prayer is very necessary for those who have the work in charge that they might teach the tender minds that which will help them to be nobler men and women.

A teacher of experience can help an inexperienced one by praying for them and giving a word of encouragement occasionally.

The Bible should be the young teacher's strong reliance.

Older people can help the younger ones best by showing an interest in them and leading exemplary lives. In unity there is power.

Secretaries.

Married

Thut—Brubaker.—On June 8, 1910, Bro. Jno. Thut of La Junta, Colo., and Sister Anna L. Brubaker of Harper, Kans., were married at the home of the bride's parents, Bro. Abraham Brubaker's, Bro. T. M. Erb of Newton, Kans., officiating. They will make La Junta, Colo., their future home. May God richly bless them through life, and may their united efforts be for the upbuilding of Zion.

Osborn—Fey.—On July 2, 1910, at the home of the officiating bishop, E. A. Mast, near Plevna, Ind., Bro. Edmond Osborn and Sister Pearl Fey were united in marriage. May God's blessings attend them through life.

Obituary

Nafziger.—Amos, son of Daniel and Magdalena Nafziger, was born in Lancaster Co., Pa., June 27, 1848. Later his parents moved to Long Green, Md. When a young man he came to Mattawana, Pa. In 1876 he married Elizabeth Hartzler of Belleville, residing at the former place until the spring of 1903, when he with his family moved to Belleville, where he died May 27, 1910, aged 61 y. 1 m. Although unable to work for the last year and compelled to sleep on a chair, his death was unexpected and sudden. He leaves a sorrowing wife, 2 sons, 1 daughter, 2 brothers and a host of friends. He confessed Christ when young in years, and lived a consistent life until death.

Services May 19, conducted by J. H. Byler, J. E. Kauffman in English, and Jonas Yoder in the German language.

A large number gathered at the church to pay their last tribute of respect to one who none knew but to love.

"Death has visited our circle,
Robbed us of our father dear;
In the depth of our affliction,
Can we help but shed a tear?
For we miss thee, O, so greatly,
When we see thy vacant chair,
And our home is sad and lonely,
For our father is not there.
Showing warning day by day,
Yet he bore it uncomplaining,
Wishing but God's will and way."

A niece.

Culp.—Henry Culp was born in Mahoning Co., O., Oct. 8, 1846; died near Nappanee, Ind., July 2, 1910; aged 63 y. 8 m. 24 d. He came with his parents to Indiana when about ten years of age and has spent nearly all the remainder of his life at the present homestead.

He was united in the bonds of matrimony to Catharine Weber, Aug. 7, 1873. To this union were born 7 children: 1 daughter, 6 sons. His wife, daughter, 5 sons, and one granddaughter remain to mourn his departure, one son having died Feb. 28, 1907, near Tiskilwa, Ill.

He united with the Amish Mennonite Church in 1894, and remained faithful until death.

Last September he was pronounced afflicted with the dread Bright's disease, beyond medical aid. He took his bed Oct. 1.

He expected the worst, knowing the condition this disease often puts one mentally, and he put up a strong fight against it, but just before Christmas he became thus affected. When it was coming on, he gave his family over into God's care, also providing for their direct financial means, saying, "Take good care of mother when I am gone."

He was always fond of singing and frequently asked his children to sing such songs as, "Nearer My God to Thee," "Hide me, O, My Savior Hide Me," and "Jesus, Lover of My Soul." Once when they sang "We are coming home tonight," he broke down in tears and said, "It sounds like the singing of angels."

In his sufferings he at times would sing some of his favorite songs. He was always interested in the welfare of his children, never thinking one should be favored more than another.

He once said to one who wished to take up a certain work, "Are you established firm enough upon the truth to overcome the evil influences which would surround you and tend to draw you away from your God? I do not consider time or money, but your soul's welfare I do."

A week before his departure he sang with a clear voice, "Home at last." The last week his suffering was intense until Saturday, when

he gradually sank until he expired in the afternoon, just as the clock had struck five.

The end came peacefully.

Brown.—Robert Brown was born Nov. 26, 1873, near Rohrerstown, O.; died July 9, 1910, in Canton, O. Funeral July 11 from his father's home near Shenockville, O. He leaves a sorrowing widow, an aged father, three brothers, one sister, a stepmother and numerous friends to mourn his early departure. On July 3, 1910, Bro. and Sister Brown were baptized and received into the Mennonite Church at this place, at which time he seemed very penitent of his misspent days. On July 7 he wanted to take communion, which was given. May his experience be a warning to many not to put off accepting Christ until the days in which to enjoy His service are so few.

Hostetter.—Bro. Christ K. Hostetter was born Aug. 9, 1837, in Manheim Twp., Lancaster Co., Pa.; died June 10, 1910; aged 72 y. 9 m. 1 d. Bro. Hostetter was married to Barbara K., daughter of Pre. Peter Nissley (deceased), who died in the year 1888. From that time on he resided at the same farm until this spring he moved to Mt. Joy. His only child living is Mrs. Rohrer Stoner living at the old homestead in East Donegal township. The brother was a faithful member of the Mennonite Church, and will be much missed by his neighbors and friends.

Hochstedler.—Cornelius Hochstedler was born in Holmes Co., O., Jan. 27, 1847; died in Howard Co., Ind., June 30, 1910. He had been in poor health for some time, and continued to grow worse until an operation was finally decided upon. The operation was performed on Wednesday, a day previous to his death, by a specialist from Indianapolis, and it was discovered that he was suffering from a cancerous condition of the stomach. He was a member of the old order Amish Church and was ordained to the ministry some 30 years ago, and later ordained to the office of bishop, in which capacity he served as a good shepherd. His wife and one son and one daughter preceded him to the spirit world. He leaves 3 sons, 3 daughters and 3 brothers to mourn his departure. The funeral was held at the home on Sunday, July 3, and attended by a large concourse of people. Services were conducted by Eli Mast of Goshen, Ind., from Jno., 5:24-30, William Yoder of Nappanee, Ind., from 1 Cor. 15:35-58, and Moses Yoder, one of the home ministers. His age was 63 y. 5 m. 3 d.

N.

Krabill.—Rachel A. Yoder was born in Logan Co., O., October 29, 1854; died at Columbus, O., June 26, 1910; aged 55 y. 7 m. 27 d.

She was a daughter of Jonathan C. and Anna Yoder, and was married to Daniel Krabill Feb. 14, 1879. To this union were born 4 sons and 1 daughter. Two sons and the daughter preceded her to the spirit world.

She was operated upon at Grant Hospital, Columbus, O., June 14, for the removal of gall stones from which she had been a sufferer for several months, and seemed to be getting along nicely until about one o'clock Sunday morning when hemorrhage occurred and she passed away at four o'clock.

Sister Krabill united with the Amish Mennonite Church in her youth, and was a faithful member to the end. She was an invalid for twelve years, but was never heard to murmur or complain, but was always patient and cheerful. She was a kind neighbor, a loving wife and mother. She leaves to mourn her departure a husband, 2 sons, grandson, 2 sisters, 3 brothers and a host of friends. She expressed a willingness to go and be at rest if it was the Lord's will.

Funeral services were held at South Union Church Tuesday, June 21, conducted by J. J. Warye, C. K. Yoder and F. M. Traub. Interment in the cemetery near the church.

(Continued on next page.)

Items and Comments

It is estimated that there is \$50,000,000,000 worth of capital invested in the agricultural interests of our country.

The third National Good Roads Congress, called by the National Good Roads Association, is to meet at Niagara Falls, N. Y., July 28-30, 1910.

On the morning of July 4 a fire broke out in the Exposition Building at Portland, Ore., causing a property loss estimated at at least one million dollars.

The Interstate Commerce Commission of the United States has taken action suspending the proposed increase in freight rates recently ordered by a number of railroads until an estimate can be formed of the reasonableness of such increases.

Thomas Barlow Walker of Minneapolis, Minn., known throughout the northwest as the "white pine king," estimates that the people of the United States spend annually \$750,000,000 in Europe for traveling and other expenses that might be avoided.

The Country-life Commission appointed by the governor of Washington has a plan for establishing a school in which farm life is to be taught as a science. A model community center and consolidated country school is to be started in one of the rural districts near Spokane, Wash., which is to serve as a pattern for other schools of a similar nature in the other districts of the state provided the first proves a success.

That Great Britain reduced the amount of its consumption of intoxicating liquors by \$54,000,000 during the past year, is the information furnished this government by John L. Griffiths, consul general to London. But as that nation's annual tribute to king alcohol is still estimated at \$730,000,000, it could sober up the amount of several times \$54,000,000 before being a real sober nation. Yet every little helps.

A New York millionaire, haing his life insured against accidents, sickness, burglary, tornadoes, automobiles and yachts, completed his work of making himself safe by insuring against assassination. And yet it is safe to venture the assertion that that man feels no more secure than does the common man who has his money upon the altar of the Lord and trusts alone in God for his protection and safe keeping.

The millions still unreached by the Gospel are these: Asia, 42,000,000; Africa, 70,000,000; Arabia, 3,000,000; Syria, 550,000; the Sinaitic Peninsula, 50,000; Eastern Sumatra and adjacent islands, 3,250,000; Madura, Bali and Lombok Islands, 2,000,000; Malay Peninsula, 1,000,000. Total, 113,000,000.

In all, 788 Protestant missionary societies are at work in foreign fields. The annual combined contributions are \$25,350,000. There are 5,522 ordained missionaries, 982 physicians, 2,503 men lay missionaries, 5,406 married women, 4,988 unmarried women, or a total of 19,280 foreign missionaries. There are 5,045 ordained natives, and 92,918 unordained teachers, preachers, Bible women, etc. The total living baptized Christians are 3,006,373; adherents 5,281,871. The native gifts aggregate \$2,800,000.—Christian Herald.

(Continued from preceding page)

Freed.—Bro. Jonas M. Freed was born in Montgomery Co., Pa., Jan. 27, 1839; died of Bright's disease July 4, 1910, after a lingering illness of about nine months; aged 71 y. 5 m. 7 d. He leaves a sorrowing widow, 10 children, 52 grandchildren, 15 great grandchildren, a brother and many friends. He lead the singing at Souderton Church for many years. Funeral services were held July 9 at the house by Bro. Jonas Mininger and Bro. Chris. Allabach and at the church by Bro. A. S. Mack in German and Bro. Joseph Ruth in English. Buried in Souderton burial ground.

Kreider.—Rosetta, eldest daughter of Elias and Margaret Kreider, was born in Medina Co., O., July 20, 1863; died at her home of a complication of diseases July 11, 1910; aged 46 y. 11 m. 21 d. Funeral services were held July 13 at the Lower Mennonite Church by Edwin Koppes and Isaac Good. Text, Rev. 22:14. She united with the Mennonite Church in her youth, and was always a regular attendant as long as health permitted, being in delicate health most of her life. She was always willing and ready to help others wherever she could.

One by one our friends are falling,

Fading from us day by day,
Hushed in silence, since heaven is calling,
One by one they're laid away.

A. R. K.

Kauffman.—Near Belleville, Pa., April 10, 1910, Sister Fannie, widow of Crist Kauffman, aged 77 y. 7 m. 11 d. Although up in years seemed fairly well until the last year suffering from heart trouble, from the effects of which she died.

She was a daughter of Solomon Zook, one of ten sisters, who with parents, husband and two daughters all preceded her. She leaves to mourn their loss, one brother, a daughter, (Sister J. K. Hartzler with whom she resided) also a host of friends who will remember her as a kind and loving sister and mother.

Funeral services, April 12, conducted by Jonas Yoder and J. H. Byler in German and J. B. Zook in the English language.

"Loving friends, weep not for me,
I long to be at rest;
How happy, happy I shall be
When pillowed on my Savior's breast."

Oh! the hope, the hope is sweet,
That we soon in heaven may meet;
There we all shall happy be
Rest from pain and sorrow free."

L. A. Y.

BOOK REVIEW

Paths to Perdition

This is the title of a new book just off the press and will be ready for distribution in a few weeks. It is written by John E. Hartzler, formerly of East Lynne, Mo., now of Elkhart, Ind.; and published by the Mennonite Publishing House, Scottdale, Pa. The book contains 274 pages and discusses the following themes:

Satan.
Sin
Three Deadly Sins
The Secret Lodge
Twin Paths to Perdition
The Modern Tobacco Evil
Fashion Follies
The Modern Theatre
The Modern Dance
The Modern Saloon
The White Slave
Hell—The Lake of Fire

In these days when people are prone to

close their eyes to the evils around them, when it is by many thought unwise to sound a note of warning to those who are in danger of being engulfed in the popular evils of the day, it is refreshing to note that there are still some who have the courage to "cry aloud and spare not." This Bro. Hartzler has done in "Paths to Perdition," which turns the light upon many destructive evils in which the world sees no wrong. The world today is being destroyed, not only by the loathsome sins which all people condemn, but more especially by the many popular evils which are simply feeders to the haunts of iniquity which everybody recognizes as soul-destroying evils. The author brings these things vividly before the mind of the reader, and points him to the better way.

The book being written in bold, fearless style and discussing some topics on which honest men differ, it is to be expected that there will be many thoughtful readers who will take issue with the author on some things; at the same time we are confident that the average thoughtful reader, after having read the book, will point to a number of chapters which alone are worth several times the price of the book. It is a book which ought to have a wide circulation.

The book may be had for one dollar, and will be sold by agents or by the publishers. For further particulars, write to

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, JULY 28, 1910

No. 17

EDITORIAL

"Praise waiteth for thee, O God . . . Thou crownest the year with thy goodness."

Christ came to the world on a mission of love. His command to us is to follow in His steps.

They who obey God because it is their privilege to do so can say with truth, "His commandments are not grievous."

One of our exchanges gives us this thought on the salaried ministry question: "The product of 'hiredlings' can hardly be compared with the product of 'love service' in quality and in quantity." As a rule spirituality leaves a church as commercialism enters.

When considering the question as to what would be the proper kind of attire for you to wear, be sure that you have no desire to conform to the world and that you have a horror for its sinful abominations. Then with a desire to know and to do God's will, you are in a good frame of mind to settle the question.

The appearance of a conference announcement on the last page of this issue reminds us that conference time is not far away. Within the next three months conferences will have been held in most of our districts. May there be united prayers on the part of the brotherhood in behalf of these meetings, and may all our ministers who can attend be on hand at the proper time, supporting their respective conferences by voice and by prayer.

Notice the difference between the healthy man and the dispeptic. The first eats what is set before him, his appetite calling for more until he is filled. The second minces at what there is before him, often grumbles at the diet, wishing for something else. The healthy man spiritually relishes good Gospel food, grows strong on it, is satisfied with what he has, but relishes more of it. The spir-

itual dispeptic minces at his diet, thinks dissatisfaction a virtue, and is always wishing for something he hasn't got.

The great lesson of forgiveness, which we are to consider next Sunday, is nothing more than the question of overflowing love towards offenders. The most vivid picture of this attitude is found in our suffering Savior on the cross, pleading for those who shamefully persecuted Him. As an example of how the Christ-life may shine out in His followers, we have the prayer of Stephen under similar circumstances. Forgiveness is one of the many fruits of non-resistance. If you have the latter, you are sure to exercise the former.

Almost There.—Occasionally we meet up with aged pilgrims upon whose earthly vision the shades of time are falling fast, but whose testimony inspires us to press on with renewed vigor. What sight can be more encouraging than that of an aged veteran of the cross, past the allotted time of four-score years, the heavenly vision brightening as the earthly fades away, beckoning to men and women of younger generations to come on? Thank God that He has permitted so many of our grandfathers and grandmothers to remain with us. Their saintly presence upon the borderland between time and eternity is a continual inspiration to people of younger years to press on in the heavenly way.

One of our young workers thus thoughtfully sets forth the relation which should exist between the young and the old: "Young men are full of enthusiasm and like to see things done *now*, but this enthusiasm must necessarily be guided by those older and more experienced in the work of the Church."

This is the view which all people, old and young, should take. Every church needs both the energy of the young and the conservatism of the old. The lack of either means a serious loss. When the young have their eyes open to a

sense of the relationship just expressed and those more experienced have their eyes open to a sense of the responsibility resting upon them, it means compactness, safety, hard work and results worth while.

On Higher Ground.—The world to-day is stirred by numerous themes and problems, but it is usually questions of smaller magnitude which engross the attention of the masses. Our secular newspapers are often criticised because they give so much prominence to such things as prize fights, sensational divorce and murder trials, silly novels, sporting news in the underworld, etc. But the fact is that these papers, wishing to make all the money they can and knowing how to make it, simply meet the people on their own ground and offer them such things as they want. Let the masses move to higher ground, and many of these things which ought to be considered in no other sense than as a shameful disgrace will not be paraded so prominently before the people. It is the people who live in the undercurrent who are stirred by its breezes. They whose affections are set on things above and whose abode is in the realms of godliness are occupied with weightier matters. Not until the masses move to higher ground, where their souls have risen above the domination of the flesh, their characters have become ennobled to an extent that they no longer relish the nauseating breezes from the underworld, and their minds are occupied in the weighty issues of life and death here and hereafter, can we expect these things which belong not to civilization to occupy a less prominent place in the public mind. After you are securely settled on the plains of holiness, and are daily refreshing your souls in the pure atmosphere of God's free grace, you are in a position to go among your old neighbors on fashion row, sporting alley, policy avenue, compromise boulevard and other thoroughfares of sin and invite them to rise from their beds of worldliness and move to higher ground.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

CHILDLIKE HUMILITY

Teach me, Lord, my true condition;
Bring me childlike to Thy knee;
Stripped of every low ambition,
Willing to be led by Thee.
Guide me by Thy blessed Word:
Feed me from Thy blessed Word:
All wisdom, all my merit,
Borrowed from Thyself, O Lord!

Like a little babe confiding,
Simple, docile, let me be;
Trusting still to Thy providing,
Willing to be led by Thee.
Thus my all to Thee submitting,
I am Thine and not my own;
And when earthly hopes are flitting
Rest secure on God alone.

—Selected.

THE LAW AND SOME OF ITS USES

By L. J. Miller.

For the Gospel Herald.

For Christ is the end of the law for righteousness to every one that believeth.—Rom. 10:4.

Does this mean that the commandments given on Mt. Sinai have been set aside and made useless, or is Christ the end of the law for righteousness to the believer only? Of what use is the Law? (1) To show sin to be exceeding sinful. (Rom. 5:13). (2) The law is a school-master to bring us to Christ. (Gal. 3:24). (3) The law is good if an man use it lawfully (1 Tim. 1:8). One way of using it lawfully is to show sinners the error of their way.

Paul writes about the law and what it takes to fulfill it; viz., Love our neighbor as ourself, which not only fulfills the law but all the commands teaching what is right toward our neighbor. There was a law concerning rites and ceremonies, and priests and their work and office, which were a shadow of good things to come, which have been done away in Christ who was foreshadowed by them. By Gal. 3:21-25 we see that as long as we are not in the faith we are under the law and the law is our teacher to bring us to Christ. When we accept Christ by faith, He is made unto us righteousness, and this is a perfect and God-accepted righteousness. But we are then to follow in His steps and do righteousness as an evidence of our love to Him and our being born of Him (1 Jno. 2:29). Jesus in His Sermon on the Mount did not justify killing (Matt. 5:21), but gives something deeper. The same with adultery in Matt. 5:27, not weakening the law but strengthening it.

God told the Israelites that He would drive out the nations before them, if they believe and obey His Word. Examples; the fall of Jericho, Elisha with the Syrian army, etc. Faith in God was always right and of great importance. We read that they could not go into the promised land because of unbelief. Abraham believed God, and it was accounted to him for righteousness. Paul in Rom. 9 tells us that Israel did not attain to the law of righteousness because they sought it not by faith but by the works of the law and stumbled at that stumbling stone.

By faith which worketh by love we attain to the righteousness of God.

Christ came not to destroy the law or prophets, but to fulfill; and not one jot or tittle will pass away till all be fulfilled. In Rom. 3:21 Paul asks, "Do we make void the law through faith?" "God forbid," he says, "yea we establish the law." How did Christ fulfill it? By obeying it. How do we establish it? By believing and obeying it. Love prompts us to obey. Love is the fulfilling of the law (Gal. 5:14).

So Christ is the end of the law for righteousness to the believer, because He has the Spirit of God and brings forth the fruit of the Spirit against which there is no law (Gal. 5:23). The law is not made for the righteous, but for the lawless and disobedient, the sinners, etc. (1 Tim. 1:9). Rom. 7:7 tells us that by the law we have the knowledge of sin. In II Cor. 3:6-11 we find Paul telling us of the law, how it was the ministration of death and condemnation; yet it was glorious, and its glory is done away only by the coming of the ministration of the Spirit or the Gospel which is more glorious. To illustrate: The moon at night is a glory or brightness, so that we can rejoice in its light; but when the sun appears with its greater brightness, the moon has no glory by reason of the glory of the sun which excelleth. Just so when the Sun of righteousness rises in our hearts and gives us light and peace. Then the law with its condemnation is at an end to us, for we have been made free from the law of sin and death by the acceptance of the law of the Spirit of life; but when we again turn back to the world and thus lose the Sun of righteousness, the law will again stand against us and condemn us the same as before. Even when we are Christians and turn to sin or worldliness the law shows us our sin and stands against us according to James 2:8, 9. In Heb. 7, 8, 9 and 10 we read of a change of priesthood and thus a change of the law governing the same; also of a law that consisted of divers washings, gifts and sacrifices, meats and drinks, and carnal ordinances, all of which waxed old or were to be done away with in the bringing in of a new and living way. But the moral law or the principles embodied in the ten commandments will stand and remain. The Christian will be

moral, not because of the letter of the law, but because of the Spirit of Christ within.

Garden City, Mo.

THE NARROW WAY

By L. H. Shank.

For the Gospel Herald.

Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way, which leadeth unto life and few there be that find it.—Matt. 7:13, 14.

As we look through the history of the lives of godly people in all ages of the world's history, we sometimes think that this language of Jesus was drawn from the lives of godly Bible characters. It is said of God that He is "of purer eyes than to behold sin." We know very little of the life of Abel, but we know that he is spoken of as "righteous Abel," and how narrow his way of life was. We know that God accepted his offering and that he did not stand in his own defense in life. He suffered martyrdom and his blood still speaks.

Adam was placed in the world as a free agent, and was permitted to choose which of the two ways he would take. He chose the broad way, and found that the results were sorrow, sin, shame and death.

It is said of Enoch that he "walked with God," and that "God took him." He was certainly not on the broad way. God's pure eyes could look on him. Enoch did not go with the majority, did not drift with the current; because, "Then men began to call on the name of the Lord," possibly through the example of Enoch. Doubtless the majority did not then call on the name of the Lord, as it has been since, and is so now.

See how few walked in the narrow way in the days of Noah. From the brief account of the ancients it would appear that there were comparatively few who had strong faith in the traditions of the fathers, that God had appeared to them, talked with them, and give them instructions how to go.

The Bible teaches us that few believed in the divine power and that many were incredulous of the same. Oh, what times the prophets had to convince the people, even an especial, chosen people, that there was a divine power, that they belonged to an especially chosen people who should be endowed with blessings divine, provided that they believe, obey His revealed will, His divine law and meditate upon it as His faithful ones have recommended, "day and night."

Most men are inclined to take men's counsel or to take their own way. Some succeed from a worldly standpoint, but most men fail by taking their own way. Our Savior came into the world to bring the perfect way of life, to teach by precept and by example; and it was part of His foundation system to teach that

there was a way of life that would lead to eternal life, and that was the strait gate and narrow way. He emphasizes the unbelief of men by saying that "few there be that find it."

Humanity is so prone to want to be on the broad platform, that it is natural for people to look upon the thoughtful and the conservative class of religionists as being "narrow-minded." We are aware that there is a large element of church people who are too narrow-minded, but the thing Jesus wants His followers to do and to believe are the things which He said they should do and believe, not to do the things upon which He has placed restrictions.

The many duties we owe to the Master are by the majority of men considered narrow. The first thing that He wants us to believe is that He is the Savior whom God has sent into the world to redeem fallen man from his lost estate. Do you not believe you are lost? He can not be your Savior. Do you believe you are lost? He is ready to save you if you believe His word. "They are spirit and they are life." Jesus wants you to take Peter's confession ("Thou art the Christ, the Son of the living God." as you confession. As an assurance that many are as weak after their mouth confession as was Peter at this time, notice how they will try to instruct the teachers, teaching as Peter did. He could not stand the light Jesus was throwing on the trial and crucifixion of Himself. But see what Jesus said to him: "Get thee behind me Satan . . . for thou savorest (mindst) not the things that be of God, but the things that be of men." Peter but at regeneration. The world and doubtless was a Jew in spirit, ambition and education. He was no doubt one of the company that asked on that other occasion, "Let us command fire to come down from heaven, and consume them, even as Elias did." Here Jesus takes an occasion to give one of His master-wheel principles of the spirit of God, or *love*. He tells them, "*I did not come to destroy men's lives but to save them.*" What patriot of our land, or other lands, would accept that as a broad way principle? The whole life of Jesus agrees with this text. We must obey all of His precepts and imitate all of His examples.

If we were to give a line of reason on the above, it would make this article too long; but the kind reader may just think of His foundation sermon, the Sermon on the Mount. When we are finding fault with fellowmen, let us think of the things he taught on being offended, on forgiving, on hunting for the mote in our brother's eye with a beam in our own.

The instances cited here also teach us that Jesus aimed not only at reformation, but at regeneration. The world and the churches are strong for reforms. Let every one who has the hope of redemption of the soul at heart look to Jesus for light and grace to see and obey His precepts. Let us obey all His com-

mandments of duties to the Church and then await the opportunities to deal with our fellow-beings in personal duties to them. We have but one means of warfare against all forms of sin and ungodliness, and that is "Through the foolishness of preaching, to save them that believe." To frame strong laws and then have strong executives to execute these laws and prosecute the lawless, is the world's way—the broad way. The narrow way is for the Church to be so settled upon the Gospel of Christ that it can show such a light that its surroundings can behold that light. Jesus said to the apostles, "Ye are the light of the world." He did not mean that this light should go out when they were gone, but that His Church should be built upon the confession of Peter and to be upon that Rock that the gates of hell should not prevail against.

He came as the Savior of the world, but His words imply that few only will be saved. Such teaching as this is considered stale. Many church leaders and teachers are ready to cast it aside and call it narrow. Universalists and Unitarians say that all will be saved. This does seem broad, but Christ taught no such doctrine. He offered no condolence to hypocrisy.

It should not be the aim of Christ's followers to escape persecution, but rather to rejoice on account of it. Moses chose "rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." To the worldly minded, this appears narrow indeed.

Was Paul's work in carrying the Gospel to different parts of the world and enduring such hardships and persecutions any less the acts of some narrow minded enthusiast than that of Moses? And do not many Christian professors say as much in their actions of today? Instead of living the simple, self-denying life and giving a whole-hearted support to the cause of spreading the Gospel among all nations, it is the tendency of the present to live in splendor and affluence, build costly houses of worship, etc., and the preaching about self-denial, humility and the narrow way have almost ceased.

The summary of thoughts on this subject is that we are so weak, as a race fallen so low, that we scarcely know how to be grateful enough to our heavenly Father and His Son, Jesus Christ, to do the work of living the light of this truth as we know how; and for the need of His grace, we should feel like continually offering the prayer that is found in the following hymn:

"Shine in my heart, Lord Jesus,
And lead me into light,
Dispel each cloud and shadow
And chase away the night;
Shine on my soul, O Jesus,
And warm me with thy love,
Oh, help me when I need thee,
Thy faithfulness to prove.

"Shine in my heart, Lord Jesus,
I need thee every day,
To help me keep thy statutes
To walk the narrow way;
Oh, leave me not, my Savior,
Or else I faint, I fall;
Come in thy might and help me
When thou dost hear me call.

"Increase my faith, Lord Jesus,
May thy dear precious blood,
Of sin completely cleanse me
And make me pure and good;
Increase my love, O Jesus,
And bind my heart to thee,
So when my days are numbered
Thy smile of love I'll see.

"Come, Holy Spirit, fill me,
Come show me all my need;
With heaven's refreshing manna,
My hungry spirit feed;
And though the way is rugged,
And though my path is drear,
Thy presence will sustain me,
Give comfort, hope, and cheer.

"And when the king of terrors
Shall stand across my way,
Oh, help me to go forward,
Regardless of his sway;
Thy rod and staff to help me,
My safety will insure,
And with the Father's favor
I'll rest in love secure."

Ronks, Pa.

TEMPTATIONS

By Mary M. Zimmerman.

For the Gospel Herald.

The temptations of today for our young people are many; such as "the lust of the flesh, the lust of the eye, and the pride of life."

The greatest temptation of our time, I believe, is that of attending places of worldly amusements, and, sad to say, many Christian professors enjoy attending them.

Let us notice king Herod's birthday party. He was so taken in with the world that he promised the daughter of Herodias to give her whatever she asked because her dancing pleased him. She asked for the head of John the Baptist. Can we think that this party was to the glory of God? We read in I Cor. 10:31 that whatever we do we should do to the glory of God.

The pride of life is another great temptation. There is such a great desire for the fashions. Too much time that ought to be spent in studying the Bible or helping some poor people, is idly spent for fashions. The temptation is first to attend worldly gatherings, and then comes the desire to appear like the world in dress. If one-half of this time would be spent in studying the Bible and reading good literature, the pride of life would vanish and a greater desire to live a more holy life would be obtained.

Sunday ball games is another great evil. Some go to play, others to look on. Both are wrong. It is wrong to attend any place where we must be ashamed to go with plain clothing and Christian conduct, or that we would tremble should Jesus come and find us there. Dear young people, come out boldly and stand for

Christ, practice Christian living, and you will always be respected.

The temptations of strong drink and tobacco are great. Some are so given to these evil habits that they cannot leave them alone, even in the house of worship.

Social purity is a jewel greatly to be admired. Of all the wickedness in the world, the vilest is the loss of social purity.

In Matt. 26:41 we read, "Watch and pray, that ye enter not into temptation." It is very necessary that we pray at all times.

There are many people today who would lead better lives if they would only allow their faith to rule them. In I Jno. 5:4 we read, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Now if our faith gives the victory that overcometh the world, cannot everyone with faith in Christ overcome temptation. If at any time we are tempted, we could do nothing more than say *no*—this little word *no* has saved many a person from yielding, and will save many more. Only have courage to say *no*.

My wish and prayer is that every Christian professor might in all kinds of temptation bring everything to God in prayer.

Oh, what peace we often forfeit,
Oh, what needless pain we bear;
All because we do not carry
Everything to God in prayer.

Woodriver, Nebr.

LIGHT

By Mary A. Clemmer.

For the Gospel Herald.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Eph. 5:8.

What would the world be like if it were not for the light. Should there always be darkness, how dreary to man and beast. What is a room like without light? What is a Christian without light?

How many so-called Christians do not leave their light shine in regard to dress and works. They resemble the world in all ways, but have their names on the Church book. They mock at the plainly dressed people, call them "behind the times," and think it is a shame not to keep up with the fashions of the world. Were it not better to be seen walking with garments in Gospel order than in ways and fashions of the world?

May we who dress plainly and who profess to be Christians let our lights shine in the world at all times. May we have a Christian love for each other and not speak evil of our brother or sister, counting all his or her short-comings, besides exaggerating what we hear. Let us practice the Golden Rule and in all things show ourselves "a pattern of good works" in doctrine and sincerity.

Birdsboro, Pa.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

IX. OUR MEMBERS—EYES

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

347. *How would Jesus have us use our eyes?*

A. "Lift up your eyes and look on the fields" (Jno. 4:35).

248. *What may the consecrated eye do?*

A. It may behold the works of God, dwell upon His revealed Word, being an avenue through which God impresses the mind and soul with a sense of duty, privilege and opportunity.

349. *What may the unconsecrated eye do?*

A. It may dwell upon the world and worldliness until the whole system is saturated with worldliness.

350. *How does the eye compare with other avenues to the mind?*

A. It is the most effective. We are never so sure of anything as when we can see it with our natural eyes.

351. *What duty does this imply?*

A. That we take care of this precious little organ, never abusing it.

352. *What else?*

A. Knowing what an impressive avenue it is to the mind, we should make use of illustrations in teaching children. One blackboard illustration or picture may be the means of conveying as much thought in a minute as an hour's reading or lecturing may accomplish.

353. *What else?*

A. We should also be careful that the eye behold the right kind of sights. The mind is made up largely of the impressions received either through the natural eye or through the mind's eye.

354. *What is our Savior's rule for getting rid of an evil eye?*

A. "If thy eye offend thee, pluck it out" (Matt. 5:29).

355. *Why?*

A. "It is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell" (Matt. 5:29).

356. *Did our Savior mean to give us a lesson in surgery?*

A. Yes; spiritual surgery. Many a natural eye has been removed that the whole body may not become affected and destroyed. So when our spiritual eyes become affected through beholding strange sights, becoming full of adultery, covetousness or other sins, a spiritual amputation should take place immediately.

357. *What does this suggest?*

A. That we arrange our homes in a way that our children may see upon the walls the kind of sights that will impress them along right lines; that we keep before them the kind of literature that will pro-

duce the right kind of effects; that we keep them away, and ourselves stay away, as much as possible from impure sights; that we avoid such places as circuses, theaters, moving picture shows, and all other places where there are sights which leave impressions which are impure and demoralizing.

358. *What warning does Solomon give along this line?*

A. "Hell and destruction are never full; so the eyes of man are never satisfied" (Prov. 27:20).

359. *What is the use of denying ourselves of worldly sights when the eye wants them anyway? To want them is as bad as to have them.*

A. "Rejoice O young man, in thy youth . . . and walk . . . in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

360. *What is John's testimony?*

A. "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16).

361. *What does the prophet say of the Lord?*

A. "Thou art of purer eyes than to behold evil" (Hab. 1:13).

362. *What should be true of us?*

A. "Thou art of purer eyes than to behold evil."

363. *And when our eyes are pure —?*

A. It means that our souls will be filled with and grow in purity.

364. *Why would it not be well to see all the wickedness of the world that we can, so that we may be able to testify against it?*

A. We see enough of wickedness without hunting for it. Besides, if God sees it necessary to have some special witnesses, He can find plenty of them among those who have already tasted of the bitter dregs of sin without us having to travel the same road.

365. *What is the danger?*

A. "The eye is not satisfied with seeing" (Eccl. 1:8).

366. *What is the promise to those who have an eye single to the glory of God?*

A. "If thy eye be single, thy whole body shall be full of light" (Luke 11:34).

367. *What does Solomon say of the hypocritical eye?*

A. "He that winketh with his eye causeth sorrow" (Prov. 10:10).

368. *What should be the resolve of every soul?*

A. "I will lift up mine eyes unto the hills, from whence cometh my help" (Psa. 121:1).

369. *What is the blessedness of keeping our eyes opened heavenward?*

A. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory" (II Cor. 3:18).

370. *What is God's invitation to humanity?*

A. "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22).

371. *What glorious hope is held out to all the people of God?*

A. "Thine eyes shall see the King in his beauty" (Isa. 33:12).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

IV. As We Journey to the Orient

By J. S. Shoemaker.

For the Gospel Herald.

(Concluded)

In the evening we attended services at the Metropolitan Tabernacle (Spurgeon's Church). An aged minister by the name of Brown preached, basing his remarks on II Chron. 33:1-19. He unfolded the character of Manasseh as we never had heard before. It was both inspiring and helpful. The services throughout were void of display. One remarkable feature was the absence of a choir and instrumental music. The singing was strictly congregational and the hymns were the good old fashioned kind, filled with the true spirit of worship. Another commendable feature was the simplicity of attire of many of the worshipers, which made it seem more homelike to us.

Immediately after the conclusion of the service in the church, an open air meeting was held on the outside, for the benefit of those who had not been inside. After a short song service a number of short talks were given, addressed especially to the unconverted. Bro. Hartzler was called upon to give the concluding talk, which was brief and to the point.

The experiences of the day were such that they will not soon be forgotten.

We remained in London until the evening of June 29. On Monday we visited the Botanical and Zoological Gardens. By the time we got through the Zoological Garden we had taken a complete lesson in zoology. In this garden are to be seen fowls, reptiles and animals of every clime and description.

On Tuesday we went to Hampton Court, which is the largest and in some respects the finest royal palace in England. It was built by Cardinal Wolsey in 1515 and afterwards turned over to King Henry VIII, whose checkered career is well known to students of history. In this royal palace is to be seen tapestry and paintings which for age and beauty are not surpassed anywhere. Space will not permit to describe all that was of interest to us in this ancient court. The gardens surrounding the court are beautifully arranged, and the flower beds were artistically planned. On our return to the city we crossed London Bridge, and while crossing we counted 130 boats of various sizes on the Thames River between London Bridge and Tower Bridge, about one fourth of a mile

distant. The same gave a faint idea of the traffic going on in the great city of London. In the evening we went through the White Chapel or slum district of the city. The sight of poverty and degradation was appalling. Our hearts were moved with pity and sympathy for those poor people for whom Christ died.

On Wednesday we visited London Tower, where we spent some time in looking through several apartments. In the armory can be seen weapons of warfare and armours of almost every description and age, for both man and beast. When we saw the swords sheathed and stored away as relics, we were made to think how much better it would be if all the modern weapons of warfare were kept as relics, rather than used as a means of human butchery.

We next visited the British Museum, where ancient sculptures, Egyptian mummies, armours, and relics of every description, were to be seen. After leaving the museum, we visited Westminster Abbey where lie the ashes of many of England's famous men, and where services are held daily. The exterior is quite imposing, but the interior seems dark and dismal.

After returning to our hotel we gathered up our luggage and went to the Liverpool Station and boarded the 8:30 P. M. train over the Great Eastern Railway for Norwich, where we took passage on a steamer for the Hook of Holland. After arriving at the port in Holland the custom house officers went through the motions of examining our baggage, after which we took passage on a through train for Heidelberg, Germany. The trip was of special interest to us. We were not favorably impressed with Holland, because of the many dykes and ditches which are necessary to drain this exceeding low and level country. The fine herds of Holstein cattle seen along the line indicate that it is a fine grazing country. As we crossed the line into Germany the country became more rolling and in places quite hilly. The absence of fences and the small patches of grain, potatoes, beets, etc., seemed quite strange to us.

The most interesting part of the journey was between Coblenz and Bingen, where our train ran along the west bank of the Rhine. The high hills and bluffs on either side crowned occasionally by the ruins of some ancient historic castle, and the terrace gardens, and vineyards on the hillsides which appeared like huge patch work made after the "crazy" pattern was to us a picturesque scene.

As we draw near Heidelberg the country becomes less bluff and rolling. In some sections the lay of the land is very much like in some of our eastern states, but the use of the scythe in mowing grass, women hoeing and raking, the carrying of baskets well poised on the head, the farmers living in burroughs, the houses and stables built together and up to the edge of the street, and pedestrians

walking in the middle of the street remind us of the fact that we are in a strange land, among strange people.

We arrived at Heidelberg at 4:30 P. M., June 30. Where we remained over night and visited a few places of interest. Among them we saw the University of Heidelberg, which was founded 160 years before Columbus discovered America.

In the afternoon of July 1 we went on to Reichen and went to the home of Bishop Jacob Hege, editor of "Das Gemeinde Blatt," where at this writing we are hospitably entertained. Thus far the Lord hath kindly led and protected us. To Him be all the praise.

Reichen, Germany.

AN IMPRESSIVE SERVICE

By J. M. Kurtz.

For the Gospel Herald.

Last Sunday I was privileged to attend a very impressive missionary service at the Mennonite Gospel Mission on 26th Street, Chicago. It was one that made a very deep impression on the minds of the people in that vicinity. The foundations of the new building are completed and an open air meeting was held there. Large numbers attended, many of them being Catholics who could hardly have been gotten inside of a mission building.

The workers from our different mission stations were present, and Bro. Leaman preached an impressive sermon from I Pet. 2:6, 7, in which he emphasized the fact that to live a Christian life we must build on the sure foundation of which Jesus Christ is the chief corner stone. He also pointed out what the new building would mean to the community and the high esteem in which it should be held.

Bro. A. M. Eash then spoke briefly but very impressively how the Bible would be the only guide in all that would be taught in the building that would now be erected. The preaching and the services throughout seemed to impress the people very much. They all paid very close attention throughout the entire service. This building, I think, will be a sacred place for them. Many sacred influences which will go out from there will be an important factor in helping to regenerate a small part of a large city which needs the Gospel of Jesus Christ worse than anything else.

Chicago, Ill., July 19, 1910.

The man who cannot be practical and mix his religion with his business is either in the wrong religion, or in the wrong business. Religious principles should be carried into all legitimate business, and it should be the chief object of every man to make it his business to be religious.—Evangelical Messenger.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

of Sister Mattie Schwartzendruber, Baden, Ont., who died June 28, 1910

By her Daughter.

For the Gospel Herald.

Today we are thinking, dear mother,
Of the grief that has come to our home,
How you left us in silence one morning,
All so lonely in sorrow and gloom.

Around your sick bed, dear mother,
We watched with our tenderest care;
Through the weary hours you suffered,
While our hearts were uplifted in prayer,

That God would prepare us, dear mother,
For the angel of death that would come,
To bear you away to the mansions,
In that far-away, heavenly home.

We feel you are free from all sorrow,
And you're "safe on the evergreen shore,"
Where the grief and the pain you have suffered
Will never be known any more.

We bow in submission, dear mother,
And say, let God's will be done,
And meet you on that blissful morning,
When our race here on earth is run.

Your life work is ended, dear mother,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright celestial shore.

We miss her, Oh how we miss her,
When we see her vacant chair;
And the home is so lonely without her,
For mother no longer is there.

We'll wander to your grave, dear mother,
And plant some sweet flowers there,
And try to be ready to meet you
In that home so bright and fair.

Farewell, my dear husband and children,
My Savior has now called me home,
At the gates of the city eternal
I'll watch and wait till you come.

Baden, Ont.

HINTS FOR A CHRISTIAN HOME

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.—Zion's Watchman.

SOCIETY OF WORLDLINGS OR OF CHRISTIANS, WHICH?

For the Gospel Herald.

"I would rather not see my children engage in worldly sports which are destructive to spiritual life, but I am sure that if I keep them from all these questionable places, as dances, theatres, etc., they will be ostracised from society." This is the substance of a remark made by many an anxious mother who wishes to bring up her children "in the nurture and the admonition of the Lord," at the same time does not want them to be a "back number" in society. Their hope was to have them "shine in society and later on shine in the kingdom of our Lord. But the two had so many things which are contradictory to each other that it is with regret that such mothers make compromises spiritually that their children might have a high standing socially.

Such mothers are to be found almost everywhere. We meet up with thousands of parents just like that, all over the country. Every Christian parent is confronted with the question: "Do you mean to bring up your children for society or for the Lord?"

In this connection it may be well to state that there are all kinds of society, from the very best to the very lowest. God has placed the social instinct within us with the intention that it be cultivated and put to use. It is not only right to mingle in society, but wrong not to do so when opportunity affords. We are here, not for self, but for fellow men. How can we be of use to fellow men if we are not to mingle with them? How can we mingle with them if we are not to go where they are? How can we go where they are without being in society? But the kind of society in which to mingle, that is the question.

We are taught to do all that we do "to the glory of God;" to let our speech be "always with grace, seasoned with salt;" to "seek first the kingdom of God and His righteousness." Upon these things there should be no compromise, neither on our part or in our instruction to our children. Children are a gift from God to be brought up to His glory. Parents who for the sake of having their children shine in worldly society encourage them to do things which are contrary to the Word of God betray an important trust and commit a very great crime against their children. We are told that "the whole world lieth in wickedness." Hence, to train up our children to shine in the society of worldlings is to sacrifice them upon the altar of wickedness, the genteel name for which is "worldliness."

Society?—yes. Worldly society?—never. Train your children for God. It will unfit them for the society in which they should not be, and fit them for the

association of people who will be a help to them and may in turn be helped by them.—K.

MANNERS AND MORALS

Manners easily and rapidly mature into morals. As childhood advances to manhood, the transition from bad manners to bad morals is almost imperceptible. Vulgar and obscene forms of speech keep vulgar and obscene objects before the mind, engender impure images in the imagination, and make unlawful desires prurient. From the prevalent state of the mind actions proceed as water rises in a fountain. Hence, what was originally only a word or phrase, becomes a thought, is meretriciously embellished by the imagination, is inflamed into a vicious desire, gains strength and boldness by being always made welcome, until at last, under some urgent temptation, it dares, for once, to put on the visible form of action; it is then ventured upon again and again, more frequently and less warily, until repetition forges the chain of habit, and then language, imagination, desire and habit bind their victim in the prison house of sin. In this way profane language wears away the reverence for things sacred and holy; and a child who has been allowed to follow, and mock, and hoot at an intemperate man on the streets, is far more likely to become intemperate himself than if he had been accustomed to regard him with pity, as a fallen brother, and with sacred abhorrence, as one self-brutified or demonized. So, on the other hand, purity and chasteness of language tend to preserve purity and chasteness of thought and of taste; they repel licentious imaginings; they delight in the unsullied and untainted, and all their tendencies and aptitudes are on the side of virtue.—Zion's Watchman.

From any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself.—Fredderick W. Farrar.

If the bent of a child is in any right direction; that is, if it is constructive and not destructive, that is the bent to be encouraged, and its development will make him a success, when in some other line he would be a complete failure.—Selected.

Mothers, save your boys by starting them in the right direction at your knee. The destiny of this nation is in your hands.—Cyrus Smith.

Sunday School

Lesson for Aug. 7, 1910.—Matt. 19:1, 2, 13-26

For the Gospel Herald.

JESUS ON THE WAY TO JERUSALEM

Golden Text.—Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.—Matt. 19:1, 2, 13-26.

Introductory.—Several months elapsed between the time when Christ taught His celebrated lesson on forgiveness and the events recorded in the lesson before us. He was on His last journey to Jerusalem. Events were crowding thick and fast into the last few months of His life. Though busy, He was never so busy that He could not attend to the wants of those who sought His aid. That is His attitude toward us today. As you meditate upon the last few events recorded in the lesson, think of passion week, not many weeks away.

Healing the Multitudes.—The Word says that great multitudes came after Him and He healed them—not some of them, but “them;” that is, all of them. Jesus is willing to heal the multitudes of sin-sick souls today, if they would only come, in faith believing. Not one of them shall be turned away.

Christ Blessing Little Children.—We now come to one of the most beautiful pictures of the Bible. We see loving mothers bringing their children to Christ. We hear the rebukes uttered by the disciples, who did not understand what this all meant. We hear the loving voice of our Savior, bidding the children come, saying, “Of such is the kingdom of heaven.” Innocent childhood as a type of heaven; how beautiful and expressive the symbol; how beautiful, pure and lovely must be the real. From this incident we gather the following lessons:

1. Jesus loves little children.
2. A mother's love prompts her to do the best she knows for her child.
3. It is possible for well-meaning good people to be mistaken in their advice to other people.
4. Children are fit for the kingdom of heaven.
5. Childhood innocence and simplicity is the model for Christian people to pattern after.

Why were these children brought to Christ? “To be baptized,” says the believer in infant baptism. But this is not what the Bible says. Matthew distinctly says that the children were brought to Christ “that he should put his hands on them, and pray.” If any one after hearing from the pen of the inspired writer what the children were brought there for, still has within him a spark of the idea of infant damnation, let him listen to the words of Jesus, “Of such (unbaptized infants) in the kingdom of

heaven.” If now we search for the truth concerning who are fit subjects for baptism, let us go to the testimony of Peter (Acts 2:38), Philip (Acts 8:37) and Paul and Silas (Acts 16:29-33), and it is a clear case that baptism is intended for penitent believers only.

True Riches.—This is illustrated in the case of a young man who came to Christ. His question, “Good Master, what good thing shall I do, that I may have eternal life?” indicated that he had not yet grasped the plan of salvation. He proposed to buy salvation by doing some “good thing.” Being rich, he apparently had not yet gotten beyond the commercialistic view of values.

Our Savior gave him his measure. “If thou wilt enter into life,” said He, “keep the commandments.” That sounded pretty well to the young man, and he wanted to know which ones. Christ enumerated a few. “All these things have I kept from my youth up,” said the young man triumphantly, “what lack I yet?”

We find no flaw about his good works so far, but there was still something back. “If thou wilt be perfect,” our Savior said, “go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

That was too much for the young man. He was willing to do good works, which brought him honor; but he was not willing to become poor, which meant disgrace. “When the young man heard that saying, he went away sorrowful: for he had great possessions.”

From this incident we learn that not only does it take more than compliance with outward forms and commandments to win salvation, but that salvation must come alone through grace, through the atoning merits of the blood of Jesus. When we come to Jesus, giving up good works, riches, honor, and everything which the world holds dear, trusting alone to Jesus as the author of our salvation, then it is that God can exalt us in the richness of His grace and give us an “inheritance incorruptible, which fadeth not away.”

Do we understand from this incident that we must give up all our possessions in order to be saved? Yes; no. We must possess them as though we possessed them not. We are simply stewards. Has God blessed us with riches? lay them upon the altar. Has He blessed us with those qualities which bring us the love and esteem of our fellow men? lay them upon the altar. Whatever the nature of our blessings, let them all be dedicated to the Lord, and God through us may use these blessings to His glory and good of fellow men. The steward over \$100,000 ought not to be any richer than the steward over \$10. Read Luke 16:9. Whoever consecrates his all to the Lord need never be afraid of the needle's eye.—K.

Our Young People

SPIRITUAL FOOD.—I PET. 2:2

Topic for August 14.

MOTTO

Increasing with the increase of God (Col. 2:19).

OUTLINE OF SUBJECT

- I. Food Defined.—
 - A necessary article for the support and growth of life.
- II. Kinds of Life Calling for Support.—
 1. Vegetable.—Gen. 1:11-13.
 2. Animal.—Gen. 1:20-25.
 3. Spiritual.—Gen. 1:26; 2:7.
 - a. Godly.—Rom. 8:14.
 - b. Ungodly.—Eph. 2:1-3.
- III. Kinds of Food.—
 1. Supplying Godly spiritual life.—
 - a. Faith in the atonement of Christ.—Jno. 6:56.
 - b. Meditating on and receiving the Word of God.—Jer. 15:16.
 - c. Doing the will of God.—Jno. 4:32.
 - d. Fellowship with the saints.—I Cor. 10:17.
 - e. Worship, praise and prayer.—Eph. 5:18-20.
 2. Supplying the craving of ungodly spiritual existence.—
 - a. Doing the deeds of the Devil.—Jno. 8:44-47.
 - b. Eat violence.—Prov. 13:2; 4:17.
 - c. Indulgence in lusts.—II Pet. 2:10-16.
 - d. Embracing lies.—II Thes. 2:9-12; Isa. 28:15.
 - e. Fellowship with evil.—Eph. 5:11; I Cor. 10:20.

STUDIES IN THE TEXT.—I PET. 2:2 “As new born babes.”—There must be a life before it can be nourished. The infant contains all the qualification necessary for growth though it be small and helpless.

“**Desire.**”—A longing for something, in the case of newborn babes it is a genuine hunger for milk to nourish the body. Spiritually, we who are alive have hunger for the Word of God.

“**Sincere.**”—A word in the original meaning pure. “Every word of God is pure.”

“**Milk of the Word.**”—Not a certain part, but the whole Word is milk, as contrasted

SUGGESTIVE ASSIGNMENTS

- I For Children.—
 1. Use the text word, “Spirit.”
- II. For Young People.—
 1. God's Ways Are Best (Rom. 8:28).
 2. Who May Have the Comforter?
 3. Joy in Sorrow.
 4. Strength in Weakness.
- III. For Older People.—
 1. Following the Spirit as a True Witness.
 2. Comfort in the Truth.
 3. Comfort of Entering into a Knowledge of God's Plans (Eph. 1:17-23).

That sermon of which it is said, “It is just splendid, and could not possibly offend anybody, no matted what his belief might be,” needs no further commendation. Surely none of Christ's sermons were of that kind, nor were any of Peter's of Stephen's, or of Paul's. The sermon that does not offend Satan and some of his servants is worthless. The same may be truthfully said of a religious paper.—Religious Telescope.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, JULY 28, 1910

Field Notes

Bro. I. W. Royer of Goshen, Ind., broke the bread of life to the Middlebury (Ind.) congregation on Sunday, July 17.

From the Orphns' Home, West Liberty, Ohio, there comes this message: "We have 63 children in our Home now, and all are well."

Bro. S. S. Yoder of Middlebury, Ind., was with the congregation at Emma, Ind., on Sunday, July 10, filling the regular appointment.

Bro. Peter Unzicker of Tuleta, Tex., was with the congregation near Freeport, Ill., on Sunday, July 17, preaching morning and evening.

From the Mennonite Gospel Mission in Chicago there comes this message: "The foundation on our building is completed Fresh air work has been started, and by the end of this week perhaps 100 children will be out."

Bro. Elam Horst of Wolftrap, Va., paid this office a pleasant visit one day last week, leaving for his home on Wednesday morning. He had been to Orrville, Ohio, visiting his father, Bish. Michael Horst, who has for some time been in feeble health. We are glad to learn that our aged brother is again improving.

Pre. A. W. Hershberger of Walnut Creek, William Hostetler of near Farmerstown and Aaron Mast of near Shanesville, O., went to Ashtabula Co., Saturday, where the former conducted church services for the small congregation near Orrville. Bro. Hershberger expects to stop in Portage Co. on his way home.—*Semi-Weekly Budget*.

A special Bible term is announced for Goshen College, to be held Nov. 28-Dec. 23, 1910. Among the instructors we notice the names of N. E. Byers, P. E. Whitmer, I. R. Detwiler and J. E. Hartzler. A neat little folder explaining the nature of the work to be done has been printed, and may be had by sending to Goshen College, Goshen, Ind.

Bro. A. D. Martin, secretary-treasurer of the Mennonite Publishing House, who is spending the summer in Franklin Co., Pa., came here the beginning of last week, remaining a few days and attending the semi-annual business meeting of the Scottsdale congregation. We are glad to note the improved condition of his health. He talks like he had been farming.

Minister Passes Away.—Bro. William Bergey of Ricfield, Pa., after a faithful service of over a quarter century in the ministry in a branch of the Mennonite Church, passed to his reward July 14. See obituary notice on last page. He was well liked by those who knew him, and in his death the cause sustains a loss. May God comfort the bereaved.

An all-day Sunday school meeting is announced for the Stumptown Mennonite Church, Lancaster Co., Pa., Aug. 3. The first on the program is Bro. C. M. Brackbill, of Gap, Pa., who is to preach a harvest sermon. This is followed by a number of stirring themes assigned to brethren who have their heart in the work. We believe it will be a profitable meeting.

The regular monthly Workers' Meeting of the Lancaster Sunday school workers is announced for Tuesday, Aug. 2, to be held at the East Vine St. Mission in Lancaster, Pa. The Sun-

day school lessons for the month of August will be considered. The meeting is to begin at 7 P. M., and all interested workers are invited to attend. The Lord bless the meeting.

Error.—Through mistake the wrong "suggestive assignments" appear in the column headed, "Our Young People." These outlines are taken from the outlines as they appear in the *Christian Monitor* from time to time, and the form man accidentally used the wrong suggested program that should appear in print next week. Program committees will please note the mistake as they arrange for the work of their respective meetings. We are sorry the mistake occurred.

The brethren, J. N. Durr of Martinsburg, Pa., and E. F. Hartzler of Altoona, Pa., recently exchanged places for awhile. Bro. Durr took Bro. Hartzler's place at the Mission while Bro. Hartzler enjoyed a rest on Bro. Durr's plantation. Three precious souls were received into church fellowship at the Altoona Mission on Sunday, July 10, and there are three more applicants there to be received later. May they all become valiant soldiers of the cross.

Bro. C. D. Esch and wife, prospective missionaries to India, are now resting at the home of Sister Esch's parents in Shannon Co., Mo. They expect to remain at this place a month or more, depending upon what date they sail for India. Those desiring to write them should address them Birch Tree, Mo. Bro. Esch, in writing to us recently, enclosed a helpful article for next year's Family Almanac and has a good word to say in commendation of the interest manifested in mission work by the brotherhood in the vicinity of Centralia, Mo.

Proposed Home for Old People.—About twenty miles from Los Angeles, Calif., is a fruit farm of 18 acres upon which a Spaniard erected a cottage costing about \$30,000. About the time the cottage was completed the owner died, and the farm and cottage are now for sale and can be bought for about two-thirds the cost of the house alone. On the farm there are peaches, lemons, oranges, plums and a number of other varieties of fruit. Several brethren living in the community have conceived the idea of purchasing the property and converting it into an old people's home, provided they can get enough encouragement from other brethren who have money to invest in an enterprise of that kind.

Correspondence

Spring City, Pa.

Greeting to all Readers:—I promised to write more about the Bible instruction meeting to be held here Aug. 13-20.

The instructors are S. G. Shetler and Daniel Kauffman.

Topics are as follows: Study of the Word of God; Repentance; Baptism; Communion; Workers at Work; Feet Washing; Devotional Covering; Practical Christianity in the Home; Self Denial; Dangers that Threaten the Church; Alliance and Society with Enemies of God; Humility; Worldly Gatherings; Life Insurance; Modest Apparel; Second Coming of Christ.

Morning session at 9.00 o'clock. Evening session, 6.30 o'clock. Bring Bibles and Church and Sunday School Hymnal.

We extend the invitation for visitors. The little flock here is willing to look after the comforts of strangers as much as they can. But we ask a special prayer of every Christian that this meeting might be a feast for the soul rather than the body.

Francis Bechtel.

July '7, 1910.

Dinuba, Calif.

Dear Brethren and Sisters:—We praise the Lord for the way He richly blesses and prospers His children at this place.

Bro. J. M. Nunemaker of La Junta, Colo., came here Wednesday, June 29, and preached six Spirit-filled sermons that were an encouragement to us all. On Tuesday, July 5, the brother went to the mountains to see the great red-wood trees of California and returned on Saturday, July 9. The following Sunday he preached both morning and evening and left the next morning. We were truly sorry to see him leave. May the Lord richly bless him wherever he goes.

We ask the prayers of the dear brethren and sisters for this place that our lives may be hid with Christ in God. We cordially invited any one who is coming this way to give us a visit. May God bless and keep each and all true and faithful until the blessed Master will say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Ernest D. Isrigg.

July 15, 1910.

La Junta, Colo.

Dear Herald Readers, Greeting in Jesus' Name:—As there has been nothing in the Herald from this place for some time, we thought it might be of interest to some at least to hear from us. We are so thankful to say that the good Lord is blessing us and the work here. The patients in the sanitarium are all doing as well as can be expected. There are fourteen in number at this writing and more thinking of coming. And we do pray and ask an interest in the prayers of God's people that God may give us wisdom wherein we, as workers here at this place, may be able to supply the

natural and spiritual needs of all that may come here. We know that if we put our trust in Him, He will supply all of our needs, providing we are willing to do all to His glory. We are short of workers. We could use three more, one brother and two sisters. We would be very glad to hear of some one that would be willing to come and help along in the good work. The patients who are able to do some work are making noble efforts to help us out in such work as they can do. We would be glad to hear from any one who is willing to come this way, and we will be glad to give any information regarding the work to any one wishing the same.

Yours in His service,

A. M. Garber and wife.

July 16, 1910.

Tuleta, Tex.

Greetings in the Master's Name:—On July 3, Bro. David Garber of La Junta, Colo., arrived here, and on July 4 and 5 we held our Sunday school conference, which was certainly a feast for the soul, being a success throughout. We were much encouraged, and the general feeling was Christ-like. May good abundantly bless the work.

Bro. Garber then held a series of meetings ending July 17 with several confessions, and much refreshing. Bro. Garber is a Spirit-filled man, and expounds the Word in its purity, without fear or favor of man.

Cor.

July 18, 1910.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday evening, July 3, Bro. and Sister Hoover of Kinzer were with us. Bro. Hoover preached from Matt. 9:37, 38, showing our duty as a Christian people. On Sunday evening, July 10, one of our home ministers, Bro. Benjamin Wenger, preached an instructive sermon from Matt. 13:31. Sunday afternoon, July 17, Bro. and Sister Simon Garber of Elizabethtown, were in our midst. Bro. Garber preached an edifying sermon, from Mark 10:27, latter clause.

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6:24).

Minnie E. Schload.

July 18, 1910.

Manheim, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Our regular services were held at Erb's Church on Sunday forenoon with Sunday school before church. Instead of reviewing the lesson, the time was taken up by Bro. David Mosemann, giving a few thoughts on the lesson and also words of encouragement to teachers

and scholars. Bro. A. H. Wenger opened the services and Bro. Mosemann preached from Judges 14:14. We feel thankful to God for the truths presented. There is nothing that will cause the heart to burn with joy and gladness like the Word of God. The sinners were again warned to flee from sin. Some will perhaps say they have sinned, and get discouraged because their life is dark. But did you ever think how dark it must have been before God created light? Can He not drive away the mist that has gathered round your path? Do not talk about the difficulties in your life when you have such a God to call upon. "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not" (Jer. 33:3). Again He says, "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"

We feel thankful for the much needed rain which the Lord blessed us with a few days ago. Wishing God's blessing to all I am,

Yours in the Master's name,

Maria M. Carper.

July 22, 1910.

Scottdale, Pa.

Dear Herald Readers:—It has been some time since a correspondence item has appeared from this place, though an occasional item appeared in the field note columns.

We held our semi-annual business meeting on Wednesday, July 20. Among those present was Bro. A. D. Martin, who has been absent from us most of the summer.

Bro. M. B. Fast returned last Friday, after being away for several weeks on an extended tour through Nebraska, California and several other western states, where his father, sister and friends live. Our brother speaks in glowing terms in telling of what he saw on his journey. Although the crops in the west are rather late in places, as a rule they are good, and prices better than last year.

Bro. Levi Mumaw left last Thursday for a few weeks' leave of absence to Freeport, Ill., during which time he expects to shape up his business preparatory to making this his permanent home.

Our Sunday evening young people's meeting was quite interesting. Many helpful thoughts and impressive lessons were gleaned from the life of Samson. After the Y. P. meeting, Bro. Aaron Loucks delivered an impressive sermon on the same theme.

Bro. C. A. Brillhart, who for some weeks has been down with typhoid fever, is improving. We pray for his speedy recovery.

God bless and keep you all.

In His name,

Cor.

July 25, 1910.

Miscellaneous

A PRAYER

By Susan Good.

For the Gospel Herald.

Dear Savior, when I turn to Thee
In supplicating prayer,
Oh, lend a listening ear to me
Be with me then and there.

A few o'er shadowing clouds appear
To make my path obscure;
In faith and hope do we revere
Thy promise to be sure.

So let my thoughts not backward trace
But think of your pure way;
When I'm too weak the storm to face
Stand by me, Lord, I pray.

Responsibility I feel,
I pray Thee with me share;
My duty, Lord, in full reveal,
And help in every care.

Of those entrusted to my care,
(I gave them all to thee),
Let not one fall in Satan's snare;
Keep Thou them pure and free.

Help us heart in heart to live
With Thee in every thought,
Our sins and weaknesses forgive,
Help us live as we ought.

And if a few more days we see,
A few more days to live;
May every day be spent with Thee
Until Thou perfection give.

Wolftrap, Va.

THOUGHTS AT RANDOM

I

By Dan W. Lehman.

For the Gospel Herald.

Love is the foundation of true religion, the fountain of all that is good, and all religious beliefs, ceremonies and sacrifices are in vain if they do not spring from the fountain of love; for God Himself is love.

* * *

There are few things more deadly to the soul than hatred, anger, envy and strife; neither does the physical body escape their deadly influences.

* * *

Life is too short and our final destination of too great importance that we may spend our time in strife, foolishness or carnal pleasures.

* * *

Our conduct in society does not always show the real nature of our characters. It is in the common every day dealings with our fellowmen that we show our real colors.

* * *

When we are tempted to be angry with our fellowmen, let us remember how long suffering, kind and merciful our all-righteous Creator, to whom alone vengeance and judgment belong, is to

His erring and rebellious creatures. Have we then any right to be angry with our fellow creatures, (who by nature are our equals) regardless of the way they may treat us? By no means. "The Son of man hath not where to lay His head." Will we then murmur or complain if our position, circumstances or surroundings are not just as we would wish them?

* * *

Our Savior's life was a life of labor, suffering and crosses; He bore it all without complaint, and all for our welfare. Will we expect to find glory at the end of a life of ease?

* * *

The man who is able to keep his carnal nature under control, is a more glorious victor than he who has conquered nations by the sword.

* * *

When our friends whose welfare and enjoyment we sought so faithfully and lovingly, forsake us because some kinsman has come short of doing his duty, we are made to think how our Savior must feel when men reject His love because some one who bears His name has failed to do as he should have done.

* * *

Behold a father leading a little child. The child in its weakness and instability falls. What does it do? By its father's assistance it rises again, to cling more firmly to its father's hand and to try harder than ever to remain on its feet.

God is our father. Let us take the place of the little child and follow its example.

* * *

There is a way more excellent than all others. It is the way of love. It is indeed the most excellent way because it is God's way. Read I Cor. 13, study it well and learn of its beauty.

(To be continued).

LOVE

XVII.

By Jacob Eby.

For the Gospel Herald.

The Lord said unto Moses, "Get up into the mountain and see the land which I have given unto the children of Israel. And when thou hast seen it thou also shalt be gathered unto thy people as Aaron was, for ye rebelled against my commandment in the desert of Zin." Moses asked the Lord for a leader in his stead. He did not want the people without a shepherd, as he well knew that without a shepherd they would all be lost. Even in our day we can see that people without shepherds appear as if they were lost, having no love for God.

The Lord told Moses to choose Joshua, a man in whom the Spirit dwelt. Moses did as the Lord commanded him, and

Joshua became the leader of the children of Israel.

In Deut. 22:5 we read, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God."

What a kind and loving God we have. In His Word He makes everything so plain that people can all understand. I often wonder how a woman could wear a hat (which pertaineth to a man), and pretend to be a follower of the Lord. It appears to me that the love of God is not in the heart of those who disobey His commandments, whether it is in a woman wearing that which pertaineth to a man, or a man wearing a woman's garments, or bedecking the body with unscriptural ornaments. Or how can a plain woman dress her children with the same and bring them up in the nurture and admonition of the Lord. God means just what he tells up in His Word and we must be obedient. If the love of Jesus is spread abroad in our hearts, we will want nothing that God has forbidden and nothing that does not profit us.

Moses' days being ended, he went up into the Mount of Nebo, to the top of Mount Pisgah, and the Lord showed him all the land of Gilead unto Dan and all the land which the children of Israel were to possess. The Lord told him that this was the land He had promised to Abraham, Isaac and Jacob, but that Moses should not enter therein. So Moses died in the land of Moab and the Lord buried him. He was 120 years old. The place of his sepulchre is not known. So ends the career of this wonderful leader, and Joshua was appointed in his stead. The children of Israel made great promises, but we are all weak creatures. "The spirit is willing but the flesh is weak."

(To be continued).

IN WHAT FUNDAMENTALS DO MENNONITES AGREE?

II

By Daniel Kauffman.

For the Gospel Herald.

We closed our last article with a reference to the possibility of uniting all bodies known by the name "Mennonite" into one organization, one church. How to accomplish this is the problem. Some make quick work of the question and have it answered in short order. With them the question is not puzzling. Some say that the way to get together is simply for all to come back to the main body; others would have them all unite with some body which had its origin within the last century; others prescribe the medicine of simply dropping all differences and being one anyway. Either one of these plans, if adopted by all concerned, would bring them all into one body, IF—but the problem is still with us.

When we talk of union, it is essential

that we consider the basis. The word "Mennonite" is neither magical enough, powerful enough nor safe enough to be made the basis of union. I am willing to bear the name so long as it stands for the acceptance of the whole Gospel; but the Church was in existence for centuries before any one ever heard of the name. There is no more reason why two bodies bearing the same denominational name should be called one body than if there were no resemblance in their names. Not, What is our name on earth? but, What is our name in heaven? is the important question. A union of Mennonites into one body should be thought of, not because of a similarity of names, but because of a similarity of faith and purpose. The three questions to be considered are: (1) What do we believe? (2) What do we mean to accomplish? (3) How do we mean to keep house? The Gospel, not denominational name, should be taken as the basis. With this as the foundation, we have a common aim for which to work; and when upon this basis we are together, we have the blessed assurance that Father, Son and Holy Ghost are an essential part of the union.

That this blessed end may be accomplished, we offer the following suggestions for consideration:

1. Pray.

Christ says, "Without me ye can do nothing." There is nothing that puts us into a better frame to accomplish something well pleasing in the sight of the Lord than to be in the spirit of prayer.

2. Let there be much Bible study.

Not, "What do I think?" but, "What saith the Scripture?" is the deciding question. We can never answer that question intelligently unless we know what the Bible teaches. The way to find out is to study it. Let it be a point for emphasis everywhere, that men learn to know their Bibles. Ignorance is one of the doors to division, and one of the bars to union afterwards. In this connection may we name three texts which ought to be made a living part of every living man. They are, Jno. 5:39, Acts 17:11 and II Tim. 2:15.

3. Let the fundamentals of the Christian faith be lived and taught among us.

We say, *fundamentals*, and *lived and taught*. Faith in God, faith in the Lord Jesus Christ, reverence for the Word, obedience to the Word so far as we have the light, genuine Gospel conversion, a clean life, a self-denying life, a life showing a living hope in a living Redeemer—these should be distinguishing marks of every one bearing the name Mennonite. One does not have to be sectarian to teach them. To live them is the opposite of Pharisaism. If Mennonites everywhere would maintain this lofty standard, it would do much to establish mutual confidence and pave the way for closer union.

4. Let there be friendly relations, and love lead the way to union.

"A man that hath friends must show himself friendly." Love is the warming force that draws. To stand off and criticise means to foster hatred and drive others still farther away. Exclusiveness means to make other people shy and leave us alone in our seclusion. I may assume the air of superiority and call those less conservative than I "infidels," "enemies of God," etc., or those more conservative as "narrow," "selfish," "ignorant," etc.; but every time I rail down on them in this fashion I not only prove myself unworthy the association of others, but drive them farther away. To win means to "draw," not to beat into submission. The strongest cord wherewith to draw is that of love, manifested in sympathy, friendliness, kindness.

5. Let our hatred of sin be as pronounced as our love for righteousness.

Some may not see the necessity of arguing this point; but to our mind the Gospel of hatred is as essential as the Gospel of love. If the Church from the beginning would have taught a horror for sin, rather than simply hold it up as something to be left alone, it is not likely that so many people would have fallen into so many ways of worldliness. Children are not apt to go to see wild animals when they realize that these animals are loose and may tear them to pieces. People do not trifle with sin when their eyes are open to the fact that to trifle with it means to stand in danger of having both soul and body destroyed in hell. "Abhor that which is evil," is the Bible admonition which ought not only to be taken as it reads, but an attempt should be made to inculcate in the minds and hearts of all our people such a horror for sin that we will not only stay away from it but do all we can to keep others out of it. Until we have such a horror for it, we may expect to see some people tumble into first this kind and then that kind of sin, and the peace and victory of the Church marred by wedges of gold and Babylonish garments. Let the Church everywhere cry against all ungodliness, whether it constitutes popular or unpopular sin. It is as important to "abhor that which is evil," as it is to "cleave to that which is good."

6. Let the things upon which we agree receive the greater emphasis.

In a pointed editorial which appeared in *The Mennonite* of May 5, the editor of that periodical made this timely remark: "Have we not as a denomination, to our own injury, over a century practiced to find and to point out 'differences' existing among brethren and sisters of our denomination, so near and dear to us? It is obvious that at the present time Mennonite ministers and editors of Mennonite periodicals have a splendid opportunity, also a great responsibility, to present to their congregations and readers 'fundamentals in which Mennonites agree' instead of giving prominence and

emphasis to secondary points of difference."

Our brother touched an important point. Magnify points of agreement rather than points of difference, if you would work for union; for it is the points that you emphasize that determine your line of action. Three-fourths of past divisions may be accounted for as follows: "Somebody had a hobby that he rode so hard that it over shadowed everything else. Most of the Church opposed it, but he drove his point so hard that he got a following and the controversy ended in a break. It was a matter of emphasizing differences rather than agreements. We understand that it would not be the right thing for us to refrain from preaching the truth simply because it is distasteful to some people; but where love and the Gospel only are used, our points of difference are not so liable to overshadow the many more points of agreement.

7. Let us distinguish between charity and compromise.

The two are as different as day is from night. The Bible is as emphatic in commending the one as it is in condemning the other. We should be friendly towards the world, yet never compromise with worldliness. If friendly towards the world, much more should we be friendly with fellow-believers; yet this friendship should not mean a compromise on the things which we believe to be wrong. Love, prayer, loyalty to God and burden for the souls of all men will mean an ultimate union on Gospel grounds, reached not through the avenue of compromise but through the avenue of drawing closer to God.

(To be continued).

A GREAT QUESTION

By P. Hostetler.

For the Gospel Herald.

A stranger in the flesh, yet a brother in the faith, wrote me asking these questions: "Is it consistent with the principles of our confession for us as a Church to have a college and that as a Church institutions? Is it not dishonoring God, and will not the Church suffer for it?" He also writes, "May you answer these without fear or favor of man, to the honor of God and benefit of His Church." By God's grace we will try to do as he requests.

This custom seems to me of very great importance. Since receiving this letter and also attending the graduating exercises of the eighth grade pupils of the rural schools of our county. I thought over this question more than ever before. Like many other questions, it has several sides, and a person is so liable to go to extremes on one side or the other.

Now if I should say it is not consistent for us to have a college I might not be able to prove it. We want to notice the fact, that it would be a great mistake to

let our young people grow up without an education, and that a college is only a school to teach more than may be taught in our common schools.

I think the best direct answer that I can give to the first question is to say that I wish we did not have a college, especially not as a Church institution. This virtually means that I fear the college does us more harm than good, and would at least partly infer that it is not consistent with our profession. In answer to the second question we can only say, if with any thing we do more harm than good, we dishonor God that much and will have to reap what we sow. But we want to explain why we fear the results of the college.

Most of you have read my former article on Higher Education and know that I am much in favor of it. But I don't call the most schooling or going to college, and still higher schools, getting the highest or best education; for my idea of the highest education is the one that makes us not only the most useful, but also keeps us safest in the narrow way and makes us most happy and blessed. One of our well educated brethren with much experience and observation, recently told me that he sees that this going through college is not the thing for the masses. He said we need some educated men to fill certain places in the work of the Church, but that the trouble is that too many don't know where to stop, and they keep on with their schooling, till they are lead away from the Church. I not only agree with this, but also question whether it is expedient for any of our young people to take the risk of going through with these higher institutions and probably we could get along quite well without this, as I will try to explain farther on. I have thought it would be much better to have some one to go around to try and persuade young people not to attend the higher schools than to go and try to get them to attend.

The man from the State University who talked to the patrons and children at our graduating exercises, told us of a great disadvantage in our school work in this state and county, in this that if we wanted to send these young graduates to high school, it would mean sending them away from home or else move off the farm to the city, either of which was not desirable and he was working to get the small districts consolidated and have high schools privileges in the country, as they have in some places in the East. The highly educated minister, who addressed these 100 or more students, told them they should not stop with their school work now, as they only had a good foundation, and that all of them should go on to high school, then to college and then to the university, and he would tell them why. Here are his reasons or arguments in favor of the extra schooling.

Laborers who handle the shovel get about \$1.50 per day while men with

trained minds who work with their brains, get from \$50 per month to \$10,000 per year.

There is pleasure and satisfaction in learning and knowing things.

It would give them a better social standing, so that they need not be ashamed to be in any company, and feel like they were behind others in their attainments.

These same reasons which are given as inducements to go to college, I take for good reasons for not going. In regard to this first reason, I call this greedy after gain, and a trying to earn the bread without sweating the brow. It is wonderful how the world is so greedy after money and wants to make it in piles without any manual labor. Christians ought to be nonconformed to the world in this as much as in anything. Then when our young people get such a training and can command big wages, where must they go to get them and what society are they in, and are they away from the Church and Sunday school? Not only their spiritual life is in danger by these jobs, but their physical being may be greatly injured by an unhealthful occupation.

In response to the second reason I would say that there is liable to be an undue love of pleasure here. Our doings and acts should not be regulated by what is a pleasure so much as by what is best or expedient.

To the third reason I would add, this is nothing but the "pride of life," and the people who are thinking themselves to be up with any one and above many in their training or equipment are all the more tempted to think "more highly of themselves than they ought to think," and are also much more liable to go out into company where they had better not be. Again I say I would much rather my children would have to consider themselves below others, than above others.

Education is much like money—a good thing in its place, can be used for any good purposes, but the love of it hurts many. To give all young people a big lot of money to start up with would be a positive harm to most of them, while a few hundred dollars is generally an advantage to start with. By gaining slowly a person can learn to care for and make proper use of it. My idea is that our schooling should be only to lay a foundation to build on, and then gain knowledge or get our finished education all through life as long as we have an active mind. I also consider the common school work a good enough foundation to work on, as the most needed and practical branches can be learned, and a love for reading can be acquired. Then with good books and papers, together with our work on the farm, in the home or in business, we can have theory and practice go hand in hand, can acquire a well balanced, practical and almost altogether inexpensive education.

No doubt some go to college and some work it with a desire to do all for the good or the Church and the cause in general. But we want to remember also that if a dozen go to college to learn to do more for the Church, and one of these were lead astray this would be a great loss, and some, after they get the culture, may be tempted to use their powers for money-making or other selfish purposes. Another danger that I see in having trained men for church work is that we are very liable to put too much stress on the culture and not enough on the gifts and spiritual attainments.

I have said that I never heard a minister preach a good sermon who did not have a good education, but that means, they know lots and can tell what they know, and this is mainly a gift and a learning in the school of Christ. I think the gifted teacher with only a common schooling, and with what more he learns in books, papers, and by observation and experience, etc., will always make a better teacher for the Sunday school or ministry than the college or university graduate, that has no particular gift for teaching.

I believe the world and worldly minded people go to quite extremes in their educational work, and we should be separate and peculiar in this, also temperate or moderate as well as in all other lines.

So the most I would object to our having a college is this that it stands for an encouragement to attend the college and I think it better and safer for us to stop our schooling short of a college course.

East Lynne, Mo.

(We have before this printed a number of articles favorable to higher education. This article presents the other side. It presents a number of thoughts worthy of consideration, but leaves untouched a number of grave problems which have been the cause of many of our people favoring the Church taking up the educational problem. One such point is found in the latter part of the article following this one. The educational question is to be further discussed in one of the series of articles spoken of in another page. May God move each one to weigh this question in the light of Scripture and of present needs, and decide in a way that is best for the cause.—Ed.)

OUR DUTY TO OUR YOUNG PEOPLE IN PREPARING THEM FOR SERVICE

By Susie Good Reed.

For the Gospel Herald.

The last three years of Christ's public life it seems, were spent largely in preparing twelve men to carry on His work after He had returned to His Father.

A record of that noble teaching has been preserved and handed down through the ages until we today can reach the same instructions in our homes and in our churches. Contrast between His teaching and that of the world. The world teaches men that they must seek

to be great. Christ taught His people to be humble; that in honor they should prefer one another; not to be puffed up, but to be full of meekness, gentleness and lowliness of heart. He taught them the wonderful power of love. And no man or woman can be a true worker for God, and successful winner of souls, without love.

God delights in the little things we do from the motive of love, but He hates the great things that are done simply to win renown among the people.

Christ gave His class of twelve men a badge, but in the form of a ribbon. "By this shall all men know that ye are my disciples, if ye have love one toward another." We can show the world to-day whom we are serving by that same badge LOVE.

His last commission to the chief of the apostles was, that he should feed the lambs of the flock.

The true and good shepherd not only shelters the flock, but *he feeds them*. He watches diligently to know the individual needs of each, and to supply those needs will certainly produce health and growth in a spiritual as well as in the natural sense.

So we find our first duty is to the lambs, or babes in Christ. A child who has been properly cared for in the home by a Christian mother and father, and has been under the influence of a faithful Sunday school teacher who has carefully taught the vital and fundamental truths of religion, does not require the tender care of the minister as does the boy or girl who confesses Christ and has all evil influences about him, with not even a mother's prayer for his safety and guidance.

Special care and instruction is actually necessary for every young soul immediately after conversion if we expect that boy or girl to remain within the fold and become a useful man or woman for Christ. I may be mistaken, but I think it is customary in most of our Mennonite congregations to hold one or more instruction meetings for converts, baptize them and receive them into the Church—and then leave the lambs to eat with the sheep. A large number digest the food, thrive and become useful—but what about the more feeble ones?

Would it not be well for the minister to meet with the young people of his congregation at least once a month and give them the instruction and special care as the case may be? Has there ever been a time when the young people of our churches needed teaching and instruction from our ablest ministers as they do now when there is so much added to and taken from the real genuine religion of Christ and the teaching of His Word?

Boys and girls will be busily engaged in something. Why not have that interest and force within the Church for Christ? By giving them small tasks and light duties as soon as they become members of the Church makes them feel

that they are needed and are a real help to the greatest movement in the world—that of bringing souls to Christ.

The sunflower of itself finds the sun; but the conducting of a soul to Christ is something more than an unconscious and unchosen process of nature. The implanted power is nowhere brought to maturity without exercise and training. What can be more glorious than to help a soul find its final aim in life? Some of our young people (and I believe a large majority) do not,—cannot recognize their own gifts and talents, and depend largely upon the older force in the church to use them and place them where their services will count for most. But can this be judiciously done by even the minister if he is not personally acquainted with the lives and characters of his flock, and can he know them personally by only meeting them in his service on the Lord's day?

In Acts we find that God said, in the latter days young men would see visions, undoubtedly visions of work to do, because the visions we read of in the Bible were usually concerning some important work for God. Only a small per cent of our young people have given their lives wholly and unreservedly to the work of the Church, and most frequently the excuse given is lack of preparation. But we are grateful for the few who seem to have visions and are trying to carry them out.

The apostle John wrote to young men because they were "strong, and the word of God abideth in them."

Young men are usually full of enthusiasm and like to see things done *now*, but this enthusiasm must necessarily be guided by those older and more experienced in the work of the Church. So we find that after all the best training for any kind of work is to engage in the work.

Girls learn to be competent housekeepers by doing the work of a housekeeper. Boys learn farming by helping their fathers farm. The same is true in doing work for God in the Churches. The best preparation we get for future service is our first experiences in doing actual work in a place where we feel some responsibility. We may fail and make mistakes time and again, but if we are young, honest and sincere, there will be some godly man or woman who will give us their hand and a word of love and encouragement to go on a little farther into the future where we may find our lives more acceptable and powerful.

A good preparation for service is to choose for our motto and cultivate in our lives, Matt. 6:34: "Be not anxious," Psalms 37:1: "Fret not thyself because of evildoers," and Isa. 35:4: "Fear not." We all know that worry wrecks us physically in less time than any one other thing. And the man or woman who is preparing for effectual service must be cared for physically as well as otherwise. In fact there is a general complaint

among our missionaries that they do not get the required rest for mind and body. Not one of them would ask for a vacation, but is it not the duty of the Church to "give" those workers opportunities to regain and *retain* their physical strength so that their lives may be preserved for the future in which they may continue to work until God sees their work finished and calls them to their reward.

One thing I think should be guarded more carefully than it has some times in the past; namely, to put strong, zealous young men to tasks and places of labor where conditions are too perplexing for their inexperience. Being left without help and assistance from those in authority, they oftentimes give up in despair, crushed with the painful thought of *failure*.

It has been said that the Mission Board sends no more uneducated missionaries to India. The last bulletin of Goshen College says, "Tuition free for students taking the regular Bible courses." We must conclude then that the value of a religious education has been raised.

Education is a vital necessity in our preparation because it trains the mind to think, but the education to be desired is that which trains the mind to think nobly, that which broadens our interest in the highest welfare of mankind, and inspires the individual to be led of God into a larger service for Him.

But the best training and education is obtained by association with the Master Teacher, by having Him as our daily guide in thought, and by studying the methods He taught to the disciples.

Last of all, we need more "Hannah" mothers—parents who will dedicate their infant children to the service of God. How much easier it is to do good work when our efforts meet the approval of our mother and father. We should obey God rather than man and we are asked to forsake all home ties if necessary for the cause of Christ.

What can bring more happiness to parents than to know that the services of their son or daughter is acceptable to Him who has given each one a special work to do.

Let us take a glance at the future, then think a moment, if we are really doing all we can for our young people who will soon take the place of those who have so loyally and faithfully served until this present time.

Hudson, Ind.

GOSPEL LIGHT ON TIMELY TOPICS

For the Gospel Herald.

Beginning with the August 11 number of the Gospel Herald, we expect to publish a series of articles on the above subject, written by brethren who have the interest of the cause of Christ at heart, and who will endeavor to discuss the subjects assigned to them in a care-

ful, practical, pointed, helpful and scriptural way. For some time we have felt that such a discussion of a number of questions which are foremost in the public mind today would be helpful to the cause and strengthening to many readers, and after prayerful deliberation and consultation with a number of brethren the following list of subjects was selected:

The Gospel for every Creature.
Completely upon the Altar.
Young Men for Christ.
Young Women for Christ.
The Labor Union Question.
The Sunday Question.
The Educational Question.
The Lodge Question.
The Temperance Question.
The Dress Question.
Do We Need Life Insurance?
The Church—Our Duty towards it.
The World—Our Duty towards it.
The Government—Our Duty towards it.
The Sunday School as it Appeals to Me Today.
The Higher Criticism Heresy.
Two Extremes—Fanaticism.
Two Extremes—Worldliness.
The Golden Mean—Godliness.
The Golden Calf.
Social Purity.
Conservation.
An Unshackled Ministry.
The Christian Home.
Faith in God.

A number of brethren have kindly consented to do what they can in the way of writing these articles. They have accordingly been assigned to those who have signified their willingness to be used, and the articles will appear in due time, one each week until the list is completed.

A series of articles as important as the one now under consideration should be widely read. Call the attention of your neighbors to this and send us the names of those who are not taking the Gospel Herald but who should read the articles. You are invited to help get this literature into as many homes as possible, also to remember at a throne of grace and of power the brethren who are expected to write, that God may move them to say the right things in the right kind of a way.—Editor.

REPORT

Of the Bible Conference Held Near Baden, N. Dak., July 4-7, 1910

For the Gospel Herald.

The meeting was called to order by D. B. Kauffman.

Organization was as follows: Mod., A. C. Ogburn, S. M. Zook; Sec., Emma Yoder, Alpha Kauffman; Chor., Agnes M. Kauffman.

The brethren, E. S. Hallman and I. S. Mast, were instructors.

The following subjects were discussed: **The Fall of Man; Repentance; Child Training; Unity; Redemption; Conversion; Sanctification; Prayer; Non-conformity to the World; Practical Piety in the Home; Faith; The Church.**

Following are some of the truths that were presented:

Man was created in the likeness of God; the soul of man is immortal.

Steps in the fall were indifference, unbelief and disobedience.

The fall brought fear, shame, sorrow and resulted in banishment from paradise. With the fall came physical and spiritual death, but God has made a way of escape by sending His Son to atone for sin.

All men are commanded to repent (Acts 17:30).

John the Baptist, Christ, and the apostles all preached repentance.

Repentance and confession are involved with the prayer life.

Repentance gives joy in heaven (Luke 15:7), to the angels (Luke 15:10), and to the ministers (II Cor. 7:9).

Jonah is an example of true repentance, and Judas Iscariot an example of false repentance.

A child will gather more from our actions than what we can tell them. Teach a child that work is a pleasure and not a drudge.

Study the nature of a child.

The child is not given for a slave. Do not encourage it to "sow wild," "for whatsoever a man soweth, that shall he also reap."

Unity means union. There is only one God which we should love supremely.

It is Christ's desire that we should be one with Him. How careful we should be to remain united with Christ.

We should not be in union with the world.

If we want to seek church union, let us make truth the basis and not give up truth to make peace.

Redemption means to buy back, to deliver us from sin.

We are bought with a price not with silver or gold but with precious blood of Christ.

The sacrifice of a lamb was typical of the offering up of Christ.

By conversion we mean a change from a sinful to a holy life.

After conversion we build up what we have been trying to destroy; that is, make restitution.

The change takes place when we are grafted into Christ.

Those who, before conversion, were proud and high-minded now become humble and teachable.

Sanctification means holiness. When we have a clean soul we also want to keep our bodies clean.

A sanctified life grows and becomes more like Christ.

Prayer is a command of God; a blessed privilege of communing with Him.

We should pray in faith. The one who doubts or wavers need not expect to receive anything of the Lord (Jas. 1:5, 6).

We should not be too busy to pray. Time spent in prayer is not lost.

We should not be conformed to this world. Many are slaves to fashion. They who are proud are an abomination to the Lord, and often to man.

If we want to be a plain people, let us live it in other respects, not only in dress.

Respect the minister who warns against the fashions of the world.

Practical piety in the home is the essence of religion. Have the home comfortable, but do not go to extremes.

We should practice what we teach. "Faith without works is dead."

We will be rewarded according to our works.

Faith is an essential to salvation. Without it, it is impossible to please God (Heb. 11:6).

God wants us to have the simple child-like faith in Him.

We get faith by hearing or reading the Word of God.

Jesus Christ is the foundation of the Church.

The Church is made up of believers.

In the Church we should be joined together and all work together. Respect those who have the rule of the Church.

Secretaries.

REPORT

Of Annual S. S. Conference Held at Fairview Church, Surrey, N. D., June 21, 1910

For the Gospel Herald.

Organization: L. S. Glick and S. M. Zook, moderators; Emma Yoder, secretary; W. W. Seiber, query manager.

The following subjects were discussed:

Does it pay to be a S. S. worker? Ella Glick, A. C. Ogburn.

What benefit does the Church derive from the Sunday school? S. M. Zook, I. S. Mast.

Practical Christian living. Lela Hooks, D. B. Kauffman.

How teach that Christian religion brings liberty and not bondage? Emma Yoder, I. T. Zook.

Proper methods of electing officers for S. S. and Y. P. Meetings. Alpha Kauffman, D. F. Miller.

Evils arising from non-attendance. J. D. Yoder, E. S. Hallman.

A few of the thoughts presented:

Nothing pays better than to be an humble worker for Jesus.

By preparing the lesson to help others, we come in closer touch with the Word ourselves.

Ninety-five of every hundred come into the Church through the Sunday school.

Observation teaches us when without Sunday school the attendance of church is not so large. The Sunday school a training department of the Church.

Do not go any where you cannot take Jesus with you. It is the practical side of religion that makes the Christian. If we do not live out the teaching of Christ we are like the man who built his house upon the sand. Those who want to have an excuse for not becoming a Christian do not look to the practical Christian, but to the one who is wayward. We should linger much at the throne of grace.

We were born in bondage. Through Christ we can get liberty. Some are in bondage to their Church. We must be open to God so He can speak to us through the Spirit. The obedient heart will obey the teaching of Christ.

We need the most spiritual and qualified for the different offices in Sunday school. All should be ready to be used. Prayer is a great essential in electing officers. The meeting in order, nominations may be made. Voting by ballot. The one having highest number of votes may be elected. We need to be one body. Bishops and ministers should have oversight.

If we are not present at Sunday school, we are not where God wants us to be. We should lay aside our work on Saturday if necessary so we can be to Sunday school on time. Fathers and mothers should attend with the children. The more we stay away, the more we want to stay away is often the case.

The one who stays away is often the greatest fault-finder. Boys often do things they would not have done if in Sunday school.

Lack of attendance means lack of workers in the Church.

Recitation, "The Church walking with the world," Barbara Yoder.

The meeting was interesting, edifying and encouraging. May God add His blessing.

Secretary.

REPORT

Of Bible Conference Held at Fairview Church, Surrey, N. D., June 22-28, 1910

For the Gospel Herald.

Organization: D. B. Kauffman, I. S. Mast, moderators; Levi S. Glick, Emma Yoder,

secretaries; I. T. Zook, query manager. Instructors, E. S. Hallman, I. S. Mast, D. B. Kauffman.

The following subjects were discussed: **Faith; Communion; non-resistance; Feet-washing; Simplicity; Devotional Covering; Practical Piety in the Home; Marriage; Child Training; Church Government.** E. S. Hallman.

God the Creator; The Fall of Man; Future Destiny of Man. D. B. Kauffman.

Redemption; Man the Creature. I. S. Mast.

Faith an essential doctrine. Saving faith brings works, makes unseen things real. Faith the root, works the fruit. The object of faith is God and Christ. One of the mottoes of our heart should be "Live and do."

Communion.—A shadow. Old Testament figures are now a great reality. No communion between light and darkness. A fruit of the Spirit.

Non-resistance.—The weapons of our warfare are not carnal. Use the sword of the Spirit to resist. Christ's kingdom is spiritual and is not of this world. Overcome evil with good. War belongs to the heathen and not to Christians or civilization.

Feet-washing.—Instituted by our example—Christ. Not a Jewish ceremony under Gospel teaching. Is not popular. Teaches cleansing, service, humility, obedience. We ought to obey God rather than men.

Simplicity.—Plain, common, meek. The simple life means a good life. God is no respecter of persons. In every nation, he that feareth and worketh righteousness is accepted. By humility and fear of God come great blessings. Our speech should be so that every one can understand, do not use many big words. In our conduct we should not be a respecter of persons. God hates a proud look. Our adorning should be in the heart.

Devotional Covering.—God the head of Christ, Christ the head of man, man the head of woman. Married or single woman needs to show her relation to man by wearing the devotional covering. Women do not veil as in olden times. It is unbecoming for a woman to pray or prophecy with her head uncovered.

Practical Piety in the Home is the essence of religion. We should build up our homes so that they may be convenient. Have pure literature. Daily papers may become a hindrance rather than a help. Teach children to pray while young. Young people may be a light to older ones. Be sincere in teaching the children. Do not neglect means of grace. Practice what you preach.

Marriage.—Divinely instituted. The second important step in life to erect a home. Should only be done in the Lord. How can two walk together except they agree. The woman a helpmeet, not a servant. One is equal to the other.

Children are an heritage. A heavenly object entrusted into our care. Their aim should be encouraged in a good way. The child's will should be conquered early. Gain and keep their confidence. Do not show any favoritism. Cultivate good habits.

The Church of God was purchased by the blood of Christ. Convictions of the Spirit in individuals. Harmonize with the teachings of the Church. In carrying out Matt. 18 and Gal. 6:1 much contention would be avoided. God is a God of order, so should be the Church. Do more praying and not so much arguing.

God is powerful, from everlasting to everlasting. A protecting God. Only wise. Everything is God's; created for His own pleasure. That which becomes most dear to us is our god. Call upon the eternal God and be delivered. All spiritual blessings come from God. He sendeth the rain

upon the just and the unjust. Fear God and keep His commandments.

The devil always attacks at the weakest place. Sin brings guilt. We are all sinners by nature. Remedy Jno. 3:16. Without shedding of blood no remission of sins. Man tries to justify himself by excuses. Men have become slaves to many terrible

Everlasting destruction—hell, not pre-habits of which they cannot rid themselves.pared for man. Man only goes there by choice. All nations that forget God will be the unfortunate ones. City of God—heaven. Prepared for man created after His own likeness. In every nation he that feareth Him and worketh righteousness is accepted with Him.

Man was the crowning work of creation. At that time he was innocent, and holy, made after the image of God. Man is possessed of body, soul, and spirit. Can glorify God because he was made higher than the brute creation. We should be merciful to the animals under us. Man can tame wild animals, but who can tame man. The Spirit of God and man can wonderfully work together. Man was first a gardener. God did not intend that man should be idle.

Redemption.—Brought back. Sacrifice under the law could not make perfect. Only by the living Lamb of God. Christ a free gift from God. Christ died for our sins long before we were ushered into this world. Blood being the life of our body, and causes us to sin. God required again blood to redeem us. The blood of Christ can purge our conscience which the sacrifices of old could not do. Our state before God was very imperfect; but through His Son has adopted us into His great family. Good interest prevailed throughout. Much good was learned.

Secretaries.

REPORT

Of the Quarterly Sunday School Meeting Held July 15, 1910, at the Home Mission, Chicago, Ill.

For the Gospel Herald.

A. M. Eash conducted the devotional exercises, after which B.F. Heckerman and Winnie Cripe discussed the graded Sunday school lesson system.

Since the Sunday school stands for Christianity, it is necessary for the teacher to know the truth and the child, and now the problem is to bring them together. To teach the graded lessons it is necessary that each teacher make a specialty of her work, and lessons are prepared for each class, according to their ability to receive it. When a meal is prepared for a child, it can not be able to reach it when it uses the same means as a grown person; but when the required care is given it, it will get all in store for it. So with the Word. It must be placed within proper reach, and must be of proper nourishment for the child. In these lessons the Word of God is taught, not always in so much talking, but in acts of different kinds which makes it more appealing to the children.

This system is for the entire school and begins with the little three and four year olds. There the foundation is laid for farther work. Much kindergarden work is used. From six to seven they are unable to read, therefore make instruction simple. In teaching God's love one may talk of their parents' care and love for them and then bringing it over and teaching a divine power. As the children can not imagine as fast as one may speak, something else must be used to make the teaching vivid. From eight to ten they are now able to read easy stories. Some Old Testament characters are used. As the child changes the teachings change.

The ages eleven to thirteen is when con-

version often takes place, and now it may be taught and the lessons from Luke and may be used, as the teachings of the lost coin, lost sheep, lost boy. And the way of salvation taught. Here maps may be used successfully. History and geography are helpful and necessary.

From fourteen to sixteen again more difficult lessons are given and parables are used as the parables of the kingdom, etc. And as they approach the Bible class the Epistles are taken up and are now ready for hard work.

A short discussion followed. Meeting was closed by prayer.

A. H. Leaman, Mod.
Anna Grabill, Sec.

Married

Moyer—Benner.—On July 18, 1910, Bro. Abr. C. Moyer and Sister Mary Benner of Souderton, Pa., were united in the bonds of holy matrimony, Bish. Jonas Mininger officiating. May the Lord bless them and abide with them through life.

H. C. K.

Obituary

Krabill.—Catharine (Roth) Krabill was born in France, Feb. 22, 1841; died May 28, 1910; aged 69 y. 3 m. 6 d. At the age of thirteen she united with the Amish Menonite Church, and remained faithful to the end. She is survived by a daughter, a grandson, 7 step sons and one step daughter, also 3 brothers and one sister. Funeral services at the South Union Church near West Liberty, O., conducted by C. K. Yoder and Jonathan Warye. Text, II Tim. 4:6-8.

Sleep, mother dear, and take thy rest;
God called thee home, He thought it best;
And though 'tis hard to part with thee,
Yet God's strong arm supporteth me.

Hartzler.—On July 1, 1910, of a sudden attack of heart disease, Sister Sarah Hartzler passed away. She was born May 20, 1830, in Center Co., Pa., being the widow of the late Samuel Hartzler of the same locality. She leaves five sons to mourn her departure and one daughter of her first marriage. (Her first husband's surname was Beiler). The funeral was held at the Conestoga A. M. Church, where a large number of relatives and friends gathered. One brother was present from North Dakota, also all the children of whom Christian resides in Harvey Co., Kans, Isaiah in Logan Co., O., and Samuel in Mifflin Co., Pa.; the rest live in their home locality. Interment in Byler cemetery.

Whitmer.—Elnora Oesch was born May 24, 1887; died July 14, 1910; aged 23 y. 1 m. 20 d. She was a faithful member of the Menonite Church from an early age until her death. She was united in marriage with Bro. David Whitmer, having lived in the bonds of holy matrimony 1 y. 3 m. 14 d. She leaves to mourn her early departure her husband, father, mother, 8 brothers, 4 sisters and many relatives and friends. Funeral was held July 16 by Oscar S. Hostetler and Jonathan Kurtz from Psal. 39:5 and II Pet. 3:13. Peace to her ashes.

'Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard, to speak the words,
"We must forever part."
Dearest loved one, we must lay thee
In the peaceful grave's embrace;
But thy memory be cherished
Till we see thy glory face.

(Continued on next page.)

Items and Comments

The expulsion of Jews from Russian territory still continues. It is reported that between July 4 and July 15 497 were expelled from Kiev, and other towns can tell of similar instances.

The year 1809 was a prosperous year in building circles. It is estimated that during this year nearly one billion dollars were spent in the erection of buildings in 128 cities in the United States. In this, New York lead with an expense account of \$181,918,337.

The report that there may be trouble between the United States and Mexico because of a little hole cut in a barbed wire fence between the nations reminds us of a story we read a few years ago about two Indian tribes being drawn into a bloody war through a dispute between two boys over a grasshopper.

The threatened strike on the Pennsylvania railroad system has been happily averted. Reason is a much more satisfactory, humane and inexpensive way of settling disputes than is war. This is a fact which the commercial world too often overlooks. A failure to grasp this idea costs the United States more money than all the other national expenses combined.

Borrowing money with which to buy automobiles has been declared to be a mania in a number of places. In numerous cases farms are mortgaged that money may be secured to buy machines which in most cases are an expensive luxury after they are paid for. Many bankers denounce this profligate borrowing because, while it makes business brisk for the banks, it is also laying a fruitful foundation for bankruptcy.

Complaints have been general of late that the negroes are forsaking the cotton field to embrace the more polite life of the city, thus leaving the planters short-handed. Booker T. Washington, the head of Tuskegee Institute, makes a statement in this connection in which he says that the thing that is driving the negroes to the cities is the desire for better houses and better schools for their children, and that if these advantages are provided for them in the country they will stay there.—Pathfinder.

A bountiful crop is reported from Texas. Not counting the cotton crop, it is estimated that the total value of the crop already matured will amount to \$120,000,000. When it is remembered that a few years ago, there was no ready local sale for crops matured in Texas crops before the harvest of the cotton crop in the fall, the present figures give indication that prosperity has smiled upon the state in a bountiful way. The important question, though not frequently heard, is, Is the spiritual harvest field also enjoying prosperity?

It is reported that another organization for the union of all churches has recently been launched in New York. The new organization consists of twenty-four members of the Protestant Episcopal Church, twelve clergymen and twelve lay-men, who expect their organization to grow until it has absorbed all the other organizations. Unitarians are to be taken in on conditions, and Mormons and Christian Scientists will be looked after later. As is usual in such organizations, they expect liberal donations in the form of solid cash, bequests, legacies, etc., and one can guess what will happen if the money fails to come in satisfying portions.

(Continued from preceding page.)

Brubaker.—Benjamin F. Brubaker was born Nov. 18, 1884; died July 10, 1910; aged 25 y. 7 m. 22 d. Services were held at the Susquehanna (Pa.) Church by William Shaffer and W. W. Graybill. Text, Heb. 9:27. Interment in cemetery nearby. He had been married but a short time to Sister Pearl Aucker, daughter of Pre. Simon Aucker. He leaves a wife, infant child, father, mother, 4 brothers, 2 sisters and many other relatives and friends. May the rich blessings from heaven rest upon the young widow.

Lewis.—Catharine, widow of Charles Lewis, was born Aug. 3, 1842; died at her home at Du Bois, Pa., July 6, 1910; aged 67 y. 11 m. 3 d. Her husband preceded her to the spirit world by 17 years. Death was due to uremic poisoning and heart failure, from which she had been a sufferer for some time. She took suddenly ill July 4, being unconscious 48 hours. She was the daughter of Christian and Mary Hershberger and had been a resident of Du Bois for 33 years, being well known by a large circle of friends. She is survived by a brother, a step-mother, 2 step-brothers and a step-sister. Funeral services were held at the home by E. W. Rishel from Job 14:10. Interment in Luthersburg Cemetery, J. B. Luther officiating.

Bergey.—Early Thursday morning, July 14, 1910, the community was shocked by the sad intelligence that the grim reaper had been among us and removed from our midst so suddenly Pre. Wm. Bergey. The previous day he had gone about his work as usual; in the evening, however, he complained of some pain in his chest. At 3.00 o'clock (Thursday morning) he awoke, having violent pain, the doctor was hurriedly summoned, who pronounced it neuralgia of the heart; but after a time he seemed to be getting better and when at 5 o'clock he died, it was a great shock to all. His age was 65 y. 4 m. 2 d.

On Dec. 28, 1871, he was united in marriage to Katharine Shelley, to which union was born eleven children of which nine have preceded in death. He is survived by his sorrowing widow, one son and one daughter, his aged mother, two brothers, two sisters and a host of friends.

Twenty-eight years ago he was ordained as a minister in the Mennonite Church in which capacity he labored faithfully until death. In his death the family has lost a kind father, the Church a strong pillar, and the community a good neighbor and friend. He was a man that brought sunshine wherever he went, as he had a bright, congenial disposition even in the face of trouble (of which he had a large portion) knowing that the cares and trials of this life are but sent to prepare us for the more blissful state which he now enjoys.

The funeral took place July 18 from his home in Richfield, Pa., and after continued services conducted by E. W. Graybill, Peter Shelley and S. S. Graybill in the Brethren Church, interment was made in the Mennonite cemetery two miles west of Richfield. As he was well known, the funeral was largely attended by the people from far and near.

"Friend after friend depart,
Who has not lost a friend?
There is no union here of hearts
That finds not here an end."

E. W. G.

HESSTON ACADEMY AND BIBLE SCHOOL

The new catalogue of the Hesston Academy and Bible School is out, and will be sent to any one interested, free of charge, with

any further information desired. Address T. M. Erb, J. D. Charles or D. H. Bender, Hesston, Kans.

CONFERENCE ANNOUNCEMENTS

SOUTHWESTERN PENNSYLVANIA

The Southwestern Pennsylvania Conference will be held at Masontown, Pa., Aug. 25 and 26. The Sunday school conference will precede the Church conference, beginning on the evening of Aug. 23 and closing the next evening.

We extend a cordial invitation to all to attend the conference.

Persons desiring to attend will come to Uniontown, and there take the trolley.

Trolley stops: Deffenbaugh, Durr, Sandy Bottom and Masontown.

For further information, address Elmer Hess or J. B. Honsaker, Masontown, Pa.

W. C. Hershberger, Sec.,
Johnstown, Pa.

A LITTLE BIT OF LOVE

"Do you know the world is dying
For a little bit of love?
Ev'rywhere we hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song,
They have waited, oh so long
For a little bit of love.

"From the poor of ev'ry city,
For a little bit of love,
Hands are reaching out in pity
For a little bit of love;
Some have burdens hard to bear,
Some have sorrows we should share;
Shall they falter and despair
For a little bit of love?

"While the souls of men are dying
For a little bit of love,
While the children, too, are crying,
For a little bit of love;
Stand no longer idly by,
You can help them if you try;
Go, then, saying, 'Here am I,
With a little bit of love.'"

—Selected.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDAL, PA., THURSDAY, AUGUST 4, 1910

No. 18

EDITORIAL

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a strong city."

There is many a "wandering boy" who will be brought back to the fold of Christ as soon as he can be brought under the influence and power of a mother's love and a mother's prayers.

Pattern your home after the ideas and ideals of the world, and you have a stronghold of worldliness; pattern it after the precepts and principles taught in God's Word, and you have a citadel of godliness.

Bro. J. S. Hartzler's "Impressions," printed on another page under the caption, "Notes by the Way," should not only be widely read but thoroughly digested. When last heard from the brethren, Hartzler and Shoemaker, were sailing on the Mediterranean Sea, about an hour's ride from Athens.

"A bountiful harvest" is the report received from many places. As we read our financial reports showing what people are doing in the way of putting the Lord's money into His treasury, and hear of the harvest meetings held in many places, we are reminded that people are not unmindful of the blessings which God has showered upon us. May our lips and lives express our gratitude to God, and our sharing with the poor and needy show that these blessings have not been bestowed in vain.

Fifty-five years in the service of the Lord. That is the record of one brother whose obituary notice we publish on another page. During this time a faithful wife stood by him to share the joys and responsibilities of the service. That is a record which is not often made in this world of many changes. Yet in heaven the unbroken family of God will

be in His glad and glorious service a million times fifty-five years, with still an eternity of glory ahead of them. Let people give their hearts to God young; and if the Lord blesses them with a long life, their records will shine as a benediction upon several generations.

Not too Old.—An aged pilgrim and brother in the faith thus expresses himself with reference to his work: "Friends sometimes tell me, 'You are too old to do this or that;' but the Spirit within me tells me, 'So long as I give you health and mind, don't quit working for My kingdom.'"

That brother speaks in the right kind of a tone. From the time that we are born into the kingdom until we hear the final summons to come home, the great question before us should be the up-building of the Master's kingdom. No one is too young; no one too old: let all labor, united in hand and heart, soul and spirit, having an eye single to the glory of God. Thank God for young workers, just coming on the field. Thank God for aged pilgrims, wide awake, pressing onwards, giving us the benefit of their experience and ripened judgment.

Some time the nations may awaken up to the fact that the way to promote peace is not to prepare for war but prepare for peace. Some time ago Premier Asquith made a notable speech in the British Parliament declaring himself in favor of taking steps looking to the disarmament of nations provided other leading nations did the same. Not long afterwards the German ambassador to England had a long talk with the Premier, and it is noticeable that the tone of the German press has since that time become more friendly toward England than it had been before.

This is a practical illustration of what the effect which preparations for either peace or war has upon others. Let nations build battleships, and the result is that other nations, perceiving their danger, also build battleships. Let nations

talk peace, and act like they meant it, and the peace talk and actions are soon heard and seen in other nations. "Like begets like." It is not natural to prepare for danger where none exists.

Excuses.—Ever since the fall of man, it has been fashionbale to make excuses for wrong doing. Adam said it was the woman; Eve blamed it on the serpent. In explaining his part of the golden calf experience, Aaron made it very plain that he was innocent. When he could no longer control the people, he simply asked them to give him the jewels they had borrowed in Egypt, and he cast them into the fire and out came the calf. Could you blame him? In the parables of the talents and of the pounds, the faithful men made no excuses, simply gave an account of what they did; but the unfaithful men made elaborate excuses so plausible that many would justify them. It is very seldom that you hear a guilty man say, "I have sinned," without modifying the confession with some excuse. It is after all "the woman," "the serpent," "that old preacher," "so many hypocrites in the Church," "the people," "weakness" or somebody or something else that gets the blame.

The best cure for the habit of making excuses is to quit making them to men and make them to God. You can get any kind of endorsement from men, provided you strike the right ones, but with God it is different; for "God is not mocked." It is very seldom that you hear of evil-doers carrying excuses to those whom they know to be in possession of enough facts to know the excuses to be falsehoods. Therefore encourage all people to bring their excuses to God, who knows and sees all things. One fruitful cause of bringing sinners to confession and repentance is a knowledge that they can no longer hide their sins. When we have no one but God to face, and nothing but His Word to commend or condemn, we are not liable to offer excuses when confessions are the proper thing to make.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE SECRET LODGE

For the Gospel Herald.

(Extracts from an address on "The Lodge and the Christian Minister," by J. E. Hartzler, and sent to the Gospel Herald for publication).

Accepting as true the testimony of the hundreds of seceding lodge men; accepting as correct the printed rituals of the leading lodges; accepting as a witness their own testimony relative to their nature and character; and suspending judgment until all the evidence is in, I unhesitatingly make the proposition that *no man can be a consistent and true minister of Jesus Christ and at the same time be a true and consistent member of any of the leading secret, oath-bound fraternities.* When I say "leading fraternities," I mean such as the Freemasons, Odd-fellows, Knights of Pithias, Modern Woodmen of America, The Benevolent and Protective Order of Elks, the Improved Order of Red Men, etc.

The above proposition I propose to defend on the grounds that the character, workings and spirit of the secret lodge are fundamentally anti-Christian.

1. *The foundations of Secrecy are Fundamentally anti-Christian.*—The Christian Church is founded on Jesus Christ, the lodge on something else. Take Freemasonry for example: In Mackey's *Ritualist*, page 68, Mackey says in giving the charge at initiation into the first degree, "No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules or useful maxims laid down than are inculcated in the several masonic lectures."

For the foundation on which the super-structure of Masonry is erected, I quote from the *By-Laws* of the Canton Lodge No. 60 (Canton, Ohio.) In speaking of the seven liberal arts and sciences the Monitor says: "*Geometry, the first, the noblest of sciences, is the basis on which the super-structure of Masonry is erected.*" (Page 56). In giving the moral advantages it says: "By Geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this vast machinery." (page 57). Taking the verbal testimony from the lips of Masonry herself, the most humble person can see that she claims geometry for her foundation as well as the means for finding God. The Christian Church has Christ for her foundation and the Holy Spirit for her guide into all truth. Can a Christian be faithful and true to both

Church and lodge at the same time? Is it not an intellectual impossibility for a man to hold and believe both at the same time? Must he not be false to one if he be true to the other? Are not the two institutions, the Church and the lodge, fundamentally contradictory in their foundations and in their means for discovering the truth and knowing God?

We are advised at once by lodge men that their institution is founded upon the Bible. In answer to this apology I need simply quote one of the oldest and best Masonic authorities (Chase). He says on this point: "To require that a candidate profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments, is a serious innovation in the very body of Masonry It is anti-Masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the universe The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has *nothing whatever to do with the Bible.* It is not founded on the Bible; if it was it would not be Masonry; it would be something else." (Digest of Masonic Law, Page 206f).

Again Mackey says, in giving the Twenty-first Landmark of Masonry, that "It is a Landmark, that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testament shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments. In a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples" (Masonic Jurisprudence, page 33f). I ask again, is the secret lodge founded upon the Bible? Can secret society men condemn us when we take the words of their own authorities on this point? And what is true of Masonry is to a great extent true of all the leading lodges; their foundations and means of discovering truth and God are fundamentally anti-Christian.

2. *The Secrecy of the Lodge is anti-Christian.*—Secrecy is among the first obligations laid upon the initiate. Mackey says again in his *Ritualist* (page 30); "The duty of an Entered Apprentice is embraced in the virtues of *silence and secrecy.*" The secrecy of the lodge is diametrically opposed to the Gospel spirit of publicity. Christ says, "I spake open-

ly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (Jno. 18:20). Again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Paul says, "Provide things honest in the sight of all men" (Rom. 12:17). The whole spirit of the Gospel is that of honesty and publicity and not secrecy. Every act and deed of the Christian man should stand the test of light. If the lodge has so many good things (so-called) then they are anti-Christian in keeping their secret. They are plainly violating the command of Christ, "Let your light so shine before men that they may see your good works."

3. *As a Respector of Persons the Lodge is anti-Christian.*—God says, "Look unto me, and be ye saved, *all* the ends of the earth" (Isa. 45:22). With the God of Isaiah every man stood on the same level. Jesus said, "Him that cometh to me I will in no wise cast out" (Jno. 6:37). Again He says, "Come unto me, *all* ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). The Christian Church refuses no man, rich or poor, white or black, living or dead. The Church has an open door for all who need help. The lodge has an open door for a few who can pass a given physical and moral examination; a select number who can quite comfortably care for themselves and pay their dues. The lodge is a respector of persons.

It is evident that the faithful lodge man must be a respector of persons. Take for example the obligation of the Royal Arch Mason: "Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty: and espouse his cause, so far as to extirpate him from the same, if in my power, whether he be right or wrong. Also that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications." On this same point Pres. Finney says: "Let it be distinctly pressed upon their conscience, that all Masons above the first two degrees have solemnly sworn to conceal each other's crimes, murder and treason alone excepted, and all above the sixth degree have sworn to conceal each other's crimes, without any exception. All above the sixth degree have sworn to espouse each other's cause and to deliver them from any difficulty, whether they be right or wrong." (Freemasonry, P. 267).

4. *The god of the Lodge is not the Christian God.*—When the Christian speaks of God he means, "The personal Spirit, perfectly good, who creates, sustains and orders the universe according to the wise, holy and loving character and purpose revealed in Jesus Christ; and who, through His Spirit, indwelling in man, is ever at work in the world,

calling man out of their sin and misery into the kingdom of God, and, by His redemptive grace, transforming individuals and society into the likeness of Christ. The name which expresses His character, and when, since Christ, has become the characteristic Christian name for God, is Father." (Brown, P. 98f).

The XIX Landmark of Freemasonry says, "Every Mason must believe in the existence of God as the Grand Architect of the universe." (Mackey-Jurisprudence, P. 32, also Monitor Canton Lodge, P. 73). Chase says, It is anti-Masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the universe." (Digest, P. 206). The god of secrecy is deistic; he is a great carpenter, bricklayer or stone mason who built the universe and then left it practically alone. The god of secrecy is not the immanent God of the Christian who is ordering and controlling the universe in its utmost details. The god of secrecy is not the God of love, not the Father of our Lord Jesus Christ; not the Good Spirit who is leading men out of sin and misery into His kingdom.

5. *Lodge Oaths, Obligations and Penalties are anti-Christian.*—The Entered Apprentice takes the following or similar oath: "I of my own free will and accord, in the presence of the Almighty God and this worshipful Lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Masonry, etc., etc.,

The Fellow Craft repeats the above and takes in addition a number more under the following penalty: "To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air should I ever knowingly violate this my solemn obligation of a Fellow Craft Mason. So help me God, and keep me steadfast in the due performance of the same."

In the rank of Page the Knights of Pithias says, "I solemnly promise that I will never reveal the password, grip, signs, or any other secret or mystery of this rank, except in a lodge of this order, recognized by, and under the control of the Supreme Lodge Knights of Pithias of the World, or when being examined by the proper officers of the Lodge, or by one whom I know to be a member of this rank."

(To be continued).

Attempt great things for God; expect great things from God.—William Cary.

THE TYRANNY OF LODGES

(The following is an extract from an article printed in the *Christian Cynosure* and sent us by Bro. A. L. Gehman of Denver, Pa., who thought that it might be read with profit by our readers. It presents but one of the many iniquities of the lodge system. The statement of the writer made at the close of the extract that "the Church of Jesus Christ, at least in part, has sunk to a place where it heeds the tyrannical demands of the lodge," is not strictly correct. Worldly churches have surrendered, but the Church of Jesus Christ is against this as well as against all other evils.—Ed.)

We find that Webster defines tyranny as arbitrary or despotic exercise of power, and since he defines arbitrary as depending on will or discretion, I hesitate not to define tyranny as the exercise of power (whether acquired lawfully or not), regardless of the rights of others for selfish purposes. With this definition before us, let us ask:

1. *Do lodges in America exercise the power which they have acquired in some manner, regardless of the rights of others, for selfish purposes?* All members of lodges and secret, oath-bound societies (and even these members, if they are honest, will hesitate to say no) would answer this question with an unqualified yes. But it is necessary to prove our answer thoroughly if we expect to persuade any of the members of these lodges to turn from the error of their ways. Lodges demand the right to be sole judge whether or not certain things interfere with the individual member's duty to his family, his country, and his God. It is undoubtedly tyrannical when the lodge requires men to stultify their own consciences and to pledge complete, i.e., inviolable and perpetual secrecy, making this secrecy a condition of membership which cannot be dispensed with under any circumstances. But, as we approach the oath or pledge prescribed, we find that the poor victim of the initiative rites is told that the things that are now to be disclosed to him, and which he promised to keep inviolably and perpetually secret, shall not interfere with his duty to his family, to his country and to his God. Now mark the tyranny of the lodge when it establishes itself as the only judge of what interferes with the duties of its individual members toward all others and even towards God. It demands complete and absolute control of a man's conscience before that man is ever permitted to join its ranks. Is not that tyranny?

2. *Lodges interfere with natural relations between husband and wife.* They demand that a man shall swear that he will reveal none of the lodge secrets even to his own wife whom he has vowed to love as his own life. Perfect happiness cannot exist where one, either husband or wife, has a secret before the other. Husband and wife are separated by this secrecy, which is immoral and sinful, and it is the tyranny of the lodge which demands the initiate severing of the inti-

mate tie of complete trust and understanding between husband and wife.

3. *Lodges force fellowship with worthless or even evil men upon their members.* The lodge demands that each member shall recognize the other as a brother. Ah yes, it would be beautiful if this meant the scriptural brotherhood of men. But alas it means something quite different. It means that the Mason, for example, must acknowledge the secret sign and grip; whether he who gives it be a respectable man, a worthless, dirty tramp or a criminal. It means that the Mason must help him who has given the sign of distress, irrespective of the consideration if the help is needed for a lawful purpose. It means that the judge who is a Mason must consider the man before his bar who has the grip, password and sign no longer as a criminal, but a brother Mason who must be freed from the clutches of the law under all circumstances. It means that the lodge demands that all else be subordinated to the outward prosperity of the lodge; and the brotherly relation of any man, be it even a very devil, must be acknowledged if he has the grip and sign of the lodge. Does not the tyranny of the lodge demand that Scripture be set aside and men be unequally yoked together?

How well the tyranny is proved when a lodge funeral is held. I often wonder if some of the good Christian men who are obliged to march together with the infidel, the drunkard, the shiftless, and idler are not ashamed of the company in which they now publicly appear. But the lodge demands it, and the lodge is a tyrant.

4. *Lodges interfere with the Church herself and with the management of her affairs.* Not long ago a Presbyterian minister came to me and told me that some of the Odd Fellows in his congregation had demanded that he announce the meetings of the lodge from the pulpit. The demand seemed to have been made in such a manner that it implied that the minister would lose his influence and his popularity if he disobeyed the order. That minister did not obey the Odd Fellows' orders, but all that saved him was probably only the fact that his father-in-law is a high Mason.

Our faithful and beloved Dr. Swartz is a good illustration of the tyranny of lodges. Here is a man of great consecration, living faith, and of no mean talents; a pulpit orator second to few in his denomination; and yet, he is kept in minor places and has no hope of ever reaching so-called important places. Why? The presiding elder of his district gave him the unqualified answer that, since Dr. Swartz fights the lodges, the lodges fight him, and in their tyranny the lodges demand that he be kept in the background. Alas, that the Church of Jesus Christ, at least in part, has sunk to a place where it heeds the tyrannical demands of the lodges.

DRESS REFORM

Under the above heading the editor of the Dayton, Ohio, *Daily News* has some very sensible things to say about the attitude of the Brethren on the dress question. After commenting on the discussion of the question at the Winona Conference, he proceeds:

"Without considering it from a moral or religious standpoint, it can be said that the Dunkards and kindred societies have come nearer solving the problem of dress than have any other people. And while there may be members of the church who dislike the present custom, there are thousands of members of other churches who envy them. In fact, the question of apparel is a big one, fraught with many heartaches and sufferings, and unless some kind of a reform is worked out, the results will be more serious than the average person might at first contemplate.

"That there is value in the beauty of the variegated colors and styles of women's apparel, there can be no question. But that she has carried the 'fashion' to a burdensome extreme, there can also be no question. It would overtax the imagination to compute the misery engendered by dress, or by the inability to dress according to the fancy. From an economic standpoint, it is one of the greatest curses of civilization. As a disturber of domestic relations, it is exceeded only by strong drink. As a breeder of discontent—which means inefficiency—it leads the world in its detrimental influence.

"The cost of many women's wardrobes is all out of proportion to the family income. The struggle to keep pace in the matter of dress with those better circumstanced has actually bankrupted thousands of homes. It is responsible for more women going astray than any other one thing on earth. It causes more heartaches and headaches and backaches than any other one item in civilization, and it makes more fools than all of the other follies of the world combined.

"So that, while the Dunkards may not have settled the question to the entire satisfaction of all the members of the church, it is safe to say that they have staved off the evil for the time being."

—Gospel Messenger.

The above comments, coming from a secular paper, are laden with thoughts for soberest reflections. How many who have ever given the dress question prayerful consideration can read the above without being convinced that the truth was spoken? and if truth, why should it not be put into practice?

Speaking of settling the dress question, that is already settled. It is the unsettling of it that causes the trouble. Turning to Isa. 3:16-24, we have God's warning and judgment against vain display in gaudy attire. In I Tim. 2:9, 10 and I Pet. 3:3, 4 we are plainly told what to wear and what not to wear. In Rom. 12:2 we have a rule governing customs. In Jas. 4:4 and I Jno. 2:15, 16 we are clearly told what kind of a spirit it is that prompts people to turn aside from the ways of godliness and take up the customs of the world. We repeat, the Bible has already settled the dress question. Happy is the man or woman, happy is the church, that accepts this settlement, throws away fashion plates and fashion journals and follows the Word of God as the rule of life.

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald,

OUR MEMBERS.—EAR.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

372. *What is God's invitation to man?*
A. "Incline your ear, and come unto me." (Isa. 55:3).
373. *What is the promise?*
A. "Hear, and your soul shall live."
374. *What is Christ's assurance?*
A. "He that heareth my words, and believeth on him that sent me hath everlasting life" (Jno. 5:24).
375. *What should be our attitude in hearing?*
A. "Let every man be swift to hear, slow to speak, slow to wrath" (Jas. 1:19).
376. *What is God's attitude toward those who refuse to hear Him?*
A. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9).
377. *Of what disease of the ears does Paul speak?*
A. "Itching ears" (II Tim. 4:3).
378. *What is wrong with that disease?*
A. It turns ears away from God and centers them upon self. It causes people to prefer fables to the Gospel.
379. *Is hearing alone sufficient?*
A. No; we must "hear" and "do."
380. *What of the man who is a hearer but not a doer?*
A. He is like the man who builds his house on sand. It may do in dry weather but will not stand the storms (Matt. 7:26). He is deceived (Jas. 1:22).
381. *What of the man who is both a hearer and a doer?*
A. His record shall stand the tests of time and eternity.
382. *What lesson does this bring forcibly to our minds?*
A. That there is only one attitude on our part which is pleasing in the sight of the Lord. He would have all men turn their ears heavenward, and obey the heavenly precepts.
382. *What is the only kind of hearing which God recognizes?*
A. Hearing with an obedient heart.
384. *What is the connection between the ear and the heart.*
A. An honest ear means an obedient heart.
385. *Does the ear control the heart?*
A. On the other hand, the heart controls the ear.
386. *Of what, therefore, is an itching ear a sure sign?*
A. A selfish, disobedient heart.
387. *What is the cure for such an ear?*
A. Conversion.
388. *Of what importance is this avenue to the soul?*
A. It depends upon which way the ear is inclined as to how the character is formed. An ear turned heavenward means that the character will be moulded over a heavenly pattern. An ear turned worldward means that the character will be moulded over a worldly pattern.
389. *What is the danger in not keeping the ear turned in the right direction?*
A. As we always hear something, with our ears turned in the wrong direction we will in time become convinced that wrong is right.
390. *What is the secret of men being given over to reprobacy?*
A. Their ears have been so long turned away from the truth and toward wickedness, that they are not only filled with wickedness, but dead to righteousness.
391. *Why is this an important fact?*
A. It is a question with which every missionary must reckon. People are sinners, not merely because sin tastes sweet, (for this is by no means always the case) but because they have been on the way of sin so long that their was actually "seemeth right."
392. *What use should we make of this fact?*
A. We should use it as a warning to Christians that they keep their ear turned in the right direction, and to sinners that they turn before they are given over to a reprobate mind and heart.
393. *What three words express all that Christians should hear?*
A. Truth, purity, righteousness.
394. *How can we work with the unsaved without hearing things which can not be classed under these heads?*
A. When duty calls us into places where we hear things which are not ennobling God can sanctify even this experience to the good of ourselves and others, because it depends a great deal upon whether we listen with a lustful or a prayerful ear.
395. *Will a prayerful ear prompt us to go to dangerous or sinful places where duty does not call?*
A. It will not.
396. *Is the care of the ear an important question for parents?*
A. Yes; they should see that their children hear as much as possible of things which are heavenly and noble, and as little as possible of things which are impure, vulgar, degrading. Beware of impure associations.
397. *Since the ear is such an important member of the body, what great duty appeals to the Christian world today?*
A. They should see that the heathen hears the Gospel.
398. *How does Paul lay this on the consciences of Christian people?*
A. "How shall they (the heathen) believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent" (Rom. 10:14).
399. *How shall they believe?*
A. "Faith cometh by hearing" (Rom. 10:17).
400. *And after the hearing?*
A. "If any man hear my voice, and open the door, I will come in to him, and will hup with him, and he with me" (Rev. 3:20).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

LIFE'S BATTLEFIELD

A tiny flower on life's roadway blossomed,
And heavy feet pressed down its tender head;
But bravely struggling to a loftier height,
A sweeter fragrance gave beneath each tread.

O, weary soul, 'neath every bruise and heart-ache,
Grow stronger for the pain thou hast to bear,
And tho' it leads thee to the cross of suffering
Go bravely on and meet each duty there.

Fight on till death if need be for thy triumph,
Conquer each hurt and nobly bear thy pain.
Strive to the end to win life's hard-fought battle
Joining at last the great Victor's train.

In that vast army of God's saints triumphant,
Because of trial and sorrow nobly borne,
Thou shalt attain unto thy soul's perfection,
Thy crown be won by each heart-piercing thorn. —Selected.

NOTES BY THE WAY

V. Some Impressions

By J. S. Hartzler.

For the Gospel Herald.

We read of the earth being twenty-five thousand miles in circumference; of it being something more than two thousand miles from New York to Glasgow; of mountains being so and so many feet high, but all these things make very little impression on our finite minds until we have gone over a part of the distance or by slow process made part of the ascent.

To throw something overboard and see how quickly the steamer sails away from it and the thing out of sight, and then think that for more than a week the great engines of the vessel are unceasingly groaning and working like a thing of life in thus propelling the vessel, the vastness of the ocean becomes much more of a reality to us. To think of the many days which we have been traveling, and almost constantly eastward, and yet we have not gone one fourth of the way around the world, makes us feel a little more of what the entire distance must be. To go up an ascent on a cog rail tram-car with an ascent of more than forty-five degrees slant and continue to go up for hours before reaching the top means more than to say that the mountain is fourteen or sixteen thousand feet high. "How wonderful are thy works, O God." One can but stand in awe at the thought that we are vitally connected with a Being so great that by His command these things came into existence.

A thoughtful person, if he is observant as well, can not travel far without being

impressed with the fact that the right kind of a start in life is a thing of tremendous importance. People on the streets of Chicago, New York, Philadelphia, London, Rome, Naples, or any other large city are what they are, largely because they were started in that direction; some by choice, some by misfortune, but an infinitely greater number because they were started wrong by being born of the wrong kind of parents, and were placed into wrong environments later without any choice of their own.

In a great many cases the child is taught, possibly not intentionally but just as truly to lie, swear and steal before it is old enough to know whether the act is right or wrong. Poverty of the parents, often caused by drunkenness, gambling, or some other form of debauchery, compel the child to work for a living when it should be engaged in getting an education to prepare it for some useful place in life, or at least make it possible to get away from its present environments. It was started wrong and it stays wrong.

The young man fills his mind with stories of romance or adventure, or what may be even worse, with some lustful thoughts which he thinks he will never allow to become an act, and in after life he finds that these thoughts are injurious. He makes an effort to change. He is not successful. He prays for forgiveness and power to overcome. He receives both, but these thoughts have made his character, and he has lived in them till his mind is no longer so plastic as it once was, and he finds that while he can become a good Christian, he can never become the strong, useful man that he might have become if he had been in other environments. He started wrong, he has not staid wrong, but his life is worth much less than it would have been if he had started right. Many are what they are because they started wrong.

This thought suggests another. The pilgrim fathers became the first settlers of Massachusetts because of religious convictions. Mennonites and Quakers settled in Pennsylvania because they could not comply with the demands of the worldly powers of Europe. People from these two states pushed westward and with their posterity created very largely the sentiment of the middle west at least. There are many things in which the United States is not ideal, but one simply needs to go into a locality where religious conviction is based upon superstition, and the teachings of others who themselves are not Bible students to see how vastly it effects every phase of the life of the people. In secular life there seems to be no standard of principle. Business means, get what you can, no difference how you get it. True, that is often said of the people of the United States, but those who think that is true of our country in general should come to Italy for a few months. The awful treatment received by animals in some cities in which we have been, would land

their owners before the courts of justice if they did the same thing in the United States.

Quite naturally these things have their effect on worship. There are some who are devout, it is true, but the worship largely grades from the formal to idolatry. Just the other day we saw a man bow down before a statue of one of the popes, long dead, and pray, his face turned upward as if earnestly pleading with that block of marble for the things that he needed. Then he got up, went to another, and another, going through the same process.

But this wrong start not only reflects on the business and religious life, but upon the home as well. The general idea or standard of home prevalent in a neighborhood depends on the appreciation and influence of Christianity by the people of the community. This is so self-evident that it needs no argument to prove it. It is true that there are a great many people who are not Christians and yet have a very high ideal of what a home ought to be, and who in a very large measure make their own home, correspond with their ideal; but it is because Christianity has set up the standard for them. Many of these people started wrong, and their homes are wretched, to say the least.

Having the standard of the business, the religious and the home life fixed thus, you may, without being told, decide what is the standard of womanhood. To see some of the women in Europe as we have seen them is enough to make every woman feel that she owes a debt of gratitude to God for permitting her to live in a country that started right.

Appreciating the greatness of God and of His wonderful works, not only in their composition but in their vastness as well, and realizing our vital connection with Him and His interest in humanity should create in us an interest in seeing that people are started right, naturally and spiritually, just as early in life as possible, and by personal work and teaching do what we can to bring it about, but above all to remember the words, "Not by might nor by power but by my spirit, saith the Lord of hosts," and pray mightily for benighted humanity that they may be started right.

Naples, Italy.

PEOPLE WHO CAME TO THE DISPENSARY

By Sarah Lapp.

For the Gospel Herald.

There are always sick people about us. Many come to us for help from a long distance. At present there is a young woman here with a sore leg. It is very swollen and inflamed and matter oozes from the sores. She was brought here in a large basket carried by two men. Her husband left her when she got helpless and could not work, and took their little girl with himself; so the head man of the village had her taken to the

Dhamtari Government hospital. But she did not like it there, and wanted to be brought here. She has a widowed mother, a brother and sister; but they are poor and cannot keep her, they say.

She has been here over a month and is slowly getting better, but she will likely be a cripple, as her leg is stiff. We have been giving her food, but the only place she has to stay is on the dispensary veranda. She wants us to keep her here, but we are not in a position to do it. She surely is to be pitied.

There are thousands just in the same condition as she, but the saddest is they do not have Christ to go to in their difficulties.

Some time ago a little baby was brought here whose foot had nearly decayed off. It just hung by a few cords. The bones of the leg were separated from the foot. We cut the cords, dressed the stub and asked them to come back the next day. But they did not come, and we have not heard from them since. They said it got that way of itself.

A young woman has been coming who has a hole in her palate near the throat as large as a dime. We have been treating it. It has gotten a good deal smaller.

Many come who are blind, and want to see. Those who have cataracts could be helped if we had a doctor who could remove it, but we are hoping before very long to have a doctor who can do it.

People come afflicted with sore eyes, colds, fevers, rheumatism, sores, abscesses, etc. By receiving help bodily they can be reached better spiritually. He who had compassion on the sick many years ago still heeds their cries and helps them, even if many do not know Him personally. Pray for them that they may seek also after healing for their souls as well as for their bodies.

Dhamtari, India.

FROM THE OLD PEOPLE'S HOME

By J. K. Hooley.

For the Gospel Herald.

We feel to thank God for His guidance and blessings in the Home. The health of the aged ones has been very good considering the infirmities of age. Several more have come to make their home with us; all of them past three score years and ten. Our family now consists of 25 inmates, 5 workers and 2 children. Sister Katie Algeir of La Junta, Colo., has taken up the work of caring for the sick in the Home since our last letter. We have been made to realize that, as we open our doors to those who are in need of a home, the Lord also provides the help that we need to carry on the work.

Our Sunday services are well attended. On July 24 our aged brother, W. O. Baker, of Louisville, preached to us in English and Bro. Benj. Gerig in German, all of which was very much appreciated. Bro. Baker is in his eighty-third year and has long been a preacher of the Gospel

(Continued on next page.)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE WANDERING BOY

Dear Editors:—The following is a story told by the *Union Gospel News*. Should it meet the approval of the editors, would be pleased to have it printed in the pages of the *Gospel Herald* for the benefit of the wandering boys.

Yours in the faith,
John H. Martin.

A young man seldom realizes in the slightest degree the suffering he needlessly causes his parents. A true story exists of a young man who was a civil engineer in western Kentucky. He traveled with his father as a surveyor for a new railroad. For two years he had been drinking heavily, at times, but managed to conceal the fact from his parents. One Thursday his work was interrupted for a few days, and he started homeward; but, instead of going to his home, he went to a saloon for a three-days spree. His father returned on Saturday to find Harry was not there. A policeman was sent in search of him and found him at the saloon-keeper's place. His poor mother was informed that he would be all right the next day and she would better not see him until he "sobered up." Sunday evening she had agreed to sing a solo in the church and the song expected was, "Where Is My Wandering Boy Tonight?" Could she sing it with her heart breaking with grief over her own wandering boy?

The father had engaged an attendant to take care of the boy, and as he began to come to himself he was told that his father and mother knew of his plight. The knowledge cut him to the heart and helped sober him. When the church bells rang, though he was in his working clothes, he suddenly determined to go to church and, as his attendant could not dissuade him they went together, taking a place in a secluded corner not far from the pulpit.

After the sermon the mother, not knowing her son was present, bravely rose and sang out of her own soul distress:

"Where is my wandering boy tonight,
The child of my love and care?"

The audience marvelled at the feeling in her song; one soul alone understood.

She sang the last stanza:

"Go for my wandering boy to-night,
Go search for him where you will,
But bring him to me with all his blight
And tell him I love him still.

Oh! where is my boy—"

When a young man in woolen shirt and

corduroy trousers rushed up with outstretched arms, sobbing like a child, and exclaimed, "Here I am, mother!" She hastened to meet him, and they clasped each other in their arms, forgetful of the audience, forgetful of everything save each other. The congregation joined in the great doxology while the pastor and friends surrounded the returned prodigal. His wandering ended then and there: that moment was for him a consecration of all his future life to upright living and Christian usefulness.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

KINDNESS TO THE OLD FOLKS

Though we may be successful we cannot know true happiness, it seems to me, unless we know we are beloved, unless we know there is someone who is glad we are alive. When our loved ones vanish, the world becomes a graveyard; for it no longer holds the few who wanted us and whom we wanted.

"Who wants us?" This is the deepest of all human longings—just to be wanted. This is why the world so often seems a lonely and unattractive place to old people, and why they so often pray to leave it. One by one their friends depart, and although they may be very lovable, because of lack of opportunity old people do not make many new friends. One cannot know unless they have lived with one of them how much they appreciate being told that they are loved, and how necessary it is to repeat the little kindness that it is in one's power to confer on them.

The constant repetition of the little attentions counts more to most old people than an isolated attention or gift that would to a younger person bulk very large. And this because the very aged person forgets from day to day, and even from hour to hour, what has been said to them and done for them. I know one old man who has four sons. One of these sons is a man whose hair is almost as white as his father's, but for twenty years he has never missed a week in which he did not send his father a letter. The father, I believe, while he retains a strong affection for all his sons, is particularly tender towards the one who remembers him in this simple fashion. Often the letter is not perhaps particularly interesting; often, indeed, it has to be hurriedly written, but no matter what comes or goes the letter is always in the post office on its accustomed day and always serves as a reminder that the old father has been in his son's thoughts that week. The other sons visit the father more frequently, coming long distances to do so, but though their visits are enjoyed and appreciated, they are sooner or later forgotten, while the weekly letter is an oft-recurring source of satisfaction and pleasure.—B. B. H. in *Christian Guardian*.

Sunday School

Lesson for Aug. 14, 1910—Matt. 20:1-16

For the Gospel Herald.

THE LABORERS IN THE VINEYARD

Golden Text.—Many that are first shall be last; and the last shall be first.—Mt. 19:30.

Equality in the Kingdom.—The discourse on riches, as recorded in our last lesson, was stunning to the disciples. They had not yet gotten past the stage where riches, honor, position and recognition had no more fascination for them. It seems clear from the nature of the conversation between Christ and Peter, the representative of the disciples, that they expected something specially in the new kingdom. It does not depend on ability, standing or length of service as to what our recognition with the Master will be, but on the promptness with which we answer the call, and faithfulness with which we serve.—D. H. B.

The Parable of the Laborers.—In illustration of the meaning of what was spoken Jesus gives a parable. The kingdom of heaven is like a householder who went out early to hire laborers to work in his vineyard. He agreed with the laborers for a penny a day and sent them into the vineyard. At the third hour he found others idle and sent them promising to pay what was right. At the sixth, ninth and eleventh hours he still found men idle and at each time sent them into the vineyard. At the close of the day he called the laborers to give them their wages and instructed the steward to begin with the ones last called and so on to the first giving to every one a penny, according to the daily wage agreed upon with the first. But the first supposed that they would receive more, but not so. Therefore they murmured at the householder. But he answered them that they received what they had bargained for and had no right to object to his willingness to shew kindness to the others.—J. R. S.

Points in the Parable.—(1) The householder has work to be done, comparing to the Lord Jesus who has charge of a great work. (2) He goes out to call laborers. The call to service in the Lord's work is also being made. (3) He calls at different hours. The Lord calls at different times under different circumstances. (4) He offers a full day's wage and a right wage to all that go. (5) When the time of reckoning comes he sees fit to give all the same regardless of the time put in. The Lord distributes His mercy and grace not by works which we have done, but according to His own mercy and favor (Tit. 3:5). (6) Many who come first in the morning labor for the wage alone, while others labor because they trust in the Master. Those who work for the wage the reward is of

debt, while those who trust, for reward, it is God's favor. (Rom. 4:4, 5).

The penny represented that which supported the man's life. Every man needs to have a life support, and needs to be employed by one who can give it. To be hired is a favor; to be given life because of a willingness to do what is too late to accomplish, is goodness. To the first, the bearing of the burden and heat is only proof of his worthiness and not the merit of greater reward; to the latter, the late going in obedience is all the proof possible and hence acceptable to the master.

"So the last shall be first and the first last, for many are called but few are chosen." Those in the real spirit of the kingdom are "first" because they serve in love, while those who serve in the spirit of the hireling, have missed the kingdom and are "last" and hence "have their reward"—the legal wage without love.—J. R. S.

God's Garden.—In I Cor. 3:9, Paul tells the Christians at Corinth that "ye are God's husbandry," which old-fashioned word seems to have little meaning to us. The Revised Version helps us to see its meaning, "Ye are God's tilled land." The twentieth century New Testament calls it "God's harvest-field." It is a farm, an orchard, a garden in its large meaning. There too God wants laborers each in his own Garden, to make it yield all graces, all virtues, the Beatitudes, the Ten Commandments, the Fruit of the Spirit. You are to be part of the Church as described in Acts 2; and of the redeemed earth, and of heaven, pictured to us in the last chapters of Revelation.—Peloubet.

The First Last and the Last First.—How many times we have noticed in the school-room where the dull boy, who had to apply himself diligently to his work in order to do the required work has in a few years passed the boy who was exceptionally bright and needed very little effort to do the same work. The same thing is often true in the trades and professions. The last shall be first. The Jews had the first opportunity to accept Christ. They were the first for many centuries before, but they refused to enter the kingdom and other peoples became first.

The churches of today who are first in advantages, unless they will keep the true Christlike spirit and work for the uplifting of fallen humanity, will certainly be last. So with the individual who may be first in influence, first in business, first in learning, first in wealth and power will surely be last if they depend upon these for their reward.—S. S. Y.

(Continued from preceding page.)—as well as a physician, serving his fellow-men both in body and soul. We trust that he may yet be spared some years of service for the Master, whom he so faithfully tries to serve.

We feel thankful to the many friends who have visited us. We thank them for

Our Young People

THE SPIRIT AS A COMFORTER.
JNO. 16:7.

Topic for August 21.

MOTTO

"I will not leave you comfortless."

OUTLINE OF SUBJECT

I. The Spirit's Comforting Mission.—

1. Sent as the representative of Christ.—Jno. 14:26.
2. His method of comfort.—
 - a. Not by flattery and falsehood.—II Tim. 4:3, 4.
 - b. But by convincing the world of the truth.—Jno. 16:8-11.
 - c. Not by rescuing from suffering in the flesh, but by comfort in tribulation.—Jno. 16:33; 15:18-27; II Cor. 1:4.
 - d. Not by carnal weapons, but by heavenly power.—II Cor. 10:3-6.
 - e. Not by sensual pleasures, but by joy in the Lord.—Rom. 14:17; Gal. 5:17-23.
 - f. He comforts by His witness.—Rom. 8:16; I Jno. 4:13.
 - g. He comforts by His intercession.—Rom. 8:26, 27.
 - h. He comforts by His testimony.—Jno. 15:26; Rom. 15:18, 19.
 - i. He comforts by His revelation.—Eph. 1:17-23; I Cor. 2:9, 10.

STUDY OF THE TEXT.—JNO. 16:7

"It is expedient for you."—It is a real benefit or profit to you."

"That I go away."—Christ's personal bodily presence no longer was to remain among them.

"If I go not."—The divine things are of such a nature that certain conditions are needful for the bestowal of this blessing. An atonement must be made, the resurrection must be accomplished, the Great High Priest must enter the Heavenly place before the Comforter can be sent.

"Comforter."—Representative, advocate, Helper.

PERSONAL THOUGHT

I can contemplate the workings of the heavenly plan till my finite mind is lost in wonder and perplexity at the ways of God toward men; then I turn to the riches of blessing that flows into my soul through the plan till I am overwhelmed by the riches of His grace. "Bless the Lord, O my soul, and forget not all his benefits."

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Use the text word, "Spirit."

II. For Young People.—

1. God's Ways Are Best (Rom. 8:28).
2. Who May Have the Comforter?
3. Joy in Sorrow.
4. Strength in Weakness.

III. For Older People.—

1. Following the Spirit as a True Witness.
2. Comfort in the Truth.
3. Comfort of Entering into a Knowledge of God's Plans (Eph. 1:17-23).

their visits, for their contributions, and above all, for their prayers in our behalf, and we hope they may continue to pray for us that we may have wisdom to carry on the work to the glory of God,

Marshville, O.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, AUGUST 4, 1910

Field Notes

A harvest meeting is announced for the Gingerich Church, Lebanon Co., Pa., Aug. 6, which meeting all who are within reach are invited to attend.

If previous arrangements were carried out, Bro. A. D. Martin of Milnor, Pa., broke the bread of life to the Stauffer congregation near Edgemont, Md., on Sunday, July 31.

"Busy" is a word found in a number of letters received lately from Christian workers. In the Master's great harvest field there is no room for idlers. To be busy in the service of the Lord here

means to be busy in sharing His reign hereafter.

Bro. J. A. Hilty of Hesston, Kans., is at this writing visiting among the brotherhood in Iowa, telling what he knows about school affairs.

"The Christian Evangel" is the title of another paper, just launched, published by the "Central Illinois Conference of Mennonites," known in some quarters as "the Stuckey people." The paper is edited by A. B. Rutt, well known to many of our readers.

Bro. Christian Freyenberger of Pettisville, O., after a faithful ministry of 38 years, laid his armor down and went home to rest. See obituary notice on another page. The Lord comfort the bereaved, and raise up workers to fill the gap left by his departure.

A feast of good things is in preparation for the brotherhood in and about the Canton (O.) Mission. Beginning with a Sunday school meeting Sept. 18 and a missionary meeting the day following, a Bible conference is planned to follow these meetings. The Lord bless these meetings to the strengthening and conversion of many souls.

The regular quarterly mission meeting was held at the Paradise Church, Lancaster Co., Pa., on Wednesday, July 27. Among those from a distance who attended the meeting was Bro. J. A. Ressler of Smithville, Ohio. "An inspiring meeting," is the way it was described in a letter we received since the meeting. A fuller report will be given later.

"Mercury has ranged from 101 to 107 for six successive days," is a report from Harvey Co., Kans., as found in a recent letter from that place. As a result of this excessive temperature vegetation wilted, and people feared the effects on growing crops in general. But God, who overrules all things, weather included, is our Friend, and knows just what is best. Into His care we can trustfully place our charge.

Bro. S. E. Weaver of Goshen, Ind., expects, the Lord willing, to start about Aug. 4, on an extended visit among the congregations and mission stations in Illinois, Iowa, Kansas, Oklahoma and Missouri. Having been appointed a delegate to represent his conference at the Western District Conference, he concluded it well to bear witness not only before conference but also before congregations. The Lord bless him along the way.

Bro. Peter Unzicker of Tuleta, Tex., made a trip to the Casselman Valley dis-

trict recently. He preached a few sermons for the brethren in the vicinity of Springs, Pa., but the real reason for his visit was to end the unmarried life of Sister Tena Beachy, and take her unto himself. After a visit to a number of places, the happy couple will take up their residence at Tuleta, Tex., and labor for the Master in that field. The Lord sustain them and bless them through life.

As we go to press we are in receipt of another letter from Bro. J. S. Shoemaker giving a graphic description of the visit of himself and Bro. Hartzler among the Mennonites of Europe; also describing a number of other things of interest to our readers. This letter will appear in print next week, the Lord willing. As Bro. Shoemaker wrote, they were peacefully sailing along on the bosom of the great Mediterranean.

Bro. Heinrich Wiebe of Hillsboro., Kans., a well known bishop in the Krimmer Brueder Gemeinde, died very suddenly on Tuesday, July 26. He had just gone to the post office to mail some letters, one of these letters being addressed to Bro. Fast of this place. On his return from the post office he dropped dead on the street, heart failure being the cause. This sudden departure of one who was not thought to be in any immediate danger again reminds us of what a brittle thread there is between us and death. The Lord comfort the bereaved.

Correspondence

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Sunday evening, July 24, our Sunday school met at 6:15. Total attendance, 70. Preaching services followed at 7:30. Bro. Benj. Wenger preached an edifying sermon from Col. 1:28, using the clause, "Warning every man, and teaching every man in all wisdom." Let us heed our brother's admonitions and warnings, for I am sure Jesus Himself would uphold the same.

Yours for Jesus,

Minnie E. Schload.

July 25, 1910.

Mummasburg, Pa.

Dear Herald Readers, Greeting in the Name of our Master:—The Lord has again blessed us by permitting Bro. J. A. Ressler from Smithville, O., to be with us over Sunday. He preached three interesting sermons and gave a talk to the Sunday school showing us the costumes of the natives of India; told of their habits and the great need of more consecrated workers to give them the old story of Jesus and His love. May we all become interested in the mission

cause and do more than ever before. True, we cannot all go to foreign lands, but we can pray and give of our means to send others whom God has blessed with eloquent tongues to preach and teach. May God bless the brother as he goes from place to place sowing the good seed.

In the Master's service,

F. E. M.

July 25, 1910.

Hagerstown, Md.

(Miller's and Paradise Congregations.)

Dear Herald Readers, Greeting in Jesus' Name:—On July 23, in the afternoon, the Miller congregation held the annual harvest meeting. Bro. Denton Martin opened the services, and Bro. C. R. Strite followed with a sermon on Jer. 5:24. We were glad to have the brethren with us.

On Sunday, July 24, regular services were held at Paradise, at which time Bro. Horst of California broke unto us the bread of life from Matt. 24:42-44. A collection was taken for India Mission. Bro. Horst started for home this morning. We ask God's blessing upon him that he may have a safe journey to his far away home.

We reaped and stored a bountiful harvest, thus showing how God again is blessing us. At present it is very dry and a strong wind blowing.

Yours for the Master,

Emma L. Hykes.

July 25, 1910.

Alto, Mich.

Dear Herald Readers, Greeting:—We have been favored with a visit from Bro. B. B. King of Ft. Wayne, Ind. He was with us over Sunday, July 24, preaching three impressive sermons which were much appreciated. May God bless our missionaries, both home and foreign. May we all be willing to help what we can, so the work may be a success.

Cor.

July 26, 1910.

Manheim, Pa.

(Erismans' Congregation.)

Dear Herald Readers, Greeting:—On Saturday evening, July 23, we held our regular church services at this place. Bro. Benj. Weaver of Weaverland was with us and delivered an interesting sermon on I Pet. 1:24. He brought out many beautiful truths, comparing our lives with that of the grass and flowers.

We were again blessed with a bountiful harvest, and have reason to be thankful to the Giver of all good for His loving kindness. Yet how prone we are to be dissatisfied and complain. Let us try and appreciate more fully these blessings.

Yours in the Master's service,

Lizzie B. Brubaker.

July 27, 1910.

Dinuba, Calif.

Dear Readers, Greeting in the Worthy Name of our Redeemer:—I will with the help of our Master write a few lines. We are all in our usual health at present, excepting myself. I sprained my wrist. It is badly swollen. I cannot use it but expect it will soon be all right again. Neighbors are cutting peaches to dry. They are plentiful. Watermelons are plentiful also, and are being shipped. We haven't many this year. Bro. Nune-maker was with us over two Sabbaths, attended Sunday school and Bible meeting. That was as good as a sermon. Gabriel Shenk is one of our main helpers with others. Pray for us. We will do the same for you. We wonder sometimes whether we do pray enough for one another. How we would like to see all saved and those that are we would like to see keep growing in grace. Only Jesus can help us to this end.

Your sister,

L. A. Weaver.

July 26, 1910.

Waynesboro, Va.

Dear Herald Readers:—We were made glad that Bro. J. F. Brunk and wife stopped a short while with us at Springdale, in passing along on their way from Warwick Co., Va., to Harrisonburg. They arrived on Thursday evening and left Tuesday morning.

Their visit was much appreciated and enjoyed. He preached two sermons at Springdale on Saturday and Sunday nights, and filled the regular appointment at the Hildebrand Church on Sunday. His texts at Springdale were Amos 8:10 and Judg. 5:2. They have had a long, tiresome trip, but we hope a good, profitable one in every way. Am sure it did us good to have them with us and hope they may be spared to visit us again.

Bro. A. P. Heatwole and wife, with several other sisters, were in Fauquier Co., Va., over Sunday, where communion and baptismal serices were held.

We hope the few scattered ones that met together there were moved with greater zeal for the Master and to live nearer and nearer each day to Him who has done so much for us all.

We should be made willing to consecrate our all to Him, then go on cheerfully doing our duty to one another, and pray that we may be steadfast, immovable, and always abounding in the work of the Lord.

Maggie M. Driver.

July 27, 1910.

Metamora, Ill.

Greetingss to all Herald Readers:—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain Matt. 12:27. (1) Who shall be their judges? (2) Did the Pharisees blaspheme against the Holy Ghost by ascribing the power of God to the devil? (3) Is it possible to blaspheme against the Holy Ghost before we possess it?

1. Jesus means to say that the devils are cast out by one power, that of God. If you attribute this to Beelzebub, then your children do the same. Judge me not, but seek your answer by what you are doing yourselves.

2. Yes; that is the only way that one can blaspheme against Him.

3. No one will blaspheme the Holy Ghost while possessing Him. Having a knowledge of Him, or having once possessed it and lost Him, one may commit this never-to-be-forgiven sin.—S. G. S.

our feet to be moved."

Sunday, July 10, Bro. A. H. Leaman of Chicago, was at the Metamora Church delivering two edifying sermons and two helpful Sunday school talks. The evening sermon was on the "Value of a Soul" (Matt. 16:26). May we, because of this message, put forth more efforts toward the well being of the souls of men.

At the same place on July 24, Bro. D. W. Slagel of Graymont, Ill., gave a short talk during Sunday school and preached a helpful sermon from "If any man have ears to hear, let him hear . . . take heed what ye hear" (Mark 4:23, 24). How needful that we remain steadfast, and not allow ourselves to be tossed about by every wind of doctrine.

In His name,

Agnes Albrecht.

July 27, 1910.

Intercourse, Pa.

Dear Herald Readers, Greeting in the Master's Name:—We are enjoying good health and have much for which to be thankful. On July 24 we were under the sound of the Gospel in the new meeting house near Atglen. We daily come in contact with old friends and form new ones as we go along from place to place. On July 27 we attended Mission meeting in the Mennonite Church at Paradise. We were so ably admonished by Bro. J. A. Ressler and others that it behooves us to consider our lives well and to let our lights so shine that the world may see our good works and that our Father in heaven may be glorified.

Yours in the Master's service,

B. K. and L. Z. Smoker.

July 30, 1910.

Miscellaneous

KEEP EVER CLOSE TO JESUS

By Magdalene Derstine.

For the Gospel Herald.

Keep ever close to Jesus,
Just let Him be your guide;
Your life will be much brighter
If He is by your side.
With all your cares and trials
And disappointments too;
Just look to Him for courage
He'll lead you safely through.

Keep ever close to Jesus
When you are tempted sore;
He'll help you to resist them,
Just trust Him more and more.
For while the tempter's busy,
"Seeking whom he may devour;"
Our Father, too, is near us
With His overcoming power.

Keep ever close to Jesus
Sit humbly at His feet,
And learning there obedience
Your joy will be complete.
For if you would be happy,
At last a crown you'd wear,
In His blest Word He tells us,
That each "the cross must bear."

Keep ever close to Jesus
Right in the narrow way,
The pleasures there are lasting,
Not just for one brief day.
And while you travel onward,
With Jesus as your guide;
Just keep on singing, praying,
Till safe on Canaan's side.

Sellersville, Pa.

THOUGHTS AT RANDOM

By Dan W. Lehman.

For the Gospel Herald.

No man, regardless of position amongst his fellowmen, can ever have a just reason to exalt himself above others. "All have sinned and come short of the glory of God." By nature "there is none good, no not one." No one can ever be more than a sinner saved by grace. If there is anything about us that is good and noble, we have it not of ourselves, but it is the gift of our loving Creator.

* * *

Let us be careful how we think or speak of those who fail to live up to the standard that we had expected of them. We may not know the disadvantages, difficulties and weaknesses under which a soul may be struggling for life. Such a soul may be nearer to God, though it fail in its duty, than the one that apparently succeeds under more favorable circumstances. A loving word may do more good than all the shortcomings and faults which we may show to such a one.

* * *

Our time is more precious than we sometimes realize. One by one the moments pass by never to return, and the stream of time is gradually and surely

taking us to the endless ocean of eternity. Yet time sometimes seems to pass slowly, and we seem to be at a loss what to do while the weary hours go by. It should be our aim to spend each present minute in doing something profitable to our body, our soul or to our fellowmen.

* * *

Our success in life is not measured by the amount of money we may be able to accumulate nor by the attainment of honorable positions, but by the amount of good we can do for our fellowmen.

* * *

A life of love is a life of peace, joy and contentment with godliness, a life of sunshine and good cheer and a life that not only is a blessing and treasure to the one who possesses it, but will also be of much value to others. The person who can keep the heart filled with love amidst trials and adversities has certainly attained a position worth striving after.

Dalton, Ohio.

THE EVIL HABIT OF BOASTING

By S. B. Zook.

For the Gospel Herald.

Many people have unintentionally drifted into the habit of boasting. Often when we associate with Christian people we notice the selfish spirit of boasting cropping out in many different ways. If this evil habit is not brought under control and crucified it may in an unguarded moment lead to self-destruction. James says that to "Rejoice in boasting is evil." And as we are now passing through the sultry days of midsummer and hear the heavy peals of thunder in a distance, our mind is vividly directed to a very fearful and serious case which occurred here in central Pennsylvania several years ago, and we feel it our duty to give the readers of the Gospel Herald a timely warning.

A certain young man with other evil habits indulged in boasting and mockery, which suddenly led to an alarming and fearful destruction of his life, and he may have in a moment of time opened his eyes in hell. He was a gifted young man and could very successfully handle almost any kind of tool. One day he made an effort to put a pair of halfsoles on his shoes, and after the work was done a friend remarked that the job was complete, to which he replied with an oath, "Yes, I nailed them on so tight that God Almighty couldn't tear them off, even if He tried."

This expression aroused some fear and alarm in the home. Soon after, heavy peals of thunder could be heard in the distance. Immense, dark clouds formed, streaks of lightning shot down from the clouds in great terror, and it was evident that God's anger was kindled, and between the blinding flashes of lightning and loud reports of thunder, Nature seemed to be mourning in dark-

ness, when suddenly a bolt of lightning with a tremendous roar flashed over the home of the unfortunate young man, and the very nails he used to repair his shoes generated so much electricity that the bolt struck the man, the current running down over the body, arresting every nail and tore his shoes into little fragments, killing him instantly. Just as the Psalmist says, "God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living."

Belleville, Pa.

WITCH DOCTORS AND CHARMERS

By Fannie Good.

For the Gospel Herald.

Though some of us believe that there is no such thing as witches and charmers having power over disease, it will never do to argue this with those who imagine that they themselves have been cured through such means. But permit me to say (Am I putting it too strongly?) that it seems a shame that we need have any dealings with such doctrines. Some say, "if they cannot help us, they cannot hurt us." Think for a moment. We claim to believe in the all sufficiency of Christ for our every need. Don't we know that by living the life of Christ in self-denial, and purity in thought and deed, greater cures are wrought than any charmer ever accomplished.

Some say, "Do we know just what we will do in case of actual want?" To this we reply, Is it a question whether we would steal from our neighbor in case we were hungry? No, not at all. We have the sure hope that we could not commit such a crime, and just as sure that we would not go to a charmer for healing. "Thou shalt not suffer a witch to live" (Ex. 22:18). What those "books of curious arts" in Acts 19:19 were, we are not told; but they were such as they saw fit to burn after coming to Christ. If we are not greatly mistaken, the charmers, witches, astrologers, fortune tellers, etc., etc., all belong under one head, and all work for the same end. "Whatsoever is not of faith is sin." Is this of faith? It is one thing to know that this is an evil, and another to convince others of the fact. Who can do it?

Reinhold Station, Pa.

LOVE

VIII.

By Jacob Eby.

For the Gospel Herald.

Now Moses has passed to his eternal rest and Joshua is leader in his stead. What a loving heavenly parent we have, always taking care of His people.

God makes a covenant with Joshua,

promising to be with him on condition of obedience. He promised Joshua that so long as he remained obedient, no man could stand against him. What wonderful love the heavenly Father still extended toward the children of Israel! We must be obedient to Him, filled with everlasting love, or we cannot expect Him to be with us.

God still bids Joshua to be strong and of good courage. The book of the law was not to depart out of his mouth. He was to meditate therein day and night. "And then," said He, "Thou shalt have good success."

Now Joshua commanded the officers of the people saying, "Pass through the host, and command the people to prepare you victuals, that within three days ye shall pass over this Jordan to possess the land of Canaan which the Lord hath given you." The people promised obedience. Joshua sent two men to spy out the land. Through the kindness of Rahab these spies escaped out of the land unharmed.

The spies returned to Joshua with a good report. The children of Israel moved on to the river Jordan, which was full to overflowing. Here God performed a wonderful miracle because the people obeyed Him. O, my dear people, have you ever taken it to heart what God can and will do for the people that love Him? But it must all be accomplished through love, for without love it is impossible to please the Lord.

Now, when the twelve priests whom Joshua commanded to bear the ark put their feet on the brink of the water, it stood up like a heap; and as they stood in the midst of the river the people all passed through on dry land and all entered into the happy land of Canaan.

But there were only two able-bodied men that left Egypt who entered the promised land. This ought to put us all to thinking. O stop, poor sinner, stop and think; why are you going on in your sins when we have such a kind heavenly Father who will help us out of all our troubles if we will only come to Him.

Now, we have the people of God again in their homeland. God fulfilled His promises which He always did do and always will. The people had plenty to live on, which ought to have given them much encouragement. This is all written for our instruction, to help bring us to our God. What a kind and loving Father we have! Dear friend, delay not in coming, for we have no time to idle away.

(To be continued).

IN WHAT FUNDAMENTALS DO MENNONITES AGREE?

III.

By Daniel Kauffman.

For the Gospel Herald.

8. *Let us respect one another's convictions.*

Much might be said on this point, but

space will not permit. One of the fruitful causes of division in the past has been a disposition to take a radical stand in favor of some policy or doctrine, regardless of what the Church thought or said about it. It is one of the rules of unity that we look to the wishes, convictions, manner of work, etc., etc., of those with whom we wish to be one, and conform ourselves to the manner *so far* as lies within our power and within the domain of scriptural grounds.

It has been suggested that there be a General Conference of all Mennonites in the interests of unity. We long to see the time when such a meeting can be held, but the time is not here now. No one knows this better than those who are on conservative or middle ground. The same influences which in the past have been the means of causing some to leave the Church on the progressive side and others on the reactionary side, are still with us. So long as there are those who can not stay with the Church because it is too slow, and on the other hand those who refuse to affiliate with it because it is too fast, and no decided disposition on the part of these extremes to retrace their steps and meet on middle ground, it is idle to talk of bringing these divergent elements together in conference.

There are those who tell us that if it were not for a few church leaders it would only be a short time until practically the whole Church would be working along liberal lines. On the other hand there are those who tell us that if the church leaders would be more exacting in their discipline it would only be a question of time until the Church would be the way it was in the days of Menno Simons. We are aware that much depends upon the church leaders; but we are also confident that if they would take the advice of either radical progressives or radical reactionaries, the result would be further division rather than closer union. It has been very fortunate that from the time that the first European colony of Mennonites settled at Germantown to the present time, the body of Mennonite preachers in America have planted themselves on conservative ground.

Another thing that will help us to get together on Gospel ground is to keep in mind the mission of the Mennonite Church. We often hear the question, "What excuse has the Mennonite Church for existence?" There was no need of asking that question in the days of Menno Simons. At that time there were three great religious bodies: Catholics, Protestants and Anabaptists. The latter could not unite with either of the other bodies because their faith was radically different. Purity in life, simplicity in faith and life, separation of Church and state, opposition to war, opposition to a hireling ministry, the visible Church as the home of converted people only, the whole Gospel as our rule of life, separation from all kinds of worldliness, the

bringing up of children in the true faith and the preaching of the pure Gospel to all people—these were some of the grounds of the Anabaptists, and which made them the objects of bitter hatred and persecution from both Protestants and Catholics.

Are these issues all dead? Are these doctrines held and preached and lived by the religious bodies of today? If so, let us disband as a Church and be one with the common body that maintains the ground. If not, we have distinctive ground, and should stand together and maintain it. The modern idea is for churches to say nothing about differences, but come together anyway and work together in letting all the world know about Christ. But we denounce all such attempts at false unity as a snare and a delusion. What we want is not a confederacy of segregated bodies teaching nominal Christianity, but a union of all who are "of like precious faith"—a union in one body of all who believe in and are obedient to all the doctrines of Jesus Christ, this body to stand as the home of God's people, the champion of the faith and the aggressive force to make this true faith known to all the world. A consciousness of the fact that we have a mission in the world, that we have a standard to maintain, that our refusal to unite with other bodies is not because of difference in name and tradition but because of a difference in principles, will go a long ways in the awakening of a feeling that will draw us together in a supreme and a continuous effort to bring the world to Christ.

In conclusion, may we all breathe the prayer of Christ, that we "all may be one." I long to see the forces of Christendom united under one banner, but I want it to be the real banner, planted on real ground. Like many others, we have often felt pained to see the many bodies calling themselves Christian, and these bodies again subdivided into many factions. We have felt pained to see so many branches in the Mennonite Church, and in spite of the wish to get together, the number of bodies growing larger. We have prayed, and shall continue to pray, that the day may come when our Savior's prayer, "That they all may be one," may be true of us. One in name, one in fact, one on Gospel grounds, one in the great work of uplifting fellow men and working to bring the world to Christ—let this be the burden of every heart.

So far we have kept in mind the word Mennonite. We shall dismiss the name from our minds, and next week begin a series of articles on the theme, "Upon what Fundamentals should all Christian people agree?"

Scottdale, Pa.

Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—Baxter.

CONTENTMENT

By J. Buckwalter.

For the Gospel Herald.

(Thoughts by an aged pilgrim of much experience and observation.)

In Phil. 4:11 Paul says, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." Now if Paul had learned to be content after imprisonment, being chained to soldiers, stoned till he was supposed to be dead and driven from place to place by persecutors, who has no reason to learn contentment as well as Paul had? David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." To Timothy Paul said, "Having food and raiment, let us therewith be content; they that will be rich fall into temptations and a snare and into many foolish and hurtful lusts." When Paul was yet a Saul he was schooled and educated in all the scholarship and wisdom of that age; but he needed yet to learn contentment, and where did he go to learn that? To Christ the great Teacher of Contentment. There is the place where you and I must go to learn it. Paul says, "Not I, but Christ in me."

When Job was dispossessed of all he had he rent his mantle, shaved his head, fell on the ground and worshiped, saying, "Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave and the Lord hath taken. Blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. Then God told Satan that His servant Job was such a one that there was none like him in all the earth. Satan said, "Does Job fear God for nought? Remove the hedge about his house, and about all that he has on every side. Thou hast blessed the works of his hands and his substance is increased in the land. Put forth now thy hand against all that he hath, and he will curse thee to thy face." But when God allowed Satan to take all he had he did not curse Him, but blessed His name. Again when God told Satan that Job was a perfect and an upright man that feared God and escheweth evil, and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause. Then Satan said, "Skin for skin, yea, all that a man has will he give for his life. Put forth thy hand now and touch his bone and his flesh, and he will curse thee to thy face." Then the Lord said, "Behold he is in thy hand; but save his life." So Satan smote Job with sore boils from the sole of his feet unto this crown. Then his wife said, "Doest thou still retain thy integrity? Curse God and die." Job said, "Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God and shall we not receive evil?" In all this did not Job sin with his lips.

When I was young I read and reread

the book of Job more than any book in the Bible. I wanted to know who was nearest right in the dispute, Job or his friends, but could not decide. When 58 years old I was overtaken with a financial shipwreck. For over three years I worked hard and prayed much that the Lord would deliver me from such a wreck. But when the Lord revealed it to me that He wanted me to pass through it, I and wife made an assignment of all we had. We could have retained from our creditors by using the \$300.00 law and the wife's portion of what she got from home, about \$900.00. But our conscience would not let us do that. As none knew that I was in a financial hole, this created a great surprise and wild imaginations took hold of the people. Our friends like Job's friends, were sure that there was a fault on our side or this would not be so. The Church refused to own us as full members. Before this I did not have doubts about words that I said or my character questioned; now not only all my possessions except food and raiment left me, but my character and friends also. But there was one thing left me that was also taken from Job—my wife was a hedge and pillar about me. When seasons of doubt and despondency took hold of me she would read it in my face. Then she asked me what was my trouble, when I said, "You are not in it; give yourself no trouble about it." Then she would say, "If things are as they ought to be, man and wife are as one flesh." So I would tell that I was trying to see a way for us to make ends meet at the end of the year, but could find none. Then she would tell me to keep such thoughts under foot and trust and wait on the Lord. For her despondent seasons the Lord had a different cure. She got rid of them by going to some hiding place and crying it off. Making a full surrender of self appeared strange to all. Some said we would regret it; others thought we expected to get respect and honor of man by doing it. When we found ourselves perplexed, we went to the Lord behind closed doors for counsel and advice, and by taking His advice we ran counter to men's counsel and advice. How true that God's ways are not man's ways and His thoughts not man's thoughts.

While passing through this ordeal I could, in the history of Job see many things that I did not see before. Now I see what his friends by sitting seven days and nights before him not ministering to his wants had intended. For when they heard of Job's great trials they by an appointment went together to see him, to mourn with him and comfort him. If you were in misery and your friends would simply sit seven days and nights with you to comfort you, would it not have a directly opposite effect on you? Did not Job have cause for losing patience and wishing he had not been born? Was God's anger raised against Job like against his friends? No, but His love

and mercy was too great to cast off, so He prepared Job to become an interceder for them and have peace restored.

If Job's friends had not allowed Satan to deceive them, they would not have pronounced such judgment on him. Then they would not have sat seven days and nights before him, but talked and reasoned with him and let him explain to them as well as he could how the evil came on him. So with our friends. Had they come to us to learn how our misfortune came upon us, we could have shown them; but they looked to the traditions of men and the rudiments of the world for a guide. In Matt. 18 Christ says, "If thy brother trespass against thee, tell him his faults between him and thee alone," and again in the same chapter He gives an account of a king who reckoned with his servants and forgave one much because he asked him for it. Oh, what vanities and vexations of spirit could be avoided if man would disallow Satan to get between him and his fellow man. Oh, what contentment, joy, and happiness when Satan is not allowed to enter in between man and man, man and wife, and servant and master. When we with Paul learn in whatsoever state we are to be therewith content, we will get to love God above all else and our neighbor as ourself. Dear reader, is not contentment the pearl of great price of which Christ speaks in Matt. 13:46, for which the merchant gives all he has. All martyrs gave their lives for that pearl of great price.

Lancaster, Pa.

GRUESOME FACTS ABOUT FALSE HAIR

In the opinion of a great many people a haystack, hemisphere, or ocean wave of false locks upon a woman's head adds much to the personal appearance, and of course everyone has a right to his or her own opinion in the matter. But it would seem that for the sake of sanitation and health greater care should be used in the wearing of this hair, as one knows not whence it comes.

There have been reports of leprosy, scrofula, and all sorts of loathsome diseases being contracted by women wearing this hair taken from other persons' heads. Much of it comes from China, and a few days ago the news came over from Canton that the graves of paupers in that city have been systematically robbed by agents of the hair dealers and the hair from the dead bodies sold. The Chinese government will, says the announcement, punish the offenders severely. Some experts in the matter declare that most of the false hair on the market was not obtained until it was no longer of any use to the original wearer.—The Pathfinder.

The term, "Church loyalty," should be synonymous with loyalty to Jesus Christ.—J. Horsch.

HEARSAY

By I. G. Musser.

For the Gospel Herald.

We are so apt to believe evil reports, often when there is not a word of truth in them. Sometimes these evil reports are spread about ministers when they come around. Of late I have heard of an incident of this kind in which there was not a particle of truth. These things ought not so to be. We should be very slow to believe what we hear through gossiping.

Sometimes when ministers come around people pass judgment beforehand, wanting to know how they look, and if the appearance does not suit them they are ready to condemn. Let us not be so quick to pass judgment on our brother, knowing that we also are not perfect. I was much impressed with a speech I read lately in which the speaker dwelt upon the power there is in harmony. May we as Mennonites work in unity, is my wish and prayer.

Terre Hill, Pa.

WHY I GO TO CHURCH ON RAINY SUNDAYS

By Mary D. Martin.

For the Gospel Herald.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it; making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he should stay at home on account of rainy weather.

3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and my presence.

4. By staying away I may lose the prayers which bring God's blessings, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the Church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no rainy weather keeps the delicate female from the ball, party or concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay away from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they must still undergo God's close examination and they must be well grounded to bear that (Luke 14:18).

12. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.

13. Absence from church, unless unavoidable, is certain proof of spiritual decay. Disciples first follow Christ at a distance, and then like Peter, do not know Him.

14. My faith is to be shown by my self denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding to difficulties that may be overcome prepares us for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reasons for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my late work on Saturday night must unfit me for the Sunday enjoyment of Christian privileges.

17. I do not know how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in heaven to have been blighted by my last Sunday on earth.

18. When the weather is very dry and we pray for rain, and God sends us showers of rain to water the earth we should show our love to Him by going to His house of worship, even though it does rain at that time, and be filled spiritually with showers of His blessings.

Washington Boro, Pa.

REPORT

Of the Second Sunday School Meeting,
Held at the Cedar Creek A. M. Church
near Manson, Iowa, July 4, 1910

For the Gospel Herald.

Organization: Mod., Peter Zehr; Sec., C. F. Summer, Leonard Garber.

The following topics were discussed:

What should be the object of a Sunday school conference?

The lesson half-hour.

Children's exercises.

Duties of the parents to their children at home and in the Sunday school.

Duties of the children to their parents.

Qualifications of Sunday school superintendent and teachers.

To engage the youth on the Sabbath.

Best method of training children in the Sunday school.

What constitutes good singing in the Sunday school.

Following are a few of the many good thoughts presented:

Give to others what we find helpful to us.

We should be as obedient as Abraham was.

God's Word needs our sincere attention.

Sow the seed into the tender hearts before the weeds spring up.

We should have a persevering spirit.

Do not do anything you would not have your children do.

Christ says, "Follow me." It is the parent's duty to live such a life that they may say to their children, "Follow me as I follow Christ."

It is easier to take the children to Sunday school than to send them.

If we do not teach the children the way of the Lord the devil will teach them the way of sin.

Live rightly in the sight of God, and avoid all appearance of evil.

The soul that hungers after righteousness will find a place in Sunday school.

We must use simple things so that they may understand higher things.

Teach children by means of illustrations.

Good attendance and attention were manifested throughout the meetings.

It was decided to hold the next meeting at Jackson, Minn.

Secretaries.

REPORT

Of the Quarterly Sunday School Meeting
Held at Roseland Mennonite Church
Near Roseland, Nebr., July 3, 1910

For the Gospel Herald.

Song service at 7:45 P. M.

Meeting opened by reading Psalms 92 and prayer by the moderator, Bro. Sine Snyder.

Does sin bring slavery? Joe Slater, Sarah Burkhard.

To what extent does Christianity bring freedom? J. J. Kauffman, Chris Snyder, Alice Snyder.

The noblest ideals for young people; how best attained. Sam Burkhard, Edna Slater.

Following are some thoughts which were presented:

Sin brings slavery because it soon places a person in a condition of sinful lusts and habits, and before he is aware this has brought slavery on his soul. Then he is separated from his Father and has no right to the Tree of Life.

Christianity brings freedom to the extent that we have power to overcome the allurements of sin, brings liberty of conscience, gives us privilege to enjoy God's blessing and have no fear of death.

Ideals are characteristic of young people. They always stand at the front. Two fundamental ideals are, "to be" and "to do." In order to attain these ideals we must exercise ourselves in the thing we want to be, forget the things which are behind and look forward with zeal and uprightness of heart.

REPORT

Of Mennonite Home, Lancaster, Pa.

For the Gospel Herald.

June

Receipts.—Mrs. Levi and Salinda Hess, dried fruit and cakes; Lizzie Wenger, \$1.00; David Wenger, \$1.50; Harry Eshbach's, mess new potatoes; Abram Landis, eggs; Amanda Kendig, canned fruit; Jacob Musselman, .40; A. S. Brubaker, .60; Jacob Good, \$2.00; Adam Rohrer, \$1.20; Martin Baer, crate cherries, Lizzie Hess, oil cloth; Daniel Herr, crate strawberries; Mrs. Mary Nissley, .60; John L. Herr, berries, jelly; Levi Musselman, .80; Mrs. Marcella Musselman, .30; Welsh Mt. Mission, crate strawberries; Henry Hostetter, cherries and mulberries; Ida Harnish, two days labor; Susie Brubaker and her mother, a day's labor; Ida Harnish, lettuce and sweet potato plants; Mrs. Shank, .80.

Services.—June 5 Jonas Hess, John Mosemann and Amos Kauffman conducted the regular services. Text, Heb. 2:3.

June 19 Henry Heisey, Christ Hostetter and A. B. Eshleman filled the regular appointment. Text, I Tim. 18.

About 100 visitors. Health is good. Six new inmates entered the home in less than a month. There are 46 inmates. Eight workers; including steward and wife.

Gratefully acknowledged,

J. W. Benner,
Steward.

FINANCIAL REPORT Of Mennonite Board of Missions and Charities for June, 1910

For the Gospel Herald.

RECEIVED

Evangelizing

East Union S. S., Ia.	\$ 3.00
Chicago Missions	
Brethren, Upland, Calif.	\$15.00
Sterling S. S., Ill.	15.70
Liberty Cong., Ia.	1.15

Total \$31.85

India Missions

Vincent Cong., Pa.	\$ 57.00
Goshen Dist. S. S. Meeting	11.93
Fanny Hershey	8.00
Salem S. S., Allen Co., O.	9.35
Springs Bible Meeting, Pa.	4.74
Rebecca F. Yoder, Ind.	1.50
A Bro., Souderton, Pa.	20.00
W. H. Brubaker	1.00
Lydia Driver	2.00
Amos B. Miller	5.00
Brethren, Upland, Calif	35.00
Best Way Girls, Elkhart, Ind.	5.00
A. L. Eshleman	25.00
Garden City Mission Sewing Circle, Mo.	2.00
Eldora Shrock's S. S. Class	2.55
Minnie Houder's S. S. Class	5.00
From Mancelona, Mich.	5.50
Zion Cong., Oreg.	23.00
Upper Deer Creek S. S., Ia.	33.21
Sister Kindig, Seville, O.	2.00
Sister Kapp	1.00
J. W. Gingerich	2.00
Dinuba Calif. S. S. & Cong.	14.50
Pleasant View S. S., Mo.	3.50
J. H. Hershey and family	5.00
Alpha Cong., Minn.	4.30
Liberty Cong., Ia.	5.63
Mount Zion Cong., Mo.	18.75
Baden Cong., N. D.	2.35
James 1:17, Phila., Pa.	350.43
S. D. Guengerich	35.00
East Bend Cong., Ill.	25.00
Ida Hershberger	15.00
Quarterly Mission Meeting, Logan & Champagne Cos., O.	204.85
Sam Smith and wife, (for Elsie Kauffman)	10.00
John Drange (for Elsie K.)	3.00
Lena Drange (for Elsie K.)	2.00
A Bro., Goshen, Ind.	5.00
D. S. Pletcher	1.00
H. J. Bender	1.00
O. Mennonite Conf.	8.69
Elkhart Cong., Ind.	19.33
North Lima S. S., O.	16.00
Zion Cong., Oreg.	15.00
M. B. Shenk	5.00
Isaiah Christophel	20.00
Continental Cong., O.	3.75
Jacob S. Myers	1.00
Maria Myers	.50
Cullcm S. S., Ill.	10.00
Oak Grove Cong., Chapm. Co., O.	23.00
Soderton, Pa.	37.16
Mr. and Levi Schrock	10.00
Lower Dist., Rockingham Co., Va.	56.45
Linnville S. S., Va., Class 2	2.33
Anna Good	1.00
Lizzie Good	.30
A Sister, Va.	1.00
A Bro., Va.	.92
East Union S. S., Ia.	21.00
Pleasant View S. S., Okla.	5.15
Surrey Cong., N. D.	3.00

Total \$1228.67

Ft. Wayne Mission

Ohio Mennonite Conf.	\$15.00
Nappanee Mennonite S.	

S., Ind.	9.00
A Friend	2.00
Total	\$26.00
Canton Mission	
Ohio Mennonite Conf.,	\$15.00
Kansas City Mission	
East Union Cong., Ia.	\$2.00
Youngstown Mission	
Ohio Mennonite Conf.,	\$15.00
Sanitarium	
East Bend Cong., Ill	\$29.00
Old People's Home	
Liberty Cong., Ia.,	\$1.20
East Union Cong., Ia.	1.00
Total	\$2.20
Orphans' Home	
Liberty Cong., Ia.,	\$1.20
East Union Cong., Ia.	1.00
Total	\$2.20
General Fund	
Bro. & Sister, West Liberty, O.	\$ 20.00
Ella Stoltzfus	5.00
Middlebury Cong., Ind.	14.00
Freeport Cong., Ill.	32.50
Henry E. Martin	5.00
Birthday Offering, Liberty, Cong., Ia.	1.46
Forks Cong., Ind.	20.80
Union S. S., Ill.	16.00
Morrison S. S., Ill.	9.18
Sisters, Metamora, Ill.	50.00
A Bro., Va.	10.00
East Union Cong., Ia.	12.75
Plum Creek S. S., Neb.	8.10
Total	\$204.79

Chicago 26th St. Building

Mackinaw Cong., Ill.	\$ 46.00
Friends, Cazenovia, Ill.	100.00
S. J. Litwiller	100.00
A Friend, Buda, Ill.	100.00
Per Henry V. Albrecht	248.00
Henry C. Lehman	350.00
Sugar Creek Cong., Ia.	26.00
Manheim Cong., Pa.	100.00
From Hopedale, Ill.	401.00
Nappanee (A. M.) S. S., Ind.	50.00
D. D. Zook	10.00
Graybill and Newhouser	11.00
Emma Cong., Ind.	135.00
Mrs. Major, Chicago, Ill.	5.00
Mrs. Haines, Goshen, Ind.	5.00
J. H. Bontrager	1.00
Mission Offering	1.83
East Union Cong., Ia.	40.00
Roanoke Cong., Ill.	150.00
J. Y. Yoder	100.00
Total	\$1979.83

Armenia

A Sister, Middlebury, Ind.	\$1.00
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South America

Fanny Hershey	\$2.20
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Medical Mission

D. S. Brunk (for equipment)	\$25.00
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EASTERN TREASURER

S. H. Musselman, New Holland, Pa.	
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India Missions

East Petersburg S. S.	\$ 25.00
Amos Hershey	1.00
Kinzer S. S.	9.50
Bowmansville Mission	
Friends	61.55
Catharine Weber	5.00
Sister	7.00
Groffsdale Cong.	46.00
Slate Hill S. S. Meeting	8.50
Cyrus G. Fry	1.00
From Line Lexington	69.39
S. S. Meeting, Delaware Cong.	13.75
Mattie Rutt	5.00

Millersville S. S. Meeting	147.50
Lancaster Cong. & S. S.	66.55

Total \$466.74

India Orphan

Salunga S. S.	\$11.00
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WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Missions

D. Bender	\$ 2.00
From a Bro., Kansas City Kans.	125.00
John Maurer	5.00
S. S. Conf. (A. M.) Shickley, Nebr.	66.12

Total \$198.12

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Missions

Wilmot (A. M.) Cong.	\$ 65.00
Sharon Cong., Sask.	81.00
A Friend, Berlin	7.00
Warners Cong.,	13.18
Elias Rudy	10.00
Weber's Cong.	37.50
Blenheim Mission Meeting	25.55
Sarah S. Leis	5.00

Total \$244.23

Toronto Mission

Hageys's Cong.	\$14.05
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KS.-NEB. MISSION BOARD

Incidentals

Roseland Cong	\$.15
Home Support	
Spring Valley Cong.	\$1.00
Milan Valley Cong.	1.00
Pennsylvania Cong.	2.50
Roseland Cong.	2.50

Total \$5.50

Home Missions

Pennsylvania Cong.	\$2.00
Roseland Cong.	2.25

Total \$4.25

Evangelizing

Spring Valley Cong.	\$ 4.30
Pleasant Valley Cong.	1.00
Milan Valley Cong.	.50
Pennsylvania Cong.	.50
Rosedale Cong.	4.10

Total \$10.40

Chicago Missions

Spring Valley Cong.	\$10.50
Pleasant Valley Cong.	2.50
Milan Valley Cong.	2.00
Pennsylvania Cong.	8.00
Roseland Cong.	3.75

Total \$26.75

Kansas City Mission

Springs Cong.	\$.72
Spring Valley Cong.	12.75
Pleasant Valley Cong.	6.00
Milan Valley Cong.	2.00
Pennsylvania Cong.	2.00
Roseland Cong.	5.50

Total \$28.97

Old People's Home

Spring Valley Cong.	\$3.10
Milan Valley Cong.	2.00
Pennsylvania Cong.	1.00
Roseland Cong.	2.25

Total \$8.35

Orphans' Home

Springs Cong.	\$ 1.00
Spring Valley Cong.	5.00
Pleasant Valley Cong.	1.00
Milan Valley Cong.	2.00
Pennsylvania Cong.	1.00

Roseland Cong.	4.00
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Total \$14.00

Miscellaneous

Springs Cong.	\$.90
Spring Valley Cong.	3.05
Pennsylvania Cong.	34.73
Roseland Cong.	3.35

Total \$42.03

India Orphans

Pleasant Valley S. S.	\$17.94
Roseland S. S.	78.77

Total \$96.71

India Missions

West Liberty Cong.	\$ 50.00
Pleasant Valley S. S.	2.86
Springs Cong.	.10
La Junta S. S.	26.12
Fairview S. S.	11.38
Spring Valley Cong.	51.45
Pleasant Valley Cong.	15.30
Milan Valley Cong.	10.00
Pennsylvania Cong.	16.65
Roseland Cong.	20.75

Total \$204.61

Grand Total \$441.72

Chris Snyder,
Treas.

LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.
639 W. 18th St.

Dr. J. S. Slabaugh	\$.75
Bro Harry Erb	5.00
Amos Hershey	8.00
J. H. Eigsti	25.00
Henry Kauffman	5.00
Bro. Yoder, Goshen, Ind.	1.00
Bro. Berkey, Ohio, Ill.	5.00
Bro. Gingerich, Sask.	5.00
Bro. Nunemaker, Ills.	5.00
Bro. Witmer, Pa.	2.50
Bro. Weaver, Ia.	2.00
Sister, Lititz, Pa.	1.00
Bro. Greenawalt, Goshen Ind.	2.00
H. F. Reist	1.00
Samuel Brunk	2.00
Minnie Brunk	1.00
J. D. Brunk	.50
Bro. & Sister Engel, Ill.	5.00
Bro. & Sister Summer, Ill.	5.00
Sister Stoltz, Chicago	1.00
Minn.-Neb. Conf.	25.00
A Mission Friend	10.00
J. M. Yoder	2.00
Two Sisters, Wishington, Ill.	5.00
Visitors	8.50

Total \$133.25

Ft. Wayne Mission

B. B. King, Supt.
1209 St. Marys Avenue

Bro. Evers, Elida, O.	\$ 1.00
Sister Huber, Elida, O.	1.00
S. S. Meeting & Friends, Emma, Ind.	18.31
Bro. Good, Va.	1.00
J. M. & Olin Shank	5.00
Lillie Minnich	1.00
Bro. & Sister Augsberber	1.00

Total \$28.31

Kansas City Mission

C. A. Hartzler, Supt.
200 S. Seventh Street

Rent	\$ 9.00
D. Neuenschwander	1.00
Samuel Plank	.50
Sister Wenger	.75
Mo.-Ia. Mission Board	14.10
Noah Gerber	1.00
P. Hostetler	.50

Incidental	1.70	Joseph Fretz	1.00	C. Benner	2.00	A. S. Studer	25.00
Loma Leasa	.30					Gillie Runkle	8.00
Total	\$28.85	Total	\$15.65	Total	\$145.35	Total	\$280.12
Canton Mission		Old People's Home		Orphans' Home		Sanitarium	
P. R. Lantz, Supt.		J. K. Hooley, Supt.		A. Metzler, Supt.		S. S. Stalter, Treas.	
1934 E. 8th Street		Marshallville, O.		West Liberty, Ohio		La Junta, Colo.	
Joseph Miller	\$ 1.50	Jacob Landis	\$ 10.00	Lizzie Sproll	\$ 10.00	Hospital Fees	\$369.01
Mary Hartzler & children	.70	Sister Mumaw	.50	J. D. Hartzler	1.00	Katie Litwiller	50.00
Daniel Miller	1.00	Joseph Byler	1.00	Rent	3.25	S. G. Schmidt	10.00
Walnut Creek Y. P. M.	6.10	Emma Byler	.50	Leona Conner	4.00	G. L. Autenreith	5.00
Orrville & Martin's Cong.	26.00	Nannie Byler	1.00	Maggie Cunningham	10.00	John Lehman	5.00
Della Bickel	1.00	Hallie Harshberger	1.00	J. H. Bishop	11.75	Barbara Miller	2.65
J. W. Lantz	5.00	Mattie Harshberger	1.00	Sarah Jones	30.00	J. H. Byler	60.00
Total	\$41.30	C. Ebersole	3.00	F. L. Watkins	11.00	J. E. Kauffman	34.00
Toronto Mission		D. R. Lucas	2.50	E. Miranda	2.00	L. Hoover	1.00
J. I. Byler, Supt.		S. S. East	12.00	B. F. Umble	1.00	S. C. Yoder	1.00
1368 Danforth avenue		H. H. Johnson	12.00	L. B. Good	1.00	Levi Detweiler	25.00
Jos. Weber	\$ 2.00	Reeser	18.50	Auditor Putnam Co., O.	49.30	Eli Brenneman	1.50
A. Burkholder	.50	Ellen Hollinger	40.00	Sycamore Cong., Mo.	27.32	Amos Swartzentruber	5.00
S. S. Col.	3.17	H. H. Johnson	12.00	Catharine Gingerich	50.00	A. G. Covell	1.00
Freewill offerings	1.98	S. S. East	12.00	W. H. Markins	6.00	Churchtown Cong., Pa.	18.21
Phares Burkholder	2.00	North Lima S. S.	11.05	Bro., Millersburg, O.	10.00	Total	\$588.37
A. M. Snyder	5.00	Mrs. J. Latham	.50	J. W. Leiton	6.00	G. L. Bender, Gen. Treas.,	
		C. Ebersole	2.00	B. F. Plank	4.00	Elkhart, Ind.	
		H. I. Dick	1.55	Mr. Evans	3.00		
		Sister Stahley	.25	H. D. Miller	.50		
		Lucian Auker	1.00				

Obituary

Habecker.—Bro. Joseph H. Habecker was born Aug. 19, 1855; died June 13, 1910, from an affection of the liver by which that organ became quite hard and unable to perform its functions; aged 54 y. 9 m. 24 d. His illness lasted about a year and a half, but he was able to be up and about much of the time. He once submitted to an operation which, however, was no success. He united with the Mennonite Church many years ago, and bore his suffering with fortitude. Though he had a desire to remain yet a while with his family, he was quite resigned to the Lord's will. There survive his widow, 5 daughters, 2 sons, one brother, also one daughter and 3 grandchildren by a former marriage. Services at Kraybill's meeting house by Bishop Jacob N. Brubacher and Pres. Simon E. Garber and Peter R. Nissley, interment in cemetery adjoining. Text. Col. 3:2-4.

Nissley.—Bro. Jacob K. Nissley was born Nov. 12, 1831; died July 17, 1910, of infirmities incident to his age; aged 78 y. 8 m. 5 d. He was united in marriage with Anna E. Risser in 1850, and their union was blessed with 3 daughters, one of whom with the mother survives, as well as a number of grand and great-grandchildren. One brother and 5 sisters also survive. Bro. and Sister Nissley united with the Mennonite Church 55 years ago last April and their place in the services was very rarely vacant. Funeral on the 20 at the Mount Joy Mennonite Church. Bishop Jacob N. Brubacher preached to a large number of neighbors and friends from Heb. 5:9, followed by Peter R. Nissley. Interment at Kraybill's burying-ground.

Widmer.—Christian Widmer was born in France, Jan. 18, 1844, and died at Wayland, Iowa, July 12, 1910; aged 56 y. 5 m. 24 d. In 1875 he was married to Barbara Graber, which union was blessed with four sons and three daughters. One son preceded him to the spirit world. Funeral services were held July 14 at the Sugar Creek Church, conducted by John Wagler in German and Simon Gingrich in English from II Kings 20:1.

Neff.—Magdalena Neff was born in Lancaster Co., Pa., April 22, 1822; died near Medway, O., July 19, 1910; aged 88 y. 2 m. 27 d. She was the last one of a family of 11 children to pass over into the great beyond. Aunt Matty, as she was generally called, always

lived a good, moral life, but for some reason never publicly confessed Christ until a little over a year ago. She at last saw the necessity of erecting a covenant with God, sealed her covenant by water baptism, was received into the Mennonite Church where she remained a faithful sister unto the end. She always remained on the old home where her parents lived. She was widely known and has left many relatives and friends who mourn the loss of one that was dear unto them. But they need not mourn as those who have no hope. May all prepare to meet her in heaven. Funeral services were conducted at the home June 21 by Moses Brenneman from I Peter 1:3, 4. Buried near Medway in the New Mennonite cemetery.

Freyenberger.—Christ Freyenberger was born in Alsace, Germany, May 21, 1841; died at his home near Pettisville, O., July 23, 1910; aged 69 y. 2 m. 2 d. He came to America with his parents in June, 1858; united in marriage with Catharine Frey, Apr. 3, 1862, to which union were born one son and 7 daughters. The son and one daughter preceded him in death.

In 1872 he was ordained as a minister of the Gospel, in which capacity he served faithfully as long as health permitted. Over two years ago his health began to fail. His disease was myocarditis or degeneration of the heart, which caused a dropsical condition, especially of the lower limbs. He was unable to lie down since the middle of last December. He bore his sufferings with much patience, ever comforting himself with God's precious promises, especially Rom. 8:18; I Cor. 10:13, etc. Bro. Freyenberger was an eloquent speaker, well versed in the Bible, and will be much missed. Funeral services at the Central Church, conducted by D. J. Wyse (Text, II Tim. 4:7, 8), Daniel Rupp (Text, Dan. 12:2, 3) and Henry Rychener (Text, Jno. 11:25, 26).

Kindig.—Amanda Kindig was born Jan. 17, 1855; died July 22, 1910; aged 55 y. 6 m. 5 d. Funeral services July 25 conducted by Abram Herr at the home and by D. N. Gish and John Mosemann at the Millersville Mennonite Church. Text, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Sister Amanda's death was a shock to the community because it was so sudden. She arose apparently in her usual health, went about her work as usual. Soon afterward she was found lying prostrate in the stable where she had gone to attend to some work, life ex-

tinct. Such is life. In the midst of life we are in death.

She was a faithful worker in the Lord's vineyard. She was ever ready for every good work; was a Sunday school teacher for twenty-five years or more. She was also head of the Millersville sewing circle since its start, always labored faithfully in that capacity. Though we greatly miss her we believe her work on earth was done, and may we continue the work in which she so faithfully labored, looking forward to that blessed time when we shall meet her in that land of everlasting joy.

Ligibel.—John Ligibel was born in Alsace, Germany, May 26, 1850; died at his home near Pettisville, Ohio, July 14, 1910; aged 60 y. 1 m. 14 d. He came to America when about 39 years old. Bro. Ligibel was converted to Christ and united with the Amish Mennonite Church in 1879. He was united in marriage with Fanny Short, Feb. 5, 1880, who died Feb. 24, 1890. Dec. 20, 1892, he was married to Barbara Seiler, who died Sept. 18, 1905. He leaves 7 daughters, 1 son, 2 grandchildren, his mother, a sister, a brother in Europe and many other relatives and friends to mourn his unexpected death. About the year 1894 circumstances led him to change his Church home and he united with the Defenseless Mennonites, of which he was a member until death. Funeral services were held at the Defenseless Mennonite Church near Archbold, O., conducted by Eli Rupp in German and Eli Frey in English.

We miss thee from thy place, dear father,
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine of thy face.

Zeigler.—Hannah (Weisz) Zeigler was born at Harmony, Pa., Sept. 25, 1825; was married to Jno. Zeigler Feb. 10, 1846. Her husband departed this life in 1875. To them were born 12 children of whom 3 survive, also 13 grand children and 13 great-grandchildren. She herself was one of a family of 10 children, of whom only one remains. She united with the Mennonite Church at the age of 18 years, after which she was a regular attendant, not missing a communion service since her baptism in 66 years. She was wonderfully gifted in song and could sing nearly all her songs by memory. Death came June 16, 1910, at the home of her daughter, Mrs. E. Koppes Wadsworth. Burial at the Mennonite Church, Harmony, Pa. She was aged 84 y. 8 m. 22 d. Funeral conducted by N. A. Lind. Text, Rev. 14:3.

Items and Comments

After a bitter contest in Oklahoma as to where the capital of the state should be located permanently, it has been decided by the courts of the state that the recent vote of the state locating it at Oklahoma City was illegal, as the enabling act admitting the territory into the Union as a state required that the capital could not be moved from Guthrie before 1913.

The July number of The Pennsylvania School Journal publishes in full the proposed new school code for the state. Those interested in the school system of that state have the privilege of securing an extra copy of that paper by sending 15 cents to "The Pennsylvania School Journal, Lancaster, Pa."

The report that some of the census enumerators in Alaska were out when the thermometer registered 70 below zero carries with it this moral to Christian workers: If the interest of people in secular affairs moves them to make great sacrifices and take extraordinary risks to accomplish their purposes, how much more zealous and self-sacrificing should we be in our efforts to promote the interests of the eternal kingdom?

To relieve the sufferings of the people in certain famine-stricken districts of Mexico, that Government has already purchased \$2,000,000 worth of provisions, which it is selling to the people at cost. Among the interesting features of the work is the shipment of 3000 tons of corn from South Africa. It is claimed that corn can be purchased in South Africa and South America and shipped to Mexico and sold there cheaper than the price of corn in the United States.

Indian chiefs, who have been attending a conference of the tribes, near Clinton, Okla., have announced their intention of building a large number of towns in which only Indians will be permitted to settle. It is believed that this will have a beneficial effect in breaking up the roving habit among the red men of western Oklahoma, and will give them better opportunities for the practice of industrial and agricultural pursuits. J. W. Strongheart, a grandson of Sitting Bull, is one of the leaders in the new movement.—Young People's Weekly.

Another step toward the final rupture between Spain and the Vatican at Rome was taken July 29, when it was announced officially that Spain had recalled her ambassador to the Vatican. One by one the Catholic nations are renouncing allegiance to the Pope of Rome as a temporal power. Whether this means a step toward religious freedom or religious anarchy in Spain remains to be seen. Spain has "sown to the wind" so long that it is a question as to how long it will be before the unfortunate nation gets through with her "reaping the whirlwind."

Dry farming is receiving an unusual share of attention, and most of those who are giving it attention give an affirmative answer to the question, "Does dry farming pay?" Thomas Shaw, agriculturist for the Great Northern Railroad, has the following to say:

"The abnormally dry weather has not in the slightest degree lessened my faith in ultimate success of dry farming in Montana. In fact, it has made me more firmly convinced than ever that there is not the slightest doubt about the raising of good crops in Montana, if dry-farming methods are properly followed. Our work in Montana this summer has convinced me thoroughly of that, for I know of no instances where scientific methods of farming have been followed that there is not every indication of obtaining a crop."

CONFERENCE ANNOUNCEMENTS

SOUTHWESTERN PENNSYLVANIA

The Southwestern Pennsylvania Conference will be held at Masontown, Pa., Aug. 25 and 26. The Sunday school conference will precede the Church conference, beginning on the evening of Aug. 23 and closing the next evening.

We extend a cordial invitation to all to attend the conference.

Persons desiring to attend will come to Uniontown, and there take the trolley.

Trolley stops: Deffenbaugh, Durr, Sandy Bottom and Masontown.

For further information, address Elmer Hess or J. B. Honsaker, Masontown, Pa.

W. C. Hershberger, Sec.,
Johnstown, Pa.

SUNDAY SCHOOL SUPPLIES

Words of Cheer

This is an illustrated weekly paper for the Sunday school and home. It contains interesting and helpful articles especially written for the paper as well as a number of choice selections from other papers. The last page is devoted especially to the Boys and Girls. Price: Single copy, 40 cents a year. In clubs of ten or more, 7 cents a quarter; 25 cents a year.

Beams of Light

Published weekly. This is a little paper especially prepared for small children. The reading matter is simple and instructive. The paper contains a number of pictures. Price: 25 cents a year. In clubs of ten or more, 4 cents a quarter; 15 cents a year.

Der Christliche Jugendfreund

A four page illustrated weekly (German) for the Sunday school and home. Price: 40 cents a year. Clubs of ten or more 25 cents a year.

Advanced Lesson Quarterly

This quarterly is especially suited for advanced classes and well-advanced intermediate classes. The leading features are: Introduction, Daily Readings, Lesson Text, Comments on the Lesson, Practical Application, Questions, General Outline, Lesson Dictionary. Price: 3 cents a quarter; 12 cents a year.

Primary Lesson Quarterly

While this quarterly contains some of the features of the Advanced Quarterly, it is so arranged as to meet the needs of the primary and intermediate classes. Price: 2½ cents a quarter; 10 cents a year.

Teachers Lesson Quarterly

This quarterly is especially prepared for the use of teachers. It contains, besides the regular comments noted in the Advanced Quarterly, a write-up of each lesson having the following features: Gist of the Lesson, Lesson Applications for advanced and primary classes, Sidelights and Illustrations, Superintendents' Problems, and other points of interest. 104 pages. Price: single copy, 10 cents a quarter, 75 cents a year; in clubs of five or more, 8 cents a quarter.

German Lesson Quarterly

Prepared especially to meet the needs of both young and old—all above the infant class can use this quarterly. It contains a Comprehensive Introduction to the Lesson, Comments on the Lesson, Lesson Story, and Lesson Questions. Price: 3 cents a quarter; 12 cents a year.

Lesson Picture Cards

On the one side of this card is a picture illustrating the story of the lesson. On the other side is a short story of the lesson

and a few questions and answers. These cards are for the infant class. Price: 2½ cents a quarter; 10 cents a year.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dharmatari, C. P. India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., B. F. Herr, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont. J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa. E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home (*1903) Lancaster, Pa., J. W. Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., B. F. Thut, Supt.
*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, AUGUST 11, 1910

No. 19

EDITORIAL

"The law of the Lord is perfect, converting the soul."

"Trust in the Lord, and . . . thou shalt be fed."

Spiritual stimulants may be needful at times, but spiritual food is better.

Make your Sunday school organization stronger by giving all the officers and teachers loyal support.

"Thoughts at Random," printed on another page, should be read, meditated upon and put into practice.

We do our greatest work through the instrumentality of others. Working ourselves, we work lone-handed. Working through others, there are many hands at work. The more completely we are the servants of others, the more effective we are in putting others to work.

Advocate any cause of righteousness or oppose any kind of wickedness that you will, and you will have two kinds of opponents. One class will tell you that you have the wrong side of the question, while the other class will give you solemn assurance that while you have the right side you are not going at it right.

After a faithful service of over forty years in the ministry of the Word, Bro. C. P. Steiner of Bluffton, O., was called to his eternal reward. His parting words to his children, printed on another page, constitute wholesome advice for all children of pious parents who appreciate what a treasure they have in such parents.

Bible Conferences.—The indications are that during the fall and winter months there will be more of these meetings held among our congregations than ever before. Several of them have already been announced through these col-

umns, and we have heard of several more. If there are a sufficient number of notices sent in, we will again list the Bible conferences as we have during the past few years. The Lord bless these meetings to the strengthening of the cause.

The Lima Mission.—For some time a movement has been on foot to start a mission at Lima, Ohio. Bro. B. B. Stoltzfus' article, found on another page, brings us the encouraging news that this mission is now opened. It is to be supported by the several congregations under the oversight of Bishops J. M. Shenk and John Blosser, and we trust it may have the sympathy and prayers of the entire brotherhood. Those desiring to visit the mission would do well to note the directions given in the article above referred to. May God bless the work to the ingathering of many souls.

Answering Back.—The following, taken from one of our exchanges, is worthy of serious meditation:

To be big enough to resist the temptation to answer back is worth a thousand times as much as the shrewdness which gives a clever, stinging retort. Quarrels grow like snowballs. A little misunderstanding, turned over and over in the shape of tart replies, soon grows into an enmity.

To this agrees the instruction of our Savior, to "agree with thine adversary quickly whiles thou art in the way with him." "A soft answer turneth away wrath, but grievous words stir up anger." There is more explosiveness in a boisterous than in a gentle tongue, but the latter has the greater power.

Gospel Light on Timely Topics.—On another page we print the first of a series of articles on this subject. We want every reader to read this article; not merely because it is the first of a series, but for what the article itself contains. Bro. Burkholder has embellished his theme with a number of thoughts which will give it new meaning to many readers. He is rather severe on the foreordination theory, but not any more so

than facts and the Scriptures warrant. By the time you have digested what he has to say on that subject, you will not only be straight on that, but you will also be impressed with the fact that upon each one lies an individual responsibility in the work of making the Gospel known to all people.

What the articles which are to follow on this subject will contain, we do not know. We are in possession of the second article, and it measures up to the first in solid doctrine and forceful points. We have reasons to believe that the entire series will be marked for plain teaching, sound doctrine and helpful thoughts. Pray for those who prepare the food to be sent out through the medium of the GOSPEL HERALD.

Prepare to Live.—This does not mean that we should not also prepare to die. But much is lost, both for time and for eternity, because we have so much to say about preparing to die and so little about preparing to live. If we knew for a certainty that we had but a few hours to live; there would probably be few who would not be calling upon the name of the Lord; but since we do not know that we take it for granted that we have a long time to live, and this is by most people taken as license to live in sin. We frequently hear of people who live a wayward life until death stares them in the face, and then they turn to the Lord and warn others to live a better life. We thank God for all "eleventh hour" confessions; but how much better would it be if in their tender years they had turned to the Lord, and made the plea of their dying hours the plea of their lives. All of these instances give evidence of the too popular impression that religion is for the dying and worldliness for the living. Let us lift our voices against the folly of this idea, and teach young people everywhere to turn to the Lord, not as a preparation for death, but as a preparation to spend their lives in the service of Him who died to save them.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

I. The Gospel for Every Creature

By David Burkholder.

For the Gospel Herald.

On starting out to write on this all important subject, the question presents itself, what is the meaning of the word Gospel? Webster says that it is derived from the Saxon word god-spell; God, good and *spell*, history, relation, narration, word, speech, that which is uttered, announced, sent or communicated, answering to the Latin *evangelium*, a good or joyful message, a revelation of the grace of God to fallen man through a mediator, including the whole scheme of salvation as revealed by Christ and His apostles.

In writing to the Romans Paul calls it the "Gospel of God." To the Ephesians he speaks about their trusting in Christ, after they had heard the word of truth the "gospel of their salvation." In Rom. 1:16 he calls it the "Gospel of Christ" which he was not ashamed to accept and preach.

That this Gospel is for every creature is abundantly taught in the Bible. It is also "the power of God unto salvation to every one that believeth." "Look unto me and be ye saved, all the ends of the earth," is God's glorious message delivered to the people by the prophet Isaiah, under the old dispensation (Isa. 45:22). And more than this, Paul declares that the Gospel was preached to Abraham, "Saying, in thee shall all nations be blessed" (Gal. 3:8). Quoted from Gen. 12:3, which says *all families of the earth, and all kinds of the earth* (Acts 3:25).

At the ushering in of the new dispensation, in announcing the birth of the promised Messiah to the shepherds of Bethlehem the proclamation of the angel of the Lord from high heaven was, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Yes, "the grace of God which bringeth salvation hath appeared unto all men"—no Jew nor Gentile excluded. "And as by the offence of one (Adam) judgment come upon all men unto condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life," (Rom. 5:18). This plainly shows that the Gospel of God and of our salvation is for "every creature," not merely for a certain number of them.

Perhaps some of you who read this

article may think it is not necessary to spend time and quote passages of scripture in order to prove that the Gospel is intended for every creature, because no man will undertake to dispute this. But if you really think so, you are sadly mistaken. Just as sure as we have a Russell heresy and a Dowie heresy to contend with in this so called glorious Gospel land of ours, so we also have a foreordination heresy; and we meet with a good many people who claim to be true believers of the Bible and followers of Him who gave His life as a ransom for all, and yet they flatly contradict or deny that the Gospel is for all people. They maintain that God has chosen, elected, predestinated or fore-ordained a certain number of the fallen race of Adam in Christ before the foundation of the world unto eternal glory according to His immutable purpose and of His free grace and love without the least foresight of faith, good works or any condition performed by the creature; and that the rest of mankind He was pleased to pass by and ordain to dishonor, wrath and eternal punishment for their sins to the praise of His vindictive justice. They also maintain that it was the will of God that Christ by the blood of the cross efficaciously redeemed all those and those only who were from eternity elected to salvation and given to Him by the Father.

That such a doctrine is inconsistent and unscriptural, is evident from the fact that it makes God a respecter of persons. How can it be otherwise if God from the foundation of the world foreordained one man to eternal happiness and another to eternal misery, regardless of what they believe, confess or practice? This would certainly not be "a common salvation," as the apostle Jude terms it. Peter was laboring under the impression that the Gospel was intended only for His people, the Jews, until he fell into a trance at Joppa, and was in a miraculous way convinced that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him," and that Christ is Lord of all." Paul says that Christ became "the author of eternal salvation unto all them that obey him" (Heb. 5:9). John says that he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (1 Jno. 2:2).

Is it not a fact that he that believeth such a doctrine of predestination must also believe that God has pleasure in the death and eternal punishment of the wicked? Listen, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). And the apostle Paul, the great God-sent missionary to the Gentiles who sincerely claimed to be more than a minister of Christ and was willing to spend and be spent for the salvation of the lost, "In labors more abundant; in stripes above measure; in prisons more fre-

quent, and in death often," etc., wrote as he was moved by the Holy Ghost to his spiritual sons whom he had begotten through the Gospel, referring to God our Savior says, who will have all men to be saved and come to the knowledge of the truth (1 Tim. 2:4).

Again, according to such a foreordination man could in no wise be considered as a free agent, which the Bible emphatically teaches him to be, privileged by his maker to choose or neglect salvation, accept or reject the Gospel, obey or disobey God, and yield to His will or be stubborn.

Paul also bears testimony to this truth, "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)? Can we suppose that God would so earnestly invite all the people if He did not want them saved? No; that is not God's way of dealing with His creatures.

We will briefly cite you to a few of the great number of God's invitations found in the Bible which means everybody and all His creatures regardless of rank, age sex or complexion.

"If any man thirst, let him come unto me, and drink" (Luke 7:37).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"The spirit and the bride say, Come," etc., (Rev. 22:17).

"Behold, I stand at the door and knock," etc., (Rev. 3:20).

"If I be lifted up, I will draw all men unto me" (Jno. 12:32).

Let us think for a moment with what grief and heartfelt compassion the Savior of the world wept over that prophethood, mercy-spurning, truth-hating Jerusalem; but the great trouble was, they would not be saved.

If this doctrine were true that a certain number of the whole human family have been foreordained from eternity to be saved and the rest to perish, why did Christ give His last commission to His disciples, "Go ye into all the world and preach the gospel to every creature?" If the destiny of every creature is irrevocably and immutably sealed, it certainly must be altogether useless to spend so much time and money to carry the Gospel to the heathens. The only way out is to conclude that this is unscriptural and false teaching and that Christ when He said, "Go ye into all the world and preach the gospel to every creature," meant exactly what He said.

This was His last commission to His disciples, and He had already told about the end of the world and His second coming; that "this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

The great question is, Who is to do the work? There must certainly be somebody responsible. Paul says there is no

difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him and that whosoever shall call upon his name shall be saved. This gave use to a series of questions. The first is, "How shall they call on him in whom they have not believed?" This is simply an impossibility. Paul, in writing to his Hebrew brethren, says, "Without faith it is impossible to please him, and he that cometh to God must believe that he is" (or exists). The next question is, "How shall they believe in him of whom they have not heard?"—another impossibility, because the only way to get faith is by hearing the Gospel preached. This brings up the third question, "How shall they hear without a preacher?"—which is also impossible. Some one must do the preaching. And the last (but not the least of the questions is: "How shall they preach except they be sent?" Can this be done? Every intelligent, honest man says, No! No fisherman can expect to catch fish unless he goes to the place where the fish are. So it is also with the missionary, as a fisher of men, He can not expect to get lost souls into his gospel net unless he goes to the place where they are.

We know that we are not all qualified as missionaries. God distributed the talents unto His people in different ways, and for different lines of work. As Paul had the proper qualifications to plant and Apollos to water they both made useful men in God's great harvest field, carrying on the important work of saving the lost souls. I believe that would be a good plan for us to work at this present time. Send qualified men to plant the Gospel among the heathens who know nothing of a Redeemer and can not call upon His name, and let others who are good financiers and are blessed with this world's goods do the watering.

Nappanee, Ind.

THE SECRET LODGE

For the Gospel Herald.

(Concluded)

(Extracts from an address on "The Lodge and the Christian Minister," by J. E. Hartzler, and sent to the Gospel Herald for publication).

These are but a few of the oaths and obligations of two of the leading lodges; a score more might as well be given. But I ask again, can a Christian be faithful and true to his promise and at the same time be a consistent and sympathetic member of secret societies which practice these and similar things? What lasting good can be accomplished by the prophet of God who allows himself to be led into a lodge room by a band of ruffians, "Elks," "Red men," or what not, and be stripped of his clothing, blindfolded, and finally allow a padlock of secrecy be placed upon his lips to remain there through his whole natural life?

6. *Lodge Prayers are not Christian Prayers.*—I have not found a lodge prayer yet which recognized the Christ, either as the Son of God, or as the divine and eternal Redeemer of the world. Lodge prayers, when prayed according to the rituals, are Christless. Prayer for the forgiveness of sin is unknown in ritualistic lodge prayers. Other things are substituted. Take for example the prayer at the opening of the grand lodge and one paragraph runs as follows: "Enlighten, we beseech thee, the dark corners of the earth with the rays of our benevolent institution, (not with Christ, Gospel or the Holy Spirit) that all the ends of the world may know thee and every human being be taught to love his fellow man." (*Mackey's Ritualist*, P. 18).

Again, the prayer at the initiation of the entered apprentice: "Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secret of our art he may be better enabled to display the beauties of godliness to the honor of thy holy name." (*Mackey's Ritualist*, P. 24f).

Again, the opening prayer of the Knights of Pithias: "Supreme ruler of the universe, we humbly ask thy blessing upon the officers and members of this lodge. Aid us to avoid anger and dissension; help us to work together in the spirit of fraternity; and inspire us to exemplify the friendship of Damon and Pithias. Hear and answer us, we beseech thee, Amen."

Once more, the invocation of the Red Men: "O thou Great Spirit of the Universe, good and powerful as thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers and the great waters of the deep, look down from thy majestic throne of grace and shed thy bounties upon all true Red men. Do thou, Great Spirit, inspire each Red Man's breast with that holy courage which will teach him to paddle his own canoe safely to that undiscovered country from whose bourne no traveler returns." Or again, in the closing invocation: "O thou, Great Spirit! we acknowledge thy wisdom and goodness toward the Red Men of our tribe. We ask thee to watch over us during the slumbers of the night, and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry, and clothe the poor. Do thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned to him on earth, so that, when he is called from the hunting grounds of his fathers, he may meet the shaft of death with unwavering courage, and feel assured that thou wilt sustain him through the 'dark valley of the shadow of death.' Hear us, Oh Great Spirit!"

I need not repeat to the thoughtful that lodge prayers are Christless prayers. But I ask again, can a true and faithful Christian consistently adhere to such prayers?

7. *Finally, the Heaven of the Lodge is not the Christian Heaven.*—I take again the prayer used in the funeral service of the Freemasons. Omitting a few lines, the prayer proceeds as follows: "May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from this transitory world, and to fix them more devotedly upon thee, the only sure refuge in time of need, and at last, Great parent of the universe, when our journey shall be near to its end; when the silver cord shall be loosed, and the golden bowl be broken; oh! in that moment of mortal extremity, may the lamp of thy love dispel the gloom of the dark valley; and may we be enabled to 'work an entrance' into the celestial Lodge above" (*Canton Lodge*, P. 22f.)

While most lodges differ in their view of the future world, yet they are alike in this that they are not the Christian view. A faithful lodge man is said to go to the "celestial lodge above," or to the happy hunting ground, or to some similar place at his death regardless of his relations to Christ or the Christian Church. I ask again, can a minister of the Gospel consistently preach the heaven of the Gospel and at the same time advocate the lodge heaven at the death of a dead brother lodge man?

Elkhart, Ind.

ANTI-SECRECY CONFERENCE

By A. Metzler.

For the Gospel Herald.

The annual Ohio state conference of the National Christian Association which stands for an unconditional renunciation of all secret lodges, was held at West Liberty, July 26 and 27. The attendance was large and the meetings very interesting. The speakers came from various sections of the state and represented quite a number of religious denominations.

Pre. W. B. Stoddard of Washington, D. C., the eastern secretary of the association, was present also and gave several forceful addresses, exposing fearlessly the hideous inside working of the secret lodges, throwing much light especially on their ungodly methods of initiating members into their societies.

In giving a report of this meeting the *Bellefontaine Index-Republican* says:

"It was reported at Bethel Chapel, where the sessions were held that Logan county secret orders intended challenging members of the association to a debate regarding the question of the propriety of the members of churches being members of secret orders. No challenge was received, however, but the association left a challenge of its own, defying any exponent of secret orders to engage in a

debate upon the question of the relation of the secret orders to the Word of God and the Christian religion. The Association is very obliging and offers to make arrangements for the debate at any time and place desired."

West Liberty, Ohio.

We are glad to hear the evils of secrecy exposed. Secrecy is a monster which has chloroformed many a poor soul into spiritual insensibility, and transformed what might otherwise have been a bright light in the kingdom of our God into some flickering red-light in a lodge of worldings. But we question the wisdom of this openly challenging the enemy to a public combat, for the following reasons:

1. Such a challenge is a virtual confession that the question is a debatable one.

2. We like Paul's plan better; which was to avoid strife, but "in meekness instructing those that oppose themselves" (II Tim. 2:22-26).—Ed.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

By Daniel Kauffman.

For the Gospel Herald.

We approach this question with a feeling of responsibility, and a prayer that God may direct us aright in the answer. We also ask the kind reader to consider well the things herein set forth, and receive such things only as will bear the light of Scripture. Not, "Does it meet my approval?" but, "Is it scriptural?" is the question which should decide whether we should accept or reject the things we see or hear.

Unionism is in the air. As we read the record of the Christian work of today, we are simply overwhelmed with the thought of organization and organizations having as their aim the union of religious bodies and unification of Christian work. Here are organizations, undenominational, interdenominational, omnidenominational and antidenominational. We read of leagues, meetings, councils, conferences, conventions, associations, movements. All this means something. It means that men are dreaming of the time when all religious bodies will be merged into one, and that the drift of the times is in that direction.

This movement toward unification is looked upon differently by different people. Many are enthusiastically in favor of it. "That's the very thing," they say. "Hurrah! Halleluiah!" Others are just as strongly opposed. "That is nothing for you," is their testimony. "Bah! cry it down." One class is marked for enthusiasm, the other for caution.

The thoughtful man wants safety as well as enthusiasm, hope and zeal as well as caution. He wants to search the Bible diligently to see whether these things bear the test of heavenly light, to "prove all things: hold fast that which is good."

Let us take our place with the thoughtful man, and do a little examining for ourselves. I think that we will find little difficulty on agreeing on three things:

1. The Bible teaches unity. Christ's prayer in behalf of His disciples was "that they all might be one." "Endeavoring to keep the unity of the Spirit in the bonds of peace," was Paul's message to the Ephesians; while to the Philipians he said, "Be of one mind." Dozens of Bible admonitions along the same line could be given.

2. Christ is the foundation and basis for the only union that is worth considering. This bears the test of both Scripture and common sense. If Christ is not in the union here, neither will He be hereafter. Besides, if we are to ignore the example and teachings of Christ in our efforts to get together, where will we find the common ground on which to unite? This world holds out only two bases for union: (1) godliness, (2) worldliness. The first is the ground for peace, love, purity and righteousness; the second, the basis for wickedness, strife, envy, confusion, offering no real unity except in opposition to goldiness.

3. The people of God should withdraw fellowship from those who are not one with them in faith and life. "Let him be unto thee as an heathen man and a publican," is Christ's instruction to the Church concerning the man who refuses to be submissive to the Church. "Purge out the old leaven," is Paul's testimony in giving instructions concerning the purity of the Church. To the Thessalonians he writes that they should withdraw themselves "from every brother that walketh disorderly, and not after the traditions" which they had received of him. The Bible is emphatic, both as to the union of believers and as to how far the union should extend; also as to the basis for the only kind of union which should be considered.

That all Christian people should be one in Christ, one in faith, one in fellowship; one in life, one in aspirations, and should present to the forces of sin an unbroken front in bringing the glad news of salvation to a lost and dying world, few people will deny. We shall endeavor, in our weakness, to point out a few of the Gospel teachings—fundamentals, upon which all Christian people should agree.

1. *They should agree that there is an Almighty God, the Creator of all things visible and invisible.*

"In the beginning God created," is the language of revelation which solves the mystery of the origin of all things material and immaterial. When we speak of GOD, we do not mean the god of the pantheist, who recognizes the universe as God; nor the gods of the heathen, to whom the sun, the moon, beasts, rivers, gold, wood and stone are idols or gods; nor the god of the infidel, who rejects the Bible and refuses to recognize Christ as the Son of God, and then proceeds out of

(Continued on page 302.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

VI. As We Journey toward the Orient

By J. S. Shoemaker.

For the Gospel Herald.

In this article I shall endeavor to give a brief report of our visit among the Mennonite brethren in Germany and Switzerland. The brethren, A. D. Wenger and John Horsch, had favored us with a number of names and addresses before we left America.

Our time being limited, we spent but ten days among these brethren. During this time we endeavored to visit as many brethren and churches as possible.

In my last communication I reported our safe arrival at Reichen, where we were kindly received and entertained in the home of Eld. Jacob Hege, where we spent but one day. The following day (Sat., July 2), we went to Neckarsulm, from whence we were conveyed to the home of Eld. Henry Landes at Lautenbach, where we spent several days. Pre. Christian Landes also lives at this place. The following day (Sunday) we had the privilege of attending the first Mennonite service since leaving America. The services were conducted by the brethren Henry and Christian Landes, basing their remarks on Matt. 5:19-34 and Phil. 3:12-16. We were asked to take part in the services, but fearing our German would be more amusing than edifying, we begged to be excused.

Elder Van der Smitten of Wuertzburg joined us at the home of Henry Landes and accompanied us to "Louisgarde," near Ingerheim, where we spent one day at the home of Eld. Michael Horsch, brother of John Horsch of Scottsdale. We next visited Pre. Christian Neff at Mannheim, who is connected with the educational and publishing interests of the Church in Southern Germany. Thence we went to St. Ludwig near Basel, Switzerland, where we visited Eld. Michael Widmer, Pre. John Roth and several other families, these people belong to the A. M. branch of the Church. Bro. Roth at one time lived in Seward Co., Nebr., and later in Wayne Co., O., whence he returned to Germany about 15 years ago. He seems to be much concerned about the welfare of the Church, and regrets very much that the Church in Germany has drifted into worldliness along certain lines. After bidding the brethren farewell at this place we went to Langnau, Switzerland, where we visited Eld. John Kipfer, editor of the *Zionspilger* here we again had the

privilege of attending religious services and were prevailed upon to take part in the services. Bro. Hartzler preached to us in the German language, basing his remarks on I Jno. 1:7. The service was fairly well attended, and interest good. The congregation at this place numbers about 300 members. A good-sized Sunday school is conducted at this place, composed of pupils ranging in age from five to fourteen years. There were five classes, averaging about eighteen or twenty pupils to the class. For some reason (best known to the people at Langnau) children above 14 years of age do not attend Sunday school, and are not expected to.

We went from Langnau to Lucerne, a city beautifully situated among the Alps, at the outlet of a cluster of beautiful lakes. Here we put up for the night. Will report later concerning this city and beautiful surroundings.

We were kindly received, and very hospitably entertained by all whom we visited in Germany and Switzerland. Our visit with them seemed to be appreciated, and we greatly appreciated their kindness extended toward us.

The leaders of the Mennonite Church in the countries and provinces referred to have apparently a very limited knowledge of the work of the Church in America. We are convinced that it would be well if in some way these brethren could be brought into closer touch with the brotherhood in America.

There seems to be a sincere desire on the part of those whom we visited, to remain loyal to the Church and her doctrines, but judging from the conception we have of the teaching of Christ and the apostles, it seems evident that many of them are deviating from some of the great underlying principles of the Christian religion; viz., the principles of non-resistance and non-conformity to the world. These conditions were undoubtedly brought about gradually, (and probably unconsciously on the part of the Church) through the military requirements of the Government, which we believe is leaving its baleful effects upon the Church both by inculcating a resistant spirit, and fostering a desire for display in dress. There are, on the other hand certain characteristics in the lives of our German brethren, which are very commendable and worthy of our imitation.

In speaking of the German people as a class, they are sociable, courteous and hospitable. Great honor and respect is manifested on the part of the children toward parents, young people toward elder people, and servants toward their masters. The stiffness that seems to exist between classes in many places, appears to be entirely eliminated in Germany.

There is much fertile farming land both in Germany and Switzerland. With the exception of here and there a comparatively large estate (usually owned by the nobility of the country, and superin-

tended by some well to do Mennonite), the land has been divided and subdivided until many of the fields are not over a rod or two in width, and from 20 to 40 rods in length, the fields being so extremely small that it is impossible to use modern machinery in planting and harvesting the crops. Hence about everything is done by hand. These small fields are usually sown and planted alternately in rye, potatoes, wheat, beets, oats, maize, barley, etc., etc., which adds a beauty to the landscape, hard to describe.

Apples, pears, prunes, cherries and grapes are grown in abundance. Fruit trees of various description line the highways on both sides. These roads or highways are thus beautifully shaded and are as finely macadamized as the driveways in our American parks.

Instead of flowing with milk honey; as Canaan did in Israel's time, Germany flows with the products of grapes and barley.

The methods of living and customs of the German people were of special interest to us. The farmers live in villages with their houses built up to the narrow, irregular streets. Horses, cattle, and family are usually all sheltered under one roof. People walk and drive through the streets without any regularity as to which side to turn in passing those going in the opposite direction. Cows are used to do the work on the farm, and furnish the butter and milk for the table. The contrivance fastened to their heads by which they are enabled to pull, is of peculiar construction.

Women assist the men in the fields, in hoeing beets and potatoes, raking and loading hay, helping to gather in the harvests, etc., and they are frequently seen bearing immense burdens on their heads. These and many other things which we have seen, seem quite strange to one accustomed to methods and customs so entirely different as are those in America.

Our German brethren and friends had no trouble to recognize the fact that we were from America, because of our awkwardness in conforming ourselves to their customs, which we meekly tried to do as far as we could in all good conscience.

We praise the Lord for the experiences we have had. We also praise Him for His keeping power and shall trust Him for continued guidance as we journey on to other lands, and new experiences. May His rich blessing rest upon every reader of the Herald, and all our brethren and friends in the homeland.

ALTOONA MISSION NOTES

By Anna L. Miller.

For the Gospel Herald.

Dear Brethren and Sisters, Greeting:—Since we last wrote through the columns of the Herald, four precious souls were received into the Church, two by baptism and two by confession of faith.

The Lord has been blessing the work at this place, for which we can truly praise Him.

Sister Ramer, one of our number, who underwent an operation in April, has gained strength sufficiently to resume her household duties and is also taking her part in Sunday school work and other meetings.

Bro. and Sister Hartzler, having been to the country for a little rest, have again taken up the work at this place. During their stay in the country, Bro. and Sister Durr took their place here at the Mission.

On Saturday, July 20, Bro. Hartzler accompanied eight children to the Orphans' Home at West Liberty, O. He is at this time visiting his parents at that place and expects to return in a few days if the Lord permits.

The Sunday school has been growing. Because of sickness among the members, the Gospel services have not been so well attended for some time.

Pray for us that we may ever "fight the good fight of faith."

Altoona, Pa., Aug. 3, 1910.

Aug. 3, 1910.

THE WORK AT LIMA, OHIO

By B. B. Stoltzfus.

For the Gospel Herald.

In accordance with a resolution passed at the last Ohio Ministerial Conference that my wife and I take up mission work here, we bade good-bye to the rest of our family and friends of Logan Co., and came to Lima, July 30, to take charge of the mission. The mission is located on 723 Madison Ave. Anyone coming to visit the work will take a Pine St. car going South from Public Square to Franklin St., then walk one block East.

The Sunday school and Church services were well attended by the brotherhood from the country. There being no services announced for the evening, we went to the Salem Church in the country, where the subject of "Missions; Does It Pay?" was ably discussed by the young brethren that were chosen as speakers for the evening. We ask an interest in the prayers of the Church, that the Lord may have glory to His name.

Lima, Ohio.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We have at present 75 inmates in the Home, twelve of whom were admitted within the last week. One family of eight were taken in July 30 from Altoona, Pa., through our mission workers at that place. All of them are under 12 years of age and are surrendered into our care until of age.

The Home is crowded to about its

full capacity and with only four workers besides the superintendent. The reader may imagine we are all kept very busy.

It would greatly relieve us if some of our consecrated Christian families who have a mind to do mission work, could see their way clear to take into their homes one or more of these homeless little ones and bring the mup in the fear of the Lord. It would doubtless also be a blessing to them. At any rate it would be doing service for the Lord, and practical mission work in the home.

We have boys from two months to twelve years of age to place out, and also a few girls; but now, as always, the boys largely predominate, and most of them range in age from about five to nine years.

We count it a blessed privilege to say that all the children and workers enjoy good health. The work is moving on nicely, and is increasing in magnitude. Thus far God has been blessing the work and to Him be all the praise. Pray for the work and the workers.

West Liberty, Ohio.

ONE DAY'S WORK FOR JESUS

For the Gospel Herald.

(An American Mennonite Missionary's day's work, partly told.)

Five thirty, rising, choti hazri, (little breakfast). Wrote six letters, looked after building being repaired, had meeting with village school teachers, investigated table milk supply, settled a quarrel between two orphanage girls, made arrangements for new oxcart for missionary's conveyance. 10:30 A. M.: breakfast, family worship. Taught class in Geometry, opened abscess on sick buffalo's neck, taught Bible class in school, received six letters requiring immediate answers, gave medicine to three fever patients, went to visit Government Inspector of Schools on business, talked with missionaries at other station by phone, gave prescription for native Christian's sick goat, took record of number of books sold by colporter, changed curriculum in school and dismissed one unfaithful master. 2:30 P. M., after noon meal. Attended meeting of Executive committee meeting of Mission, went with native helper to neighboring village to investigate cause of trouble with village people, made arrangements for a Sunday school each Sunday morning in same village. Return to bungalow and do some packing preparatory to trip to the hills. Bible class with Christian men. 7 P. M., dinner. Reading and devotion and retiring tired but happy in the Master's work.

Dhamtari, C. P., India.

Those who acknowledge most fully the fact that salvation is the free gift of God given to us by grace through faith, are the hardest workers in the Master's vineyard.—A. Loucks.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of John Mark Warye, who departed this life July 21, 1910

For the Gospel Herald.

"Tread softly, 'tis quiet,"
The watchers bend low
O'er a sweet infant's cradle;
Their hearts bleed, I know,

As they wait for the change
Which came as a blow
For their darling boy baby
Was soon called to go.

Yes, John Mark has left us,
And now never more
Will his little feet noiselessly
Trip o'er the floor.

His soft, golden hair,
His sweet smiling face,
Are hid neath the coverlid
Of a little white case.

One brother, two sisters,
Have gone on before
To welcome his coming
On the bright, shining shore.

Kind parents, two brothers,
And one sister, Ruth,
Are left with hearts broken.
To face the great truth.

A place in home vacant,
Which none else could fill;
So we bow in submission
To His holy will.

A family in glory;
Free from sin and all care;
Each more bright than the stars
Are shining over there.

West Liberty, O.

FATHER STEINER'S LAST MESSAGE

For the Gospel Herald.

(Two weeks before Pre. C. P. Steiner of Bluffton, Ohio, passed away, he called for all his children to meet at his home that he might give them his parting words of admonition and parental blessing. When all had gathered at his side he requested that he be assisted to his chair, and when seated before them he spoke to them the following words of love and affection which were received with feelings of emotion by those who heard them.)

"I am glad we could all meet once again. I have had a longing desire to have you all together while I am yet with you. Mother and I have lived together over 48 years and have been blessed with a large family. We have enjoyed many blessings and are thankful that the Lord has given each one of you sound limbs and minds. These are great blessings!

"We tried to bring you up in the fear

of the Lord, and I rejoice to know that each of you have accepted Christ to be your Savior, and that you have made an effort to lead a Christian life. But it is not enough that you have made a beginning. The crown of life will be received only after we have proved to be faithful to the end. Christ said, 'In the world ye shall have tribulation, but be of good cheer, I have overcome the world.' You can claim this for your promise. It will keep you from being overcome by the evils of the world.

"I tried to bring you up in a way that was right, and to use you all alike. You shall all share alike in the means the Lord has entrusted to me. I trust you will do this peaceably among yourselves. If I have not used any of you as I should have in word or deed, I want you to tell me and to forgive me. I would like also to know if you have peace among and with each other. So far as I know you all do, but if there should be any thing that you hold against me or against each other I want to be free and to see you all made free. Each one of you and mother also may now speak for yourselves." (Here time was taken for each one to give father assurance that all were in peace and that his efforts were greatly appreciated by one and all.) He then continued: "I wish you would tell your children what I have told you and endeavor to bring them up in the Lord. I wish it might have been possible for me to have had them all here too, but I am too weak to have made them all hear and understand me, so you may tell them for me.

"There is a great blessing in store for those families who live in peace and in love in the Lord and who help one another in the work of the Lord. Christ said, 'Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you.' May you live in this peace, and may the Lord bless you in this peace both in the church and among yourselves unto the end.

"I will not be with you long any more. I shall soon enter into rest. I have no cares and no fears as to that, and I hope and my prayer is that we may all meet again in the other world where there will be no parting and no weeping. I commend you to God and to the keeping of His Spirit. One of you may now lead us in a word of prayer and ask the Lord to bless us and keep us unto the end."

(After prayer he had all the family seated around the table for refreshments and seemed all aglow with joy to see all his children with him once more. There was joy mingled with tears in this parting and as he bade each one farewell, assuring them that he expected to remain yet a few weeks, but that he was now ready to be called any hour. Two weeks to the day the Lord called him home.)

Columbus Grove, O.

"We trust in prayer because the Word, with all its promises, is in us and not outside of us."

Sunday School

For the Gospel Herald.

Lesson for Aug. 21, 1910.—Matt. 20:
17-34

JESUS NEARING JERUSALEM

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Introductory.—Jesus and His disciples are drawing nearer the city where a number of events of great importance—the greatest in the history of the world—are soon to transpire. The conversation between Him and His disciples is interesting to the disciples of all ages. Great doctrines are being preached, and these doctrines are destined to sway the world. An important theme is the establishing of the kingdom, and the failure of even the disciples to fully comprehend just what should be the nature of the kingdom brings out the human nature of the disciples.

A Mother's Request.—It is natural for a mother to be interested in her boys. It is not surprising therefore to see the mother of Zebedee's sons before Jesus requesting that they be given places of honor in His kingdom. Her request was that one might sit on His right hand and the other on His left.

What the Request Meant.—"Ye know not what ye ask," was our Savior's response to the request. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "We are able," was the answer. Then came the significant reply of Jesus: "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with."

The other disciples apparently understood as little of what this meant as did James and John and their mother; for it is said that "they were moved with indignation against the two brethren."

How much ambition there was in this request and in the subsequent indignation because of the request, we shall not attempt to discuss; but little did the disciples realize how much was contained in the request, and how literally they were to drink of the cup and be baptized with the baptism of suffering. Among the apostles, James became the first martyr to the faith, and the history of John and the other disciples shows that they drank the cup of suffering to its lowest dregs.

True Greatness.—Christ now explains to His disciples in what true greatness consists. "Ye know," He says, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be

chief among you, let him be your servant."

We see then how directly contrary is the standard of true greatness in the eyes of God to the standard of greatness as held out before the world. The ladder of fame, which worldly ambition seeks to climb, is not the ladder upon which Christians ascend to glory. "That which is highly esteemed among men is abomination in the sight of God." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Who shall be the greatest? Let our Savior answer the question. We read it in the eighteenth chapter of Matthew. Taking a little child and setting it in the midst of the disciples, He tells them that whoever becomes as that little child, the same is the greatest. That is, when a person is so completely emptied of self that there is nothing left that in the eyes of the world would be great, then can God fill such a soul with Himself and make such child of His shine in the real greatness of heaven.

The desire of the Christian should be, not to reign, but to serve. Christ is the greatest being that ever set foot upon earth, for He is the greatest servant whom the world has ever seen. Christian conquest comes not through the display and use of mighty physical, mental, or even moral power; but through the instrumentality of the servants of God, willing to be nothing that God may use them as the means through which His ciples are drawing nearer the city where power is conveyed to men. When the children of the kingdom are so completely upon the altar that the ambition for place and power are completely sacrificed, then we may expect them as a mighty army going forth to subjugate the earth under the power of heaven.

Sight Restored to the Blind.—Now they have passed through Jericho. Two blind men were sitting by the way, and as they heard that Jesus was passing by they cried, "Have mercy on us, O Lord, thou Son of David." The multitude rebuked them. But still they pleaded for mercy. But while the multitude had nothing but rebuke for them, Christ showed that He had nothing but compassion for them. He is our compassionate Savior, who came to save the world from sin and all its effects, here and hereafter. "What will ye that I should do unto you?" was His sympathetic question. No sooner had they made their request known than it was granted, "and immediately their eyes received sight." They showed their worthiness by following Him.

This was a fitting event for the occasion. We have heard the teaching of Christ on greatness and service. Now He gives us a practical illustration. Humbly, sympathetically, full of love and compassion, He serves the most unfortunate of creatures. Let us learn a lesson from Him, and follow in His steps.—K.

Our Young People

CHAPTER STUDY.—PSA. 1

Topic for August 28

MOTTO

"Depart from evil and do good, seek peace and pursue it"

OUTLINE OF CHAPTER

I. General Theme—The Two Ways.

II. The Godly Way.—V. 1-3.

1. Not in ungodly counsel.
2. Not in the way of sinners.
3. Not in the seat of the scornful.

But:—

1. Delight and meditation in God's law.
2. Growing and prospering like a tree by the river of water.

III. The Ungodly Way.—V. 4.

1. Not so.
 - a. In regard to God's law.
 - b. In regard to growth and prosperity.
2. Like chaff.
 - a. Light and worthless.
 - b. Driven away.

IV. God the Judge.—V. 5, 6.

1. Of the ungodly who will not stand justified.
2. Of sinners who can not be with the godly.
3. Of the righteous of whom God knows their way and happiness.

PERSONAL THOUGHT

In God's sight there are but two classes of people on two ways of life. I am among one of the two classes and on one of the two ways. Which? God knows. Do I?

STUDIES IN THE TEXT

"Counsel."—Advise, teaching, principle.

"Way."—Conduct or course of action, character.

"Seat."—A settled place.

"Ungodly."—Not regarding God's law.

"Sinner."—Transgressing God's law.

"Scornful."—Speaking against God's law.

"Law of the Lord."—His revealed will and way.

"Delight."—Pleasure, enjoyment.

"Meditate."—Study, thought—desiring to know, understand, obey and enjoy.

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Illustrate by the two ways of Matt. 7:13,14, and conduct an exercise for them.
2. Learn the parable of the wise and foolish builders. (Matt. 7:24-27).

II. For Young People.—

1. Downward Steps of the Ungodly.
2. Growth of the Godly.
3. Withered Leaves.—Their Signification.
4. True Prosperity.

III. For Older People.—

1. How to Study the Bible for Profit.
2. Value of a Delight in God's Law.
3. The Judgment.

General Suggestion.—1. Discuss this Psalm as an introduction to the Book of Psalms. 2. As an introduction to all our undertakings in life. 3. As suitable reading to place before young and old of every condition. 4. As the gist of the teaching of the entire Scriptures.

Learn much of your own heart; and when you have learned all you can, remember you have seen but a few yards into a pit that is unfathomable.—McCheyne.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 11, 1910

Field Notes

Friends of the work in Fauquier Co., Va., will be pleased to hear of the increase in membership at that place. See correspondence item from Warrentown, Va. May the good work go on.

We have just printed another edition of Bro. E. J. Berkey's tract on baptism. The tract may be had free by sending either to the Mennonite Publishing House, or to E. J. Berkey, Warrenton, Va.

Those who are interested in the Mennonite Sunday school conference of

Indiana and Michigan, which will meet this year near Topeka, Ind., will please notice the announcement found on last page.

Sister Marie Petter, wife of missionary Petter at Cantonment, Okla., passed to her heavenly reward on Sunday morning, July 31.—The Mennonite.

Bro. J. E. Hartzler's new book, "Paths to Perdition," mentioned in these columns a few weeks ago, is now ready for delivery. It may be had through agents, or by sending to Mennonite Publishing House, Scottdale, Pa.

Bro. W. H. Miller of Wellman, Ia., former superintendent of the Old People's Home near Rittman, O., writes us that all is going well as usual in his community. He still retains a warm interest in his heart for the Old People's Home.

We are in receipt of a program for the coming Sunday school conference to be held at Palmyra, Mo., Sept. 23 and 24. This being just previous to the Church conference at the same place, a season of spiritual feastings is looked for.

We are in receipt of a program of an all-day Sunday school meeting to be held at the Willow Street Mennonite Church, Lancaster Co., Pa., on Thursday, Aug. 11. A number of live subjects are listed for discussion, and a profitable meeting is looked for.

Bro. J. B. Smith of West Liberty, O., expects, the Lord willing, to wind up his affairs in Ohio and, after a brief visit to his former home in Canada, move with his family to Hesston, Kans., about Aug. 29. The Lord bless him in his new field of labor.

Bro. R. J. Heatwole of Windom, Kans., has recently spent about fifteen days with the brotherhood and friends of Ochiltree Co., Tex. He reports an interesting Sunday school, and a fair wheat crop for this year. God bless the brotherhood in this new settlement.

Bible Conference at Fisher, Ill.—We are in receipt of a Bible conference program to be held at East Bend Church, near Fisher, Ill., Sept. 20-23. The instructors chosen to lead the meeting are Bros. C. Z. Yoder of Wooster, O., and L. J. Miller of Garden City, Mo. The Lord bless the work.

Bro. Noah D. Showalter of Broadway, Va., made a pleasant call at this office last week, remaining with us two days. The brother is much interested in the work of the Master. He went from this place to Hagerstown, Md., where he expected to meet his wife, and remain for a week's visit among the brotherhood of that community.

The Ohio Mennonite Sunday school Conference will meet, the Lord willing, in its sixteenth annual session at the South Union Church near West Liberty, Ohio, Aug. 17-19. The program is laden with live topics, and a spiritual feast is in store for all who will attend with that end in view.

Bro. Enos Hartzler of Altoona, Pa., filled the regular appointment at the Walnut Grove Church near West Liberty, O., on Sunday, July 31. Text, Matt. 22:36-38. The brother had taken a number of children to the Orphans' Home, and while in the neighborhood gladdened the hearts of the people by proclaiming the good news from heaven.

The brethren, Hartzler and Shoemaker, expect to reach Dhamtari, India, about the middle of September, or soon after. As it takes about a month for a letter to go from America to India, it would be safest from now on to address all letters intended for the brethren to Dhamtari. The letter from Bro. Shoemaker, which appears on another page, was mailed at Athens.

Bro. J. A. Ressler of Smithville, O., who for about ten days had been breaking the bread of life to the brotherhood in Adams and Lancaster counties, Pa., stopped at Scottdale a day on his way home. With him was his daughter, Emma, who expects to spend some time in Ohio. The book, "Lights and Shades from Hindu Land," written by Bro. and Sister Ressler, is now off the press and will be ready for delivery in a few weeks.

Bound Volumes of Gospel Herald.—"Did you bind last year's Gospel Herald?" was asked us in a recent letter. Yes, we bound a hundred volumes of the same, and made mention of it at the time. But these announcements are often overlooked, and so we will state at this time that we still have some of these volumes on hand. These neatly bound volumes contain 832 pages of reading matter, containing many times as much reading matter as the ordinary book costing the same money. They will be sent to any one for the sum of one dollar (plus the cost of transportation) as long as the supply lasts.

A Sad Accident.—Bro. J. Z. Kleinsazer of Dinuba, Cal., who had formerly lived at Winthrop, S. Dak., recently started back home to visit his family, arriving at his home town July 29. His mother, sister and brother came to the train in an automobile to meet him and give him a cordial welcome. As they were nearing the station they were struck by a moving train and the mother and daughter instantly killed, and the son

was found in an unconscious state. Bro. Kleinsazer, not knowing what had happened and hoping to meet his loved ones waiting for him, was rudely made conscious of their death. Such a scene is beyond the power of tongue or pen to describe; but God, who knows all things and does all things well, is the great Friend in need. To Him we commend the bereaved in this and all other cases where people in distress are made to realize the frailty of man.

Sudden Deaths.—That we are upon the brink of eternity, ready to be called over at any time, has again been brought fresh to our mind by reports of two sudden and unexpected deaths.

The first is that of Bro. Abram Loeppke of Altoona, Man. On the evening of July 28 he was married to Sister Tena Friesen. A number of people were gathered together as is the custom in some places. Before retiring for the night, the groom fell dead, leaving the bride of a few hours a heartbroken widow.

The other is the case of Bro. Cornelius Heinrichs of Henderson, Neb. On rising from his bed on the morning of Aug. 4, he suddenly dropped and breathed his last.

May the Lord comfort the bereaved; and may we, from these and other incidents like them, learn the lesson that we need at any and all times to be prepared to meet our Savior when He comes.

Correspondence

Gordonville, Pa.

Last night Bro. J. A. Ressler preached for us at the Paradise Church, and he brought out many beautiful points. We were glad to have him in his home district again. Wishing him as well as all the ministering brethren God's richest blessing, I remain,

Cor.

Aug. 1, 1910.

Grantsville, Md.

Sister Tena Beachy of Elkhart, Ind., who had been visiting her home-folks and relatives of this place for some time, was married at the Mt. Nebo residence near Grantsville, Md., July 26, to Minister Peter Unzicker of Tuleta, Texas.

The next day the newlyweds left for Chicago, and are now on an extended tour to Denver, Colorado Springs, Salt Lake City, Yellowstone National Park and thence to California. After a few months' sojourn in the far West they expect to return to Tuleta, Texas where Bro. Unzicker is doing pastoral work with a Mennonite colony and has, with others, built up the new town of Tuleta. Bro. Unzicker's former home some ten years ago was in Illinois.

Aug. 1, 1910.

Warrenton, Va.

Greetings of Love:—On July 18 we had an enjoyable visit from our Brother Minister, Benj. Horst of Dinuba, Calif., accompanied by Deacon Daniel Horst and their father of Hagerstown, Md. They held our services which was much appreciated. On the following Friday, Bro. A. P. Heatwole and wife and Sisters Maggie Martin and Fannie Driver of Augusta came into our midst till the following Monday. On Saturday night the brother richly admonished us in the Word, and on Sunday there were four young souls received in Church fellowship, after which we held the communion. Sweet fellowship and peace with a deep spiritual sermon was a feast which some of us have not had for a long while. There were 20 which communed.

On Sunday night the brother preached at the Baptist Church. We all enjoyed the services and fellowship of saints. There have been several prospecting for homes the last week. On the fifth Sunday Bro. E. J. Berkey preached at Meetze Station to a very attentive congregation, when two precious souls confessed Christ and, the Lord willing, will be received August 14. The work is in a prosperous shape and looks encouraging. God bless you all.

Aug. 1, 1910.

Larned, Kans.

Dear Herald Readers, Greeting:—When I last wrote, I told of the lightning striking our church and burning it down. This time I want to tell you about us having our new house plastered, and ready for the carpenters to finish it up. They expect to begin the finishing work next week. The Lord has blessed us in the work of raising funds, even beyond our expectations. We have all in subscriptions, except a few hundred dollars, and we hope that we may have that by the time we are ready to dedicate. We are trying to get ready to dedicate by Sept. 4, but have not yet decided fully on that date. We feel to express our gratitude to God and all who have contributed to our help. We pray that God may bless all His children and cause them to abound more and more. A letter today containing help stated that they hardly knew to whom to send the money. I would say, if there are any more moved to give, send your offering to A. W. Zook, Larned, Kans., or to the undersigned at the same place, and it will be thankfully received.

In Christian love,
Joe C. Driver.

Aug. 5, 1910.

Weaverland, Pa.

Dear Herald Readers, Greeting:—On Sunday last, Bro. Banks Winey of Bareville, this county, was with us for the first time and preached an edifying sermon. On Saturday, Aug. 13, we expect to hold our annual harvest services at

Weaverland at 2 P. M., when Bro. S. G. Shetler of Hollsopple, Pa., expects to be with us to take part in the services. In the evening of the same day, Bro. Shetler will fill an appointment at Bowmansville and on Sunday, Aug. 14, he is expected to preach at Weaverland in the morning at the regular services.

D. S. Wenger.

Aug. 2, 1910.

Carstairs, Alta.

Dear Herald Readers, Greeting in the Lord Jesus:—We have great reason to be thankful to our heavenly Father for the many blessings He has bestowed upon us. Health in general is good. Crops look promising so far, for which we feel grateful. In many places in the Northwest crops are a failure on account of the drought.

A number of brethren and sisters attended the conference in Saskatchewan. It was a feast of good things. On July 31 we had an all-day service, which was well attended. A program was used and several topics discussed at conference, were gone over. Bro. Noah Stauffer preached two sermons for us, which were greatly appreciated. There are quite a number of visitors here at present. Pre. Stauffer and wife and daughter (Sister Snyder), Bro. and Sister J. Snyder, Bro. and Sister Aaron Shantz, Sister Stauffer, Mrs. D. Eby, Sister Cressman and others, all from Ontario. May the blessings of God lead to more active service for the Master.

I. R. Shantz.

Aug. 2, 1910.

Manchester, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—We again appreciated the help and visit on Sunday, July 31, when Bro. J. P. Berkey and wife of Harper, Kans., came into our midst. Bro. Berkey preached two helpful sermons for us. We enjoy having our brethren coming and giving us help, as our battles are hard and Satan is by no means asleep at this place. Pray for us.

Cor.

Aug. 3, 1910.

Chester, Va.

Dear Readers, Greeting in Jesus' Name:—We are glad to announce that Bro. A. D. Wenger of Fentress, Va., will have services here at Chester beginning on Sunday evening, Aug. 14, and hereby extend a welcome to members from a distance to join with us in making the meeting a spiritual success. We would be pleased to have ministering brethren passing through Richmond or Petersburg at any time stop off and give us a spiritual uplift. They could have a suitable place for services any time. Remember us in your prayers.

Yours in Christian love,
H. S. & Mary Weber.

Aug. 4, 1910.

Miscellaneous

I KNOW THY SORROW, CHILD

I know thy sorrow child, I know it well;
Thou need'st not try with broken voice to tell—

Just let me lay thy head here on my breast,
And find here sweetest comfort, perfect rest!
Thou need'st not bear the burden, child, thyself,

I yearn to take it all upon myself!
Then trust it all to me today—tomorrow,
Yes, e'en forever, for I know thy sorrow.

Long years I planned it all for thee,
Prepared it that thou might'st find need of me;
Without it child, thou would'st not come to find

This place of comfort, in this love of mine.
Had'st thou no cross for me to bear,
Thou would'st not feel the need of my strong care,

But, in thy weakness thou did'st come to me,
And thus, through this plan, I have won thee.

I know thy sorrow and love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So, resting here, my child, thy hand in mine,
Thy sorrow to my care today resign,
Dread not that some new care will come tomorrow

What does it matter—I know all thy sorrow.

And I will gladly take it for thee
If thou wilt trust it all to me.
Thou need'st not stir but in my love lie still,
And learn the sweetness of thy Father's will—
That will has only planned for the best.
So, knowing this, lie still and and sweetly rest.
Trust me. The future shall not bring to thee
But that will bring thee closer still to me.

—Selected.

THOUGHTS AT RANDOM

By Dan W. Lehman.

For the Gospel Herald.

I am glad for the privilege of forgiving those who may do me injustice. I desire to show the same spirit toward those who do me wrong that Jesus showed toward His persecutors (of whom I am one) when He said: "Father, forgive them, for they know not what they do," or as Stephen when he said, "Lord, lay not this sin to their charge." I will leave the punishment of sin to God, to whom wrath and justice belong, and will try to hold no grudge against anyone, no matter what they may do or be. It is my duty to uphold to the world the more excellent way that leads to a noble and godly life, and in the end to eternal happiness. Grudging only makes us miserable.

* * *

If we wish to turn sinners from the path to destruction, we should be able to point out to them something more beautiful and better than that which they now have. The inward joy and peace of a pure conscience, and the heavenly love that prompts us to do those things that are righteous and holy far surpass the vain and fleeting pleasures of the carnal life. Our God is not only a God of jus-

tice, but He is also a loving, merciful, and compassionate friend of His erring creature, having no delight in the death of the ungodly, but will that all men should come to repentance and be saved. Nevertheless His Word cannot be broken and the unsaved must suffer the penalty of sin if they refuse to accept the salvation offered to them.

* * *

False imaginations are a great power for evil. If we are inclined to find fault with others, Satan will be sure to bring about some evil imagination, and if we accept it he will proceed to make it appear so certain that we will venture to take it as a fact, and even tell it to others, although the imagination be founded on very little or no evidence whatever. What about the poor victim? Either some one must suffer wrongly or there will be strife, and very often the latter is the result. Let us try to find the good qualities of others and we will not be so liable to have false imaginations; and be better than they really are, the harm is not liable to be so great.

* * *

What attitude should we take toward the obstinate sinner? Shall we despise him and have nothing to do with him whatever? No. Above all, we should love him—not the sin but the soul; this will prompt us to pray for him, to show to him a more excellent way by living a life of love and to warn him of his danger, suffering long and patiently, even as our Savior does with us.

* * *

As we usually can see the faults and shortcomings of others better than our own, it might be a good plan for us to show to one another our respective errors in an humble, forbearing spirit and thereby help one another in overcoming sin.

Dalton, Ohio.

THE AIM OF THE CHRISTIAN

By A. R. Horst.

For the Gospel Herald.

By reading Phil. 3:11-14, we notice that Paul had an aim in life, and was following after it with all the strength God had given him. If it had not been for this aim he no doubt would have continued persecuting the Christian churches. God saw in him a life of usefulness and was prompted to change his aims. The things that he once loved he now hated, and the things he hated he now loved.

As I was meditating upon these words and the life of Paul, I wondered why there were not more today who are willing to take the same stand for Christ, as it means so much to have something at which to aim and at which to strive.

We can see the dangerous condition of lives who have a very poor aim if any, going through this world of sin and seemingly in their own strength. They

are like a ship out on the sea without a helm and tossed about by wind and waves. It is an aim that causes us to press on against the tide and surmount many of the difficulties that otherwise we would not. It is the aim that gives us vigor and strength. It is the aim that will help us persevere when others faint by the way. It will give us direction in life as a compass to shipmen.

It should be our chief aim to lift up Christ and Him crucified, and to help the fallen and helpless to Him who can heal all our diseases. There are many individuals who possess many good talents and because of improper motives and aims they go through this world and God never gets any glory from them.

Christian friend, let us have a more definite aim and then strive to attain to it. Let us realize that our noble deeds are a step toward God and only through Him we can perform them.

We also believe it is possible to have only one aim at one time. As a marksman takes a straight and steady aim and then fires, so the Christian ought to aim at the Cross and try to accomplish the end desired. As the mariner has his compass, the sculptor his model and the architect his plans and specifications, so the Cross should always be before us so we will not make any mistakes.

Many mistakes are made by trying to do too many things at one time and the result is some things must go undone.

Let us have "one aim" in mind and then follow it out by the help and grace of God. Let us do all we can in this life, but not so rapidly that some things must be left undone or unfinished.

This life is too short and we can not afford to have so many things to be concerned about; but let us be sure that our aim is centered upon Christ, and then strive for "the prize of the high calling of God in Christ Jesus."

Canton, O.

LOVE

XIX

By Jacob Eby.

For the Gospel Herald.

The children of Israel are now in the promised land, whither they have been marching for forty years. They could have gotten there many years sooner; but through disobedience it took them the long, forty years. O sinner, how long will you stand aloof, or loiter along the way? God made the road, and you have it to choose or reject. Oh, that we might all be able to say, "As for me and my house, we will serve the Lord."

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou

for us of for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

After the children of Israel had marched around Jericho seven days, the walls crumbled to the ground. Just as the Lord had promised, so it happened. Only Rahab and all her house were saved. The virtue was not in traveling around the city, or in blowing of trumpets, but in obedience. The people of God had a work to do. Had they not done this work, I am sure the walls of Jericho would not have fallen. It is through love and obedience that we obtain anything from the Lord.

We find that Joshua in leading the people had the same trouble that Moses had, as the people were smitten at Ai on account of Achan committing a trespass. The Lord's anger was turned against His people, and it was not until Achan was destroyed and his sin purged that the favor of the Lord returned again to Israel. So we can well see that the accursed thing must be taken away before we can prosper. When Joshua had taken Ai, he renewed all the law and commandments to the people that they might remember them and not go astray. As we study the history of Joshua, we find how that he prospered in his work. It is wonderful how God strives for His people when they put away all their idols. God's love is so great that, if all idols are destroyed, His love will come back to us. After Joshua had crossed the Jordan we find that there were thirty-one kings whom he had taken. Wonderful are the works of God. He will be with His people and lead them aright when they obey Him. His love is so great towards His people that He prospers all who come to Him in sincerity, in truth and in love.

(To be continued).

HOW OFTEN SHOULD WE PRAY?

By Minnie G. Stoltzfus.

For the Gospel Herald.

"Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning us." (I Thess. 5:17, 18). By that we know we should pray at all times, ask God for everything. We do not believe that Paul meant for us to be on our knees all the time, although we should at least have family worship once a day. Every Christian family should have it and is not completely furnished without it. Christ says, "Men ought always to pray and not faint." We have a grand privilege to talk with God at all times, no matter what our position may be; but it

should always come from the heart.

We all know we must work with our natural hands; therefore it will be impossible to be on our knees all the time, but we can certainly ask God for the things as we go. O, that we might be more in earnest about our soul's salvation and pray more.

Another thing I see is lacking very much among us as sisters in Christ is the prayer head covering. We sincerely believe it is necessary to have our heads covered at all times; as we read in I Cor. 11:5 that any woman praying or prophesying should have her covered. If we want to be in a prayerful condition all the time we must according to God's Word be covered at all times. Some may say it is too warm to have our head covered all the time; but let us remember that Jesus bore the cross, and can we not do as much as have our heads covered as He commands? "Pray without ceasing."

Cochransville, Pa.

THE BEAUTY AND POWER OF A LIFE ACTUATED BY A STRONG CONVICTION

By Anna Eash.

For the Gospel Herald.

A life actuated by conviction is the life that no longer says I, but Christ living in me; is one that will dare to be a Daniel, and dare to stand alone at all times, and whose inner life gives such an overflow that others are blessed by it. In other words, it is a life that stands out as one that is altogether owned and controlled by our blessed Master Himself. And it is at such a life that the world looks and says, "There is something about that life we can't understand and it surely is beautiful."

Some things that attend such a life. First, it is filled with joy. It believes in rejoicing always and making others happy. Then it delights in rendering service. It is always anxious to help others, because of the love of Christ constraining it, and is perfectly willing to say, "Thy will, not mine, be done."

We all know that the work done by men and women whose lives have been Spirit-filled has been very effectual, and their light has meant much to those who knew not the true light.

In His word we have examples of lives who have been actuated by convictions, and some who have not. We will look at the life of one who certainly had a purpose firm and dared to be true. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." This is the testimony of an old man who had the richest and deepest experience of any man living on earth at the time. His life outshone all others. We hear people talking now-a-days of the hard field they have to live and labor

in as an excuse for their not shining for Jesus. Think of the field Daniel had to live and labor in. There he was among the idolators, put him into the den of lions; yet he commenced to shine and they could not stop him. He took his stand for God from the very first, and so on through all his life.

When that conviction is there you can not stop it. We know that all who have made an impression on the world and have shone most brightly, have been men and women who took a firm stand for God and were true to conviction. They stood firm, and God stood by them. 25 centuries have passed away and yet Daniel's name shines on and on and is going to shine while the Church of God exists. How empty and short-lived are the glory and pride of this world. If we are wise we will live for God and eternity. He that winneth souls is wise. If any man or woman or child by a holy life can win one soul to God he will have outshone all the mighty men, because he will have set a stream in motion that will flow on and on forever and ever. God has left us down here to shine and to light up this dark world. Christ came to be the Light of the world, but men put out that Light. They took it to Calvary and blew it out. Before Christ went up on high He said, "Ye are the light of the world," "Ye are my witnesses." With such a great commission, ought we not to have our lives full of power so that we will be the right kind of representatives?" Oh that men and women might be able to say of us, "she (or he) has been with Jesus." May our faces shine because of His presence. Some one has said, "God puts a seal on us. The sealing is the Spirit producing in you the likeness of God. The holier you become the more distinct and plain is the seal, and then others will take knowledge that you have been with Jesus. When the wheels of a clock move within the hands on the dial move without. Four walls cannot hold the influence of a person whose life is filled with the Holy Spirit and His power.

The beauty of a holy life is the most powerful influence in the world. That is one thing you cannot bury with a good man; his influence still lives. Paul was never more powerful than he is today. You can bury the frail tenement of clay we live in, but cannot get rid of our influence. And when we know our Master's work was left in our charge, ought we not try to allow our lives to become beautiful and powerful.

What this dark world needs is lights shining as brightly as possible. In Acts we read these words, "These are they that have turned the world upside down and are come hither also." We see the power in the holy life. Think of it turning the world upside down. Oh friend, is your life helping to turn the world in this way, then you must be in but not of it.

Yes, we need more people who really

help to turn the world from sin to righteousness. Let no man say he cannot shine because he has not as much influence as others. What God wants you to do is to use what you have. Daniel probably did not have much influence at first, but God soon gave him more because he was faithful and used what he had. If we cannot all be light-houses, we can at least all be tallow candles. We cannot all be preachers, but we can all be reachers, thus trying to make the world more beautiful by showing forth His life in one way or another. Practical question—Is the world better because of my being in it? Is my life counting for Him? Is my life what Daniel's or Mary's was? Will the Master say, "She hath done what she could?" Or is your life what Judas's was? Is your life a warning to the world or an uplifting influence?

Chicago, Ill.

NEEDS AND QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER

By Barbara E. Petersheim.

For the Gospel Herald.

First of all, the teacher needs a prayerful heart, and love for all; one who meditates much upon God's Word. To be qualified in God's work we must study. Paul teaches us to "study to Show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To teach our pupils what God would have us teach, we need to be His followers, filled with His Spirit. Teachers have a great opportunity in training their pupils in usefulness. Often the life of a teacher is taken as the standard by which the class lives. Therefore the necessity of living exemplary lives before those whom we wish to influence.

To teach a class successfully, we must show our love to our pupils, not only in Sunday school, but wherever we meet them.

We should be willing and ready to help each other and humble ourselves, becoming instruments in God's hand to do just what He wants us to do.

The apostle tells us that "the effectual fervent prayer of a righteous man availeth much." We need to pray for knowledge, understanding and wisdom, and especially should we pray for the salvation of others. Pray for the Sunday school, that all things may be well done.

Let the teacher also remember that he who leadeth others to Christ, must know the way himself.

The teacher should welcome the new pupils who come to Sunday school. Who may know but perhaps a smile, a loving welcome, for a stranger may start a series of influences that will win many a soul for the Savior.

Souls to Him are of equal value. The

base things of the world, the things which are despised, had God chosen. Let the children know that there are still millions who know not the Gospel.

Beloved, let us set such examples and teach such things to the coming generation that they may shine more brightly and become earnest workers in the cause of Christ.

Chappell, Nebr.

COVETOUSNESS AND LUST

By S. O. Moyer.

For the Gospel Herald.

Paul's general exhortations which we find in Ephesians 5:1-21 takes us all in, so I think we ought to keep ourselves clean from all filthiness. We read so much about covetousness (which is idolatry) and this has been on my mind for a long time. I think there is more idolatry in this so-called Christian land than in the dark heathen lands. Christ says we cannot serve two masters, God and mammon, which is the dollar and the lust, as we read, "And be not drunk with wine wherein is excess, but be filled with the Spirit."

We have a temperance lesson in each quarter for the Sunday school, which is calculated for the children, and so many of the old people are not there and do not hear it. So I think it would not be out of the way to give a temperance sermon from the pulpit when it comes around. I remember well when our children were small and we used homeopathic medicine for them. I said to the doctor that I liked it for the children. He said, "If it is good for the children, why is it not good for the old folks?" So with the temperance lesson. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness" (Rom. 6: 16)?

Scudenton, Pa.

You are right, brother, temperance lessons, and everything else taught in the Bible are intended for both children and "children of a larger growth."—Ed.

HEAVENLY REALITIES

By Mamie Martin.

For the Gospel Herald.

We are invited to enjoy a perfect sympathy with the bridegroom of our souls, to have a complete oneness of interest with Him in all that concerns His kingdom and glory; as well as to live constantly upon His grace, holiness, wisdom, power and love. Shall we accept the invitation? Just as we live our natural lives by breathing in the air that surrounds us, unconsciously more often than consciously, we may still live and move and have our being in Christ, even

when we are necessarily occupied with other thoughts and duties; and be ready the instant we are "let go" from outward objects and claims to return joyfully "to our own company," our blessed Lord Himself. Into this purer, higher atmosphere, all who have accepted Jesus as their Savior might be lifted up, simply by looking unto Him with the same look of hope and trust with which they passed from death unto life. "Looking unto Jesus to be made patient with His patience, active with His activity, loving with His love, asking, not 'What can I,' but 'what cannot He' and waiting upon His strength, which is made perfect in weakness. Looking unto Jesus, in order that the brightness of His face may be holy, and sorrows calm."

"Let not your hearts be troubled," then He said,

"My Father's house has many mansions, large and fair;

I go to prepare a place, for you a place, I will return to take you with me there."

And since that hour the awful foe is charmed, And life and death are glorified and fair;

Whither He went, we know—the way we know,

And with firm step press on to meet Him there.

Lancaster, Pa.

"IN LIKE MANNER"

By Desta Willson.

For the Gospel Herald.

I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—I Tim. 2:8-10.

God here tells men how they ought to pray—with holiness, without wrath or doubting. The same scripture is also applicable to women.

"In like manner" should women adorn themselves in modest apparel. Sisters, did it ever occur to you that "in like manner" meant all alike? What has become of the cape, the all-alike dress? With many I am afraid it will end in fashion, fashion, fashion. Sisters, you who are accustomed to the entirely plain dress, were you ever in fashionable company and when others were seemingly amused at you, you suddenly became self-conscious with shamefacedness? And did the meek and quiet spirit follow? Sister, the Lord's blessing comes through obeying the Word. Not that we should be ashamed to obey; no, no. *Shamefacedness*, the evidence of *His* presence. He could then use us, if we were where He wanted us to work; also His protection in keeping us in a modest position with good works. Did you ever think if you would get and keep right the dear woman of the world would come? Every one (even Satan himself) recognizes truth. "The word of God is quick

and powerful, sharper than any two-edged sword."

We make use of many things which are of no value to us.—This pleases Satan, because it is the Lord's money wasted. I believe that if the lace and embroidery and gold watch bill were saved, the dear India Mission would not have to remind us continually of their need. Did the Holy Spirit through the preacher speak to you in trumpet tones, or did the "still small voice" so faithfully warn you against some gross or petty sin, or was this worldly conformity, as so many think, no sin at all? "Let us cleanse ourselves from all filthiness of the flesh and spirit;" then let us go back, back to God's blessed Word; for He draws us with chords of tenderest love, which reach from heaven to earth.

I was once a worldly church member, having some Christian traits about me, following the fashions of the world until the Lord found me, through the Mennonite people. Then through tracts, preaching, and the precious example of "like manner," the Holy Spirit worked through the Word, until I was rid of hats, hair rats, puffs, gold, laces, embroidery, ornamentation, ties, high-collars, low neck, tongue temper and a number of other things. All, sisters, all fell off. The Holy Spirit then used me, and is continually showing me myself yet. Now, brother, sister, if you will yield to the Lord and make a complete surrender to Him, though the altar be deluged with water, the fire from heaven will consume the sacrifice.

Again, "in like manner" let the Church get right, and Israel with uplifted, holy hands will speedily overthrow the kingdom of this world.

Carver, Mo.

DOERS OF THE WORD

By Golda Yoder.

For the Gospel Herald.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.—Jas. 1:22-24.

This command was given by James to the Jewish Christians. He was one of the chosen ones of Christ and unlike Paul he wrote to the churches in general and not to any particular one. Not only did his writings apply to the people of his age, but to the people of today as well.

In the first chapter of James we are told to rejoice under the cross, to ask patience of God, in our trials not to impute our weakness and sins unto Him and to be doers as well as hearers of the Word.

In order to be a doer we must first be a hearer, and that should be our purpose when meeting together in religious meetings, to hear of those things which

will make us fit subjects to be used of Christ. What would it profit us if we would not practice the things we hear? After learning our duties to God we are held responsible for them. Then our highest aim should be to do those things that are pleasing in God's sight. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

Very often we do certain things that are contrary to the Bible. If these things are done in ignorance, then if we should learn of our mistake we should ask God to help us correct it at once and never again allow ourselves to be found doing the same thing. The world is watching the daily walk of us as Christians, and if we have made a mistake they notice it very quickly, and our influence for good is marred to a certain extent. Then how careful we should be of the things we do. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Before we can be doers of the Word we must be wholly given up to the Lord and be willing to do anything that He requires of us. We may think that it means much for us to place everything upon the altar, but think for a moment; what must it mean to those who are willing to forsake all and go to the foreign lands where they meet people of different classes? I am quite sure that if we were to consider this we would say that what we have to sacrifice is very little compared to that of our foreign missionaries. But there is a promise given to such an one. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold and shall inherit life."

Some one may say, "we cannot all leave our homes, and go into foreign lands." Well, that is true. Not every one has the same calling, and if we are faithful at home and do what we know to be right, we will receive a glorious reward.

We who are not called to go as missionaries may help to extend the work by earnest prayer and by giving of our means as the Lord prospers us.

It is being faithful in the little things that counts—speaking kind words to those who are cast down and lending a helping hand to those who are in trouble. If we are engaged in this work we are certainly working for Him who has said: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

We must work to prove ourselves capable of doing work for Christ. Opportunities are being presented to us continually, yet there are those who do not improve their time because they think their work is not as great as that of

some one else. Their desire is to have the praise and honor of man rather than the approval of God. When we see a work to be done, no matter what it may be, we should do it at once and not wait for some one else to do it, and, if we do it cheerfully and willingly, God will be pleased with us.

Let us not forget that in the day of Judgment the question will be whether you and I have been faithful. And this question will not be decided by what we have said but by what we have done.

West Liberty, Ohio.

HELPING ONE ANOTHER IN THE LORD

By Emma Enck.

For the Gospel Herald.

My dear young brethren and sisters and all God-fearing people: My prayer is that our Christian people would be very earnest in trying to life one another up in a Christian way. We must give account in the day of judgment if we are the cause of bringing one another on the broad road.

Dear young people, how much good could be done if you would go hand in hand to bring each other to the feet of Jesus! How much better than fashioning after each other and bringing one after the other into the Church in a way that is not becoming to Christians. Christ is not found where pride is. O, what a happy Church we would have if our young brethren would show the love of Jesus more towards each other! If one comes and is out of place and has anything wrong we must not be so ready to follow after. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

We must exercise love. We should be very careful at church services, Sunday school and anywhere we meet that we show our love alike to all the brethren and sisters. If not, something is wrong. We should be especially careful among young brethren and sisters that they do not lose their love to go to Christian places of worship. Much trouble could be saved for parents if the right love were shown. But if one is not noticed and pushed back he will not feel at home and therefore lose his love for attending services. Christ makes no difference in the people if they are obeying His commandments. Think for a moment what good we can do to try to lead our brethren and sisters along the narrow way by showing Christian love towards them! "And this commandment have we from him, That he who loveth God love his brother also" (I John 4:21). "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14). Let us not be idle Christians. Let us work for the love of Christ.

Ephrata, Pa.

AFTER THE FOURTH

For the Gospel Herald.

(The following extracts were taken from an article which appeared in *Wallaces' Farmer* and sent us by Bro. S. B. Wenger of South English, Iowa, who thought that possibly a few thoughts might be gleaned therefrom which would be helpful to our readers.—Ed.)

"There were two unusual features about the observance of the Fourth of July this year. It was a safer and saner Fourth than we have ever known before. While there were hundreds of children maimed, some of them for life, and many deaths as a result of the method of observance this year, judging from the newspaper reports, their number was much smaller than in previous years, and possibly after ten or a dozen years of the same general process we may come to a really "safe and sane" method of ob- papers on the fifth reported twenty-four papers on the fifth reported twenty-four dead and 1,294 injured on this "safe and sane" Fourth. Last year up to the same hour of the morning after, the deaths reported were forty-four and the injured 2,361. When the deaths from lockjaw came in during August, as compiled by the Journal of the American Medical Association, the dead were found to be 215 and the injured 5,093. We mention these figures to show the dreadful mortality that results from our foolish way of celebrating the brave deeds of our fore-fathers.

"We have never been able to see what connection there is between fire-crackers and the declaration of independence. It is probably safe to say that since that memorable declaration there have been more lives lost and more children injured and maimed for life than there were lives lost in the entire Revolutionary War.

"The Fourth this year is noted for what we hope is the last prize fight that will ever take place on the American continent. The spectacle of tens of thousands of men gathered from all parts of the United States in the deserts of Nevada to see two men pound each other for the purpose of determining which was the most accomplished brute is something to which patriotic citizens cannot look back with very much satisfaction.

"This, however, is not the worst of it. The fact that a negro proved to be the "best man," that is, the most highly developed brute, has awakened race hatred all over the United States, and within three hours a number of men were shot down simply because they boasted of the achievement of a member of their race. We have not seen the end of it yet, nor have we begun to see the end. When negro churches hold prayer meetings the Sabbath before, asking the Lord to give the victory to the black man, naturally the ignorant negroes will cherish pride of race and grow more insolent because of this victory. Unless the law

of every state interferes and the law is enforced, we shall have other contests to decide the important question as to whether the white man or the black man is the bigger brute."

LEAVEN

By Gideon Eash.

For the Gospel Herald.

How many of us are in proper condition to partake of the unleavened bread in the communion? or, how many of us have still a portion of the old leaven in us? Christ's warning was, "Beware of the leaven of the Pharisees and Sadducees" (Luke 13:21). As Christians, we should be very careful in our walk in life, in what we say or do, and not to walk as the Pharisees and Sadducees. In Num. 24:17 we read, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

I have often thought that if we could meet in prayer as they did in olden times we would still have the old time religion. Then there would not be so many Sunday Christians as there are at the present time. And why is it that there are not more family altars found in Christian homes? There are many who claim to have spiritual feasts on Sunday, but on week days we hardly see any of their Christianity. That is what brings so much leaven among us. Where does the fault lie? We Christians can begin close at home.

It seems to me that there is not enough repentance preached. People should be taught that there can be no conversion without a thorough repentance for sin. Repentance is the only thing that takes the old leaven out of a man.

West Liberty, Ohio.

FRUITS

By a Sister.

For the Gospel Herald.

Wherefore by their fruits ye shall know them.—Matt. 7:20.

As our Sunday school conference was held lately, quite a number of interesting remarks were made, especially for those that take an interest in the work. My thoughts were led back to the time when Sunday school was unknown to us. I remember well the time when a Sunday school was organized for the first time in our community. It is about twenty-five years ago. It was first held in an old empty house. In a few years later, we got permission for the school house, and finally our Sunday school was joined in with the Church as we see it at present.

As the entrance gained, so also the in-

fluence gained among the older people. We parents see it worth while to go with our children to the Sunday school in our time to be instructed with them out of the Word of God. As we receive the many blessings and the enlightenment through the instruction we are also more responsible to live according to the Lord's teachings. All those that have once tasted the love of God and know by experience that He is the truth and the light of life ought to be willing to follow His footsteps.

I wish God's blessing on the Sunday school and to the young Christians. There is work for each one in the Lord's service, but it requires a full surrender to the Lord's will. Oh! that our faith might overcome the world. Let us endeavor to keep the unity of the spirit in the bonds of peace.

Waterloo, Ont.

(Continued from page 292.)

the depths of his self-worshipped reason to construct a god to his own liking; but we mean "the only true God" (Jno. 17:3), the God of the Bible, the Giver of the Son, the great, personal, allwise, all powerful and everywhere present God who is boundless in mercy, love, and justice.

2. *They should agree that Jesus Christ is the Son of God, one with God, sent into the world to save sinners.*

It is not necessary to argue that the Bible teaches all these things about Jesus of Nazareth. The Bible does say that He is the Son of God (Jno. 3:16); that He was born of the Virgin Mary (Matt. 1:18-25); that He is one with the Father (Jno. 10:30; 14:10, 11); that He is God (Jno. 1:1-14); and that He was sent into the world (Jno. 3:16) to save sinners (Matt. 1:21). Now it is simply a question as to whether we believe or disbelieve the Bible.

3. *They should agree that the blood of Jesus Christ was shed to atone for the sins of the world, and that in His name only there is salvation.*

This is another fact upon which there should be no difference of opinion among believers, for the Bible is plain on the question. The Bible does say that "He is the propitiation for our sins" (I Jno. 2:2); that "the blood of Jesus . . . cleanses us from all sin" (I Jno. 1:7); that "without the shedding of blood there is no remission" (Heb. 9:22); that since the blood of bulls and of goats can never take away sin, God has prepared "a Lamb without blemish" (I Pet. 1:19) for this purpose; that "Christ is the Lamb of God which taketh away the sin of the world" (Jno. 1:29); that "Christ our Passover is sacrificed for us" (I Cor. 5:7); that Christ is our only way (Jno. 14:6); that there is salvation in no other name (Acts 4:12); and that whoever tries to get into the fold by any other way is a thief and a robber (Jno. 10:1). Read the seventh, eighth and ninth chapters of Hebrews

for an inspired discussion on the great doctrines of the Atonement.

Since the Bible teaches these things so plainly, there is nothing left for any believer in the inspiration of the Bible to do but to accept.

(To be continued).

MISSION MEETING REPORT

For the Gospel Herald.

The 59th Quarterly Meeting of the Mennonite Sunday School Mission was held at Paradise, Pa., July 27, 1910.

Devotional, Noah B. Bowman.
Moderator, Musser Herr.

Programme

Harvest Sermon. D. N. Lehman.

Address: The Power of a Sanctified Life. R. L. Buckwalter.

Missionary Sermon. J. A. Ressler.

Address: Our Savior, the Father's Glory. John W. Weaver.

Levi Sauder gave a report of the Welsh Mt. Mission.

Supt. Mellinger stated that the work at the various missions was getting along nicely. Also of what benefit it would be to have our organization incorporated.

An active part was taken in open discussion.

Contributions, \$278.34.

Thoughts

"The earth is the Lord's and the fulness thereof."

"One soweth, and another reapeth."

Harvest is a season of ingathering, while the sowing had been done previous.

Preparation of the soil is necessary, must be done at a seasonable time, so the human heart must be prepared to meet God.

The harvest is great; the laborers few; souls are going to waste who are of so much value. Pray **ye** for—laborers.

Eternal life is to know God and His Son Jesus Christ.

God separates before He sanctifies.

When we lay all upon the altar, He sanctifies the gift.

"According to your faith be it unto you."

The popular idea of being sanctified is that which people work up in themselves.

The Gospel of God is the power of God unto salvation unto every one that believeth.

Power to witness to others about Jesus.

As long as God has one man alone, the cause is not lost.

Majorities are not always right.

I only wish people would read the Bible more.

Something wrong with our organization when people in our own state know nothing about us.

Our Savior's command was to go and teach all nations.

Unless we have seen Him, we cannot witness for Him.

He who is not a missionary at home, cannot be one anywhere else.

One has been in this country seven years before a kind word was spoken to him.

One thing I can do, I can make money and give that to those who can do the work.

God set His hand of disapproval upon the endowment plan, by sending persecution among the early disciples and scattering them.

The India Mission could be self-supporting tomorrow if we would discharge the lepers, and others who cannot support themselves. We would consider it a calamity, should it become so. Self-support would bar the people here the privilege to co-operate with them.

Need not be afraid to invest your money in the Lord's work.

The Lord of heaven is watching what we give.

Give your prayers for the unsaved.

"Whether therefore ye eat, or drink, of whatsoever ye do, do all to the glory of God."

If God blesses our labors, we imagine what people think of us.

What a change it would make if all would clean up their reflectors.

For what did the Lord buy us back, but to honor and glorify His holy name?

To do this, we must bear the cross.

Henry Hershey,
Sec.

Married

Stehman—Troyer.—On July 30, 1910, at the home of the bride's sister, Mattie Troyer, near Garden City, Mo., Bro. Jacob B. Stehman of McPherson, Kans., and Sister Fannie Troyer of Garden City, Mo., were united in holy matrimony by Pre. W. E. Helmuth. May the Lord bless them in their journey through life.

Stauffer—Koib.—On Aug. 3, at the home of the bride, Bro. John L. Stauffer and Sister Lydia B. Kolb, of Spring City, Pa., were united in the bonds of holy matrimony by Bish. Warren G. Bean. May the blessing of the Lord go with them through life.

Obituary

Steiner.—Christian P. Steiner was born near Sterling, O., and died at Bluffton, O., July 28, 1910; aged 77 y. 11 m. 9 d. He was the third in a family of eleven children of whom five—Daniel, Mary Eby, Catharine Amstutz, Elizabeth Thut and Job—have gone before, and John of Wayne Co. Anna Geiger, Barbara Bowman, Peter D., and Sem of this place, survive him.

In 1855 he came to this community and bought a place near Rockport, which he cleared and improved by much hard labor, as was the custom in pioneer days. He was married to Magdalena Blosser of near Pendleton, now Pandora, Nov. 3, 1857, who died Feb. 18, 1853, leaving him one son, Noah, who also died Sept. 7, 1859.

He was married the second time to Barbara, daughter of Bishop John Thut of near Shannon, now Bluffton, April 6, 1862, and to this union were born Paulina Bixel, Menno S., Jennie Betzner, Nancy Geiger, Josiah S., Sarah Geiger, Aaron, deceased, Albert J., Reuben S., and Elvina, who, with 27 grandchildren, survive him, one grandchild, Roy Bixel, having been called home.

He was converted and received into the Swiss Mennonite Church, in 1850, and called and ordained to the ministry by the American Mennonite Church of Bluffton, Feb. 27, 1869. His father, Peter D. Steiner, had been a minister and bishop for a number of years, and for four generations before him there had been a minister of the Gospel in the Steiner family, dating back to the times of the beginning of the Mennonite churches in Switzerland.

As a minister he seemed more inclined to do personal work than to sermonize. His themes were usually selected from those passages of scripture that encouraged love, peace, unity and the prosperity of God's people. He had been crippled when a young man and needed the use of braces or a cane in getting about his work. He had never been compensated for pastoral duties. He neither asked nor expected such reward, yet these demands upon his life coupled with the cares and responsibilities of bringing up a large family go to show the devotion and self-sacrifice so necessary in a life like his. When the difficulties of a local nature, in the eighties,

resulted in the division of the congregation and left him in charge of a little band of some twenty members, he was not dismayed but looked forward for better days. He was not disappointed. In later years friendship and a brotherly interest between the congregations was again restored which has continued to this day.

When he saw that his life with us was drawing to a close he began to arrange for his burial and to set things in order for the change that would take place. He called for all his children to meet him two weeks ago (July 14) that he might give them his last instructions and admonitions with a fatherly benediction and good wishes. (See another page for his message). His interest in the welfare of the Church and his family and children's children continued to the end. On Sunday, July 24, Bishop John Blosser was called to see him. He counseled with him on the merits of James 5:13-16 and being assured that the promise was intended for all who believed, if they desired to keep the ordinance, he said, "I can die in peace without being anointed; but since you are here I would feel a little better if I would observe these instructions also." His son, M. S., and the children, with the deacon, Fred Geiger, were then called to meet in the afternoon, when the ordinance was observed. When all had been arranged for he said, "I have now everything in order, and am only waiting for the Lord to call me to come into His rest. I have no fears. I can die happy."

He bore all his pains and suffering without murmurings or complaint. His last words were, "I want to go Home." This request was granted him twelve hours later. Today the family and friends and Zion mourns the loss of one who has been of great blessing to them, and whose life of sacrifice for the good of others shall be greatly missed.

Funeral services were preached in the English and German from the text of his choice (John 14:1-3) by Paul Whitmer and Eli Frey, assisted by D. S. Brunk, David Plank and J. M. Shenk.

Warye.—John Mark, son of S. E. and Lydia Warye, was born July 13, 1908; aged 2 y. 6 m. On July 13, 1910, he was stricken with dysentery and although suffering beyond our description, he exemplified the sweetest patience, giving us a foretaste of heaven. All was done that loving hands could do, but Jesus in all His wisdom thought it best, and on July 21 the summons came, "Thou art too fair for earth, come with me," and he peacefully passed from earth to glory. He is but a bud plucked on earth to bloom in heaven. A short time before his sickness he gave his mamma evidence that he was going far away and with sweet smiles gave her good-bye. Little did she think his departure would come so soon, but the sad day came and he took his journey. Funeral services were held at the Oak Grove church, July 24, conducted by S. E. Allgyer assisted by C. H. Byler. Interment in the Hooley cemetery.

Gardner.—Manley Isaiah Gardner was born in Troy, O., Oct. 6, 1907, departed this life July 22, 1910; aged 2 y. 9 m. 16 d. His death was caused by the wheel of a wagon loaded with hay running over him, the wheel striking his head, killing him instantly. His place in the home is vacant, we listen in vain for the pattering of his feet. His voice is silent. We miss him, but we know our loss is his eternal gain. Services conducted by E. B. Stoltzfus from I Sam. 20:3, "There is but a step between me and death."

Wenger.—Sister Fianna M., wife of Michael M. Wenger, was born near Hinkletown, Pa., Aug. 31, 1877, died of tuberculosis July 31, 1910; aged 32 y. 11 m. During her illness of eleven weeks she patiently bore her suffering.
(Continued on next page.)

Items and Comments

According to T. L. Lewis, president of the United Miners Works of America, 100,000 mine workers in the United States are now on strike. Of course, about 50,000 are in Illinois and 15,000 in Pennsylvania.

After much strife and financial loss the strike on the Grand Trunk Railroad which started July 18, was officially declared off Aug. 2. As usual in such cases, the result was a compromise. Much credit for the settlement is given to Minister of Labor Mackenzie of the Canadian Government.

A number of writers on the high cost of living offer the practical suggestion that one of the best ways of reducing the cost is to eat less and more slowly, thus getting the benefits of what you eat. It is a fact that the things which people eat and drink to their own hurt far exceeds that which they eat and drink to the nourishment and strengthening of their bodies.

It is announced at Philadelphia, Pa., that shippers from four states have combined to Philadelphia Milk Shippers' Union is to be dis-raise the price of milk another notch. The solved, and a more extensive one is to take its place. The estimated benefit of this is \$4500 a day to members of the union, which of necessity means so much of a loss to consumers, with a possible addition for an increase in middlemen's profit.

The Jewish population of Greater New York is now estimated at 1,100,000. According to the *Jewish Year Book* of 1909-1910, the percentage of Jewish population in some of the leading cities of the world is as follows: Jerusalem, 55 per cent.; Warsaw, Russia, 33.36 per cent.; New York, 26.3 per cent.; Constantinople, 5.77 per cent.; Berlin, 4.77 per cent.; London, 2.28 per cent.; Paris, 2.07 per cent. The most Jewish town in the world is Borditchef, Russia, having a Jewish population of 87.5 per cent.

Church services in esperanto, the new international language, it is announced, will be conducted in Washington, D. C., on Sunday, Aug. 14. This is the first time that the people of Washington have been permitted to listen to a religious service in that language. The occasion is the meeting of the sixth international congress of esperanto. This language has made great progress since it originated a few years ago. What it will do after the novelty wears off and the language is taken seriously remains to be seen.

Jamestown, N. Y., Aug. 2.—The annual convention of the International Bible Students' Association is being held this week at Celeron on Chautauqua Lake with an attendance of about 6000. A feature of the convention was the immersion today of 250 persons in Chautauqua lake as an illustration of a lecture by E. W. Brenneisen, of Brooklyn, on baptism and its import.—News Item.

This is a new use for baptism, but perfectly in harmony with the mode. As a type of Spirit baptism, when initiation into the Church rather than illustration before the public is the only question under consideration, pouring is most appropriate.

The Gospel is a salvation appointed for those who are ready to perish, and is not designed to put them in a way to save themselves by their own works. It speaks to us as condemned already, and calls upon us to believe in a crucified Savior, that we may receive redemption through His blood, even the forgiveness of our sins.—John Newton.

(Continued from preceding page)

ing with consistent Christian resignation and expressed a desire to be at rest. On Sept. 30, 1894, she was married to Michael M. Wenger which union was blessed with eight children of which seven besides her husband survive her.

In the year 1897 she was received into the Mennonite Church with the Groffdale congregation, where she was known as an exemplary member. Besides her quiet and unassuming nature, she also obediently yielded to conscience. Funeral services were held Aug. 2 at the Groffdale Mennonite Church, conducted by J. H. Mosemann and Benjamin Weaver. Text, II Cor. 5:1.

She left a world of sin and care,
No more life's toils on earth to share.
To be with Christ, fore'er to dwell,
To know no more the sad farewell.

CONFERENCE ANNOUNCEMENTS

SOUTHWESTERN PENNSYLVANIA

The Southwestern Pennsylvania Conference will be held at Masontown, Pa., Aug. 25 and 26. The Sunday school conference will precede the Church conference, beginning on the evening of Aug. 23 and closing the next evening.

We extend a cordial invitation to all to attend the conference.

Persons desiring to attend will come to Uniontown, and there take the trolley.

Trolley stops: Deffenbaugh, Durr, Sandy Bottom and Masontown.

For further information, address Elmer Hess or J. B. Honsaker, Masontown, Pa.

W. C. Hershberger, Sec.,
Johnstown, Pa.

WESTERN A. M.

The Western A. M. Conference will meet (the Lord willing) with the Crystal Springs congregation, Crystal Springs, Kans., Sept. 15 and 16, 1910. A hearty welcome to all. Ministers and deacons are requested to meet Sept. 14 at 2 P. M. to arrange questions.

Those coming on the A. T. & S. F. R. R. come to Crystal, and those coming on the Orient notify Bro. Sam Len, Harper, Kans.

For further information, write to J. D. Yoder, Crystal Springs, or J. J. Zimmerman, Harper, Kans.

S. H.D.

SUNDAY SCHOOL CONFERENCES

Ohio

The 16th annual session of the Ohio S. S. Conference is to be held at South Union Church, 1¼ miles north of West Liberty, O., and ½ mile east of Degraff Pike crossing.

A cordial invitation is extended to all.

Those coming via Big Four R. R. will stop at Bellefontaine and come south on Ohio Electric to Degraff Pike crossing or to West Liberty.

Those coming via Urbana will go north on Ohio Electric and stop at same stations.

For further information write to M. S. Yoder, Jr., West Liberty, Ohio.

D. S. Yoder.

Indiana-Michigan

The Sunday school conference for Indiana and Michigan will be held Aug. 24-26, 1910. All that conveniently can, please come via Wabash R. R. to Topeka, Ind. Notify Levi Hartzler, Topeka, Ind. Those coming on the L. S. & M. S. R. R., will please stop at Ligonier, Ind. Notify Irvin Kauffman, Ligonier, Ind. A cordial invitation is extended to all.

R. A. Hartzler.

BOOK REVIEW

Lights and Shades from Hindu Land

This is the title of a new book by J. A. and Lina Z. Ressler. It is just off the press, and will be ready for delivery in a few weeks.

The book has an introductory chapter giving a brief history of the American Mennonite Mission at Dhamtari, India. Following this is a series of sixty illustrations throwing light on various phases of the work and life in India. On one page is the illustration, and on the page just opposite is a description of the same. Following these illustrations are a number of tables and statistics, showing the needs and opportunities of the field.

The book is substantially bound in cloth, and will be retailed at 50 cents each. Bro. and Sister Ressler have generously donated their labors, and the profits of the book are to go to the support of India Mission.

For further information, address,

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

REPORT

Of Old People's Home, Marshallville, O.

The following donations have been received at the Old People's Home since May 10, 1910:

Lucian Aukers, 1 gal. applebutter; D. C. Amstutz, lettuce and potatoes; David Falb, 1 gal. applebutter; Geo. Martin, butter and beans; Albert Hartzler, 2 gal. applebutter; M. P. Yoder, 4 bu. oats; J. S. Yoder, 3 bu. potatoes; A. Brenneiman, pickles; Bro. Hoovers, crock butter, 2 lbs. coffee; John Amstutz, 4 bu. potatoes; Peter Conrad, 6 bu. potatoes; Sterling, Ill., sewing circle, box of clothing; — Steiner, 1 gal. applebutter; C. Z. Yoder, basket tomatoes; Sister Schrock, basket apples; D. P. Yoder, 8 bu. corn, 6 bu. oats; Peter Hartzler, 600 cabbage plants, 800 sweet potato plants, 400 celery plants, 100 tomato plants; Sister Neff, 3 weeks work; D. E. Hershey, 3 days harvesting. Gratefully acknowledged,
J. K. Hooley.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, AUGUST 18, 1910

No. 20

EDITORIAL

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

"What shall we read?" is a question which is discussed in a practical way on another page. We trust that Bro. Mast's admonitions may be thoughtfully received.

Much of the work which people try to do themselves, and fail, could be done easily if we would give ourselves into the hands of the Lord, and let Him do the work through us.

A brother sends us a newspaper clipping telling of applications for 16 marriage licenses and 25 divorces in the same town in one day. The records are not usually that bad; nevertheless such instances are reminders of the terrible evil gnawing upon the vitals of the American home. Divorce courts are simply barometers, telling us of the condition of the moral atmosphere in the vicinity of such courts.

Ministers are often counseled not "to put the feed too high." It depends largely upon what is meant by this advice as to whether it is a good one or not. If by getting too high means charging for services or handing out messages in great swelling words and high-sounding phrases, then the advice is a good one. If it means preaching the Gospel in its lofty standard of purity and holiness, you can't get too high.

Confession of Faith.—"We have no confession of faith but the Bible," is the claim of many denominations. Some of those who make such claims are among the most aggressive in bringing before the world an emphatic declaration of what they believe that the Bible teaches. What is that but a confession of faith? When such tenets of faith are clearly

stated, compiled and published that the public may read and be convinced, or that the brotherhood may read and know clearly the position which the Church takes on leading Bible doctrines, what is that more than other churches do and simply call such publications their confession of faith? Every well established Church has a confession of faith, written or unwritten, owned or disowned. Only let us see that our confession of faith is the same as that taught in the Bible.

Simplicity.—The simplicity taught by the Gospel stands out more brightly as the extravagance of the present age becomes more appalling. The following from Benjamin Ide Wheeler, president of the University of California, voices the sentiment of thinking men and women generally: "Our living has been forced to an artificial plane. We are tremendously extravagant."

Contrast this worldly extravagance with Gospel simplicity. All advantages are on the side of the latter. Think of the billions that might be saved if people ate and drank to suit the needs of the stomach rather than the fancies of the palate; and think of the wretchedness that results from modern methods, both because the money is wasted and the system ruined either from over-eating or drinking. Think of what might be saved if people built their homes and wore their clothes for protection and comfort rather than for vanity and display; and then think of the wretchedness caused, not only because of billions of dollars wasted but because of wretched lives and homes which have fallen victims to pride.

These are a few among many illustrations, showing what might be gained if man universally were content with the simplicity taught by the Gospel. Common sense and the Bible agree on this as well as all other questions. But the practical question is not, Do we recognize the beauty and power of simplicity? but, Do we practice Gospel simplicity in our lives? When we read of the immense

sums of money (to say nothing of sacrifices in other forms) sacrificed on the altar of fashion, foolishness, drunkenness, etc., etc., the practical question is, Did any of that come from my pockets?

A touching incident was related before the recent Sunday school meeting at the Willow Street Church, Lancaster Co., Pa., showing how bountifully the Lord may bless little acts of living consecration. A minister had been pleading with his congregation in behalf of a needy cause, but it seemed that his pleas had the effect of making the people determine to hold their purse strings all the tighter. Presently a little girl was seen to come forward. She was a poor girl, had no money, and could walk only by the aid of her crutch. But she felt that she must do something to help the cause along. When she reached the pulpit she laid her crutch upon the stand saying, "I give this to help the cause," and hobbled to a seat nearby.

While this was going on there was breathless silence in the room. After the minister had regained his composure he said, "Is there no one here who will redeem this crutch, that this little girl may have it again?" It was but a short time until hundreds of dollars were upon the stand, the little girl had her crutch, and the wants of the needy were supplied.

This reminds us of the poor widow whom Christ commended for giving not only of her abundance but her living. Such acts of love and consecration tell a louder story than does the jingling of dollars. A consecration which reaches only a little beneath the outside of the pocket-book can not bring the blessing from the Lord like the consecration which begins in the heart. What God wants more than anything else is our life. When the life is so fully surrendered to God that nothing is withheld from God when He calls, we can then confidently expect the blessing of heaven to rest upon our labors.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

II. Completely Upon the Altar

By A. Metzler.

For the Gospel Herald.

Since the beginning of the Christian era it has been a noticeable fact that some of the disciples of Christ have lived in closer fellowship with Him than others; that some have enjoyed spiritual blessings and were a blessing to others in a greater measure than others; that there were those whose relationship with their Savior was more apparent, more harmonious, and a stronger bond of love and union was noticeable than in some of their fellow pilgrims.

These same conditions are evident today among the professed followers of Christ. There are those whose lives are continually aglow with love and animation for the cause of Christ's kingdom. "The love of Christ constraineth" them along the whole pathway of life, while others seem indifferent and follow "afar off." We believe that the Bible test of true discipleship applied to the individual life will reveal the cause of these different conditions, and that they are apparent to the extent to which we have surrendered our lives to the service of the Lord.

1. *What it Means to be upon the Altar of the Lord.*—Happy is the man who has attained to that condition of which Paul speaks when he says, "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). When Christ lives within us the fact will manifest itself in our daily life, seven days in the week, not only in what we say, but preeminently in what we do. It will give us a perfect willingness and a strong desire to obey and please Him in all things, regardless of man's opinion or criticisms. Our whole life and our labors will be to the glory of the Father and the uplifting of humanity.

The good Samaritan did not seek to gratify any selfish interests when he found a helpless, wounded *stranger* lying by the roadside along which he chanced to travel, but he sought his neighbor's welfare. The nominal Christian might have reported the case to some one he supposed would look after his needs, and passed on with the consoling thought that, in so doing he has done

his whole duty in the matter. Or he might have gone one step further by bringing him to the inn and then, after delegating some one else to look after him, gone his way feeling relieved after doing this noble deed of mercy and kindness in calling some one else's attention to the pressing needs of a dying stranger.

But not so the good Samaritan. He embraces the opportunity before him, and himself sees to the needs of the man. He pours into his wounds oil and wine, he surrenders to the unfortunate man his own seat on his beast, he takes him to the inn, and cares for him during the night, much as other personal duties might have pressed him to pass on and leave this victim to the mercy of others.

Here is the point where many of us would stop in our effort to rescue the fallen, feeling that we had gone to the limit of our duty. But the Samaritan did not stop here. When he takes his departure on the morrow, he reaches into his wallet and pays the bill with an unsolicited promise to pay any further expenses that might be incurred in connection with the case. In short, he never lets go of his patient until he is perfectly restored, and his very last need is supplied. While this may not be the interpretation of this narrative, it is a very apt application showing the extent to which our love and sympathy should naturally flow out when opportunities arise after our lives are fully surrendered to the service of the Lord.

The moment we bid adieu to our sinful life and step into God's kingdom, we, as His children become subject to all His commands. We are then not our own, but have been bought with a price, and the Gospel requirements are that our lives be unconditionally surrendered to Him. This may mean "bonds and persecutions" for us, but Paul says, "none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of grace of God" (Acts 20:24). It means that we will "seek first the kingdom of God and his righteousness," knowing that all other necessary things will be supplied according to God's own will, and in His own way. It means that we can heartily say, under all circumstances, "Thy will be done." Even though the way may at times be rugged and lead through briars and thorns when He sends us after some lost sheep or stray lamb, we can look into the Father's smiling face and hear Him say, "Fear thou not; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). It means that we seek always to please God, and not self, for "even Christ pleased not himself" (Rom. 15:3), "and they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Christ commands us to love one another as He has loved us. He loved us so much that He gave His life for us; and our love to Him and our fellow man is manifested in the degree to which we are willing to deny ourselves in order to give Him true and faithful service.

2. *What must be given up to get there?*—Self is the greatest enemy to a completely surrendered life, and a lack of self-denial the greatest hindrance to a whole-hearted service for God. After entering into God's service, nothing should be permitted to hinder us from obeying His Word and His leadings. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Paul calls it a "reasonable service," while many believers apparently regard it as *unreasonable*. It is for us to present the body a holy sacrifice with the assurance that God will accept the offering. The sacrifices of God are a broken spirit, (little s); a broken and contrite heart, O, God, thou wilt not despise (Psa. 51:17).

God is not pleased with lukewarmness (Rev. 3:16), nor with a partial surrender; with those that trust Him only in times of prosperity and not through adversity (Psa. 9:9). Our consecration must be deep enough to cause us to yield our "members servants to righteousness unto holiness" (Rom. 6:19). Everything that is pleasing to the natural man but stands in the way of a complete surrender to God's service must be denied. "He that loveth father or mother . . . son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me" (Matt. 10:37, 38).

No occupation, no love of earthly possessions, no rich pastures in the plain of Sodom (Gen. 13:11-13) may we allow to draw us away from the work God has assigned to us, however flattering inducements the world may present to us (Matt. 4:1-11). The life of which it cannot be said, "He has done what he could," will not measure up to the Gospel standard. A buried talent will not count on the credit side; neither will neglected opportunities, nor wasted moments, nor possessions not used to the glory of God and the welfare of humanity enter into the account of a fully consecrated life" (1 Tim. 6:18, 19).

3. *What we Gain and what we Accomplish by and through the full Surrender.*—There can be no possible doubt but many blessings are lost to those who are not fully surrendered to God. There is a striking contrast between the man who is barely saved, who thinks his sole duty is to care only for his own welfare and salvation; who aims to get through life by doing as little as possible for the cause of Christ without losing the little spiritual life he has; who constantly lives as near like the world as possible without

being one with the world; who shirks duty and closes his eyes to opportunities—I say, there is a striking contrast, not only in the life, but also in the spiritual accomplishments of such an individual, and the one who has surrendered all and has been baptized with the Holy Ghost and with fire.

The one is satisfied with only sufficient religion to keep him within the bounds of the Church, and to prevent him from committing anything particularly wrong—from sins of commission, while he does not take into account sins of omission as set forth in Matt. 25:41-46, "Inasmuch as ye did it not to one of the least of these, ye did it not to me," etc.

On the other hand the consecrated soul who has laid all upon the altar of the Lord is not so much concerned about himself and his individual interests, but has a burden for lost souls, an intense desire to help them and gather them into the fold of Christ, which is all in harmony with the life and teachings of Christ and His apostles. They live and teach most emphatically lives of self-denial for the sake of others; and it is only possible for those who have the indwelling of the Holy Spirit in His fullness to live such lives, and they are the ones God can use with power to the salvation of lost souls. "Not by might nor by power, but by my Spirit, saith the Lord" (Zech. 4:6). For example, consider the works and power of the disciples before and after the day of Pentecost. God reveals Himself to His children and uses them to carry on His work in the degree to which they have surrendered themselves to Him and allow Him to use them. He communed with Abraham as He did not with Lot; with Moses as He did not with Aaron; with Samuel as He did not with Eli; with Joseph as He did not with his brethren; with Jacob as He did not with Esau; with David as He did not with Saul, etc. He who is completely upon the altar of the Lord is "a vessel unto honor, sanctified and meet for the Master's use, and prepared for every good work" (II Tim. 2:21).

Faithful service is not without its reward, for "every man shall receive his own reward according to his own labors" (I Cor. 3:8). It is also true that He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (II Cor. 9:6). "My reward is with me, to give every man according as his work shall be" (Rev. 22:12).

West Liberty, O.

Some people meet us like the mountain air and thrill our souls with freshness and delight. Some people are like mountains, gigantic in proportions, but are also mountain-cold, and difficult of approach.—Evangelical Messenger.

Trust in God means to work for God.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

For the Gospel Herald.

4. *They should agree that the Holy Ghost was sent forth by the Father and the Son as the reprover of the wicked and the Guide, Teacher and abiding Comforter of the people of God.*

That He was sent forth by the Father and the Son is evident from Jno. 14:26 and Jno. 15:26. As the Reprover of the world, His mission is stated in Jno. 16:8-11. As the Teacher, Guide and Comforter, His mission is stated and work illustrated in Jno. 14:26; Jno. 16:13; Acts 13:2; Acts 15:28; and Acts 16:6, 7. It is not enough to recognize the Holy Ghost as a mere influence among men; but He should be recognized as the Spirit of the living God, God dwelling among men in this present dispensation, a living power in directing the affairs of the kingdom.

5. *They should agree that the Bible is the inspired Word of God.*

Up to this point we have taken it for granted that the authority of the Bible is unquestioned by any professed believers; but unfortunately this is not the case. But it is a fact that if you deny the inspiration of the Bible you place the Christian upon the same level with the heathen. If you deny the inspiration of the Bible, you either deny such a thing as direct revelation from God to man, or you say that some person, creed or book outside the Bible is the medium through which God reveals Himself to man. Deny the Bible, and you deny the God of the Bible, the Christ of the Bible, the religion of the Bible. Deny the Bible, and you place yourself with the agnostics and free thinkers in shrouding the whole universe of God in mystery, virtually saying that Christianity is a human invention and that you have no better way of finding out about God and His will concerning you than has the heathen who never heard of the Bible or what the Bible teaches. Deny the inspiration of the Bible, and you deny its cardinal doctrines, such as the creation, the fall and redemption of man, the plan of salvation, future existence, etc., etc. In fact, the Bible is either the Book which unfolds to man the mysteries of past, present and future existence, or it is a forgery and should be denounced as an imposition on man.

To illustrate: The man who rejects the Bible wrestles with the great problem of the origin of matter; the child of God turns to the Bible and reads, "In the beginning God created the heaven and the earth." The free-thinker wrestles with the question, "If a man die, shall he live again;" the child of God turns to the Bible and reads: "Behold, I shew you a mystery . . . the dead be raised" If the Bible is inspired, these and many other things which to the agnostic, are a

profound mystery, are true; if not then we know no more about these things than if there never had been a Bible; Christ is either a myth or an impostor, the Book itself is unfit for use, and the future is veiled before our eyes.

Another thing which ought to be clearly understood is that not only were the men of the Bible inspired to write, but they were inspired to write what they did. This is not to say that there may not have been errors in translation, but we mean to emphasize the fact that the message, as well as the men, is inspired, and that when we open the Bible and read, we read what God has to say to us through the holy men of old, who spoke and wrote as they were moved by the Holy Ghost.

6. *They should agree that the teachings of Christ and His disciples constitute doctrine for present day application.*

We say, "present day application," because living issues are a matter, not of yesterday, or of tomorrow, but of today. It is, "Jesus Christ, yesterday, today, and forever." Both the "all things" and the promise of the Great Commission are for all generations, "even unto the end of the world." Every generation should look upon the Gospel as being especially for us. What the Bible teaches concerning the plan of salvation, the Church, the ordinances of the Lord's house, rules of conduct, etc., is applicable to us as well as to those of past generations.

We lay especial emphasis upon present day application of Gospel truth, because of the fact that we meet up with so many people who talk as if we had outlived the usefulness of the Gospel. In their eagerness to "keep up with the times," men forget that the Gospel is for all times. "New thought," "reorganized theology," "new religion," "especial revelations," etc., etc., are all of the false prophet variety which Christ and the apostles so severely condemned. We freely admit that in our methods of work we should adapt ourselves to the times, but we as freely admit that we have no right to abolish the principles of the Gospel, or any part of them, until we get permission from the Author. Since "all scripture is given by inspiration of God, and is profitable," since the promise is to "the end of the world," since there is a woe pronounced in the Bible for all who take away from or add to the Word, and since it is this Word that shall judge us in the last day, we assume a fearful risk if we take any other position than that in favor of a whole-Gospel religion, and insist that all the ordinances of the Lord's house as taught by Christ and His apostles, and all the other things which they taught by way of admonition and instruction, are for the present as well as for any other generation.

The same temptations which existed in Christ's day are still with us. Since human nature is the same in all ages, the same admonitions and rules of life are

(Continued on page 317)

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XI. OUR MEMBERS—HANDS

(To be continued).

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

401. *What should be the prayer of every child of God?*
A. "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands" (Psa. 90:17).
402. *What should be our resolve?*
A. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).
403. *What will God do for people who have this attitude?*
A. He will strengthen their hands for work (Neh. 2:18).
404. *What advice is given to those who have not yet made preparations for service?*
A. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (Jas. 4:8).
405. *How are we to interpret this?*
A. Before we can render acceptable service, we must have a pure heart, and a clean outward life.
406. *How does an impure heart interfere with Christian service?*
A. It colors the outward life. It makes the service vain so far as we are concerned, because to the pure only are the promises of salvation.
407. *How do unclean hands interfere with Christian service?*
A. They soil everything they take hold of.
408. *Does not God bless all efforts in His name, whether the laborers live consistent lives or not?*
A. To a certain extent. God used the wicked Nebuchadnezzar as His "servant;" but that was no compliment to Nebuchadnezzar.
409. *What is the only effective way of cleansing the hands?*
A. Purify the heart.
410. *Is it possible to live a clean outward life and still have an impure heart?*
A. It is possible to have a "whitened sepulchre" while the interior is "full of dead men's bones;" but the outside whitening does not always prevent the stench from the dead bones within coming out.
411. *Is it possible to have a pure heart and and unclean outward life?*
A. So far as ignorance goes, yes.
412. *Then is an unclean life ever justifiable?*
A. Never justifiable. God may overlook things which were done in ignorance

where there was no opportunity to know better.

413. *What if I know better, but do wrong anyway because of the pressure brought to bear?*
A. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).
414. *To what extent are we responsible?*
A. As far as we have the light. As far as we have the privilege of having the light, whether we exercise the privilege of finding out or not.
415. *Then what of the heathen, who have never had the light, nor the privilege of receiving it?*
A. Having never accepted Christ as their Savior, they are not saved (Acts 4:12).
416. *What work is there for us to do?*
A. Sowing seed. "In the morning sow thy seed, and in the evening withhold not thine hand" (Eccl. 11:6).
417. *Of what sin were the children of Israel guilty?*
A. They "rejoiced in the works of their own hands" (Acts 7:41), falling into idolatry.
418. *What lesson for us?*
A. We should use our hands to the glory of God only. Pride in what we have accomplished has been the downfall of many people.
419. *What changes would be made should all people use their hands to the glory of God only?*
A. It would stop all "fancy work" in kitchen, shop, parlor, art gallery, and every other place where people are doing things to the glory of men rather than the glory of God. Usefulness, not display, would be the motive which would prompt us in all we did. It would put a stop to the improper use of the hand and arm in social relations, stay the hand of covetousness, and stealing would be unknown.
420. *What else?*
A. The poor would be bountifully provided for.
421. *What advice has Paul to give to men?*
A. That they lift up "holy hands" (I Tim. 2:8).
422. *When we see faithful men lifting up holy hands in the Christian service, what is our duty?*
A. To stand by them as did Aaron and Hur by Moses and help them hold up their hands.
423. *When our hands are employed in giving out alms, what admonition should we remember?*
A. The admonition of our Savior: "When thou doest thine alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).
424. *What is the promise?*
A. "Thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:4).
425. *Is this promise always sure?*
A. Yes; when we meet the conditions. "For whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE EXTENT OF THE FIELD

By Laura E. Burkholder.

For the Gospel Herald.

When I think of the extent of the mission field, my thoughts are carried back to the command of our Savior when He said to His disciples, "Go ye into all the world, and preach the Gospel to every creature." In this scripture we have the extent of the field given by Christ Himself. It includes the whole world.

The next thing needful are missionaries to supply the needs of the field. Every Christian should be a missionary. The field in which the work should begin is in the home. There are so many little things we can do that are a blessing to the home; and prove to make our lives happy. There may be some in the home that are discouraged; to them we would speak words of encouragement. Some may be sad, to them we would speak words of comfort. There may be quarrels and difficulties arise among our younger brothers and sisters; these we can overcome by, "little deeds of kindness" and "little acts of love." The smile we wear, and the pleasant words we speak have their influence at home and abroad. We can lodge the stranger; give food and drink to the hungry and provide for the poor at home. Truly a large extent of the mission field lies within the very walls of our homes.

We should never think ourselves above doing little deeds of kindness; for even these are crowned with a reward if they are done with a true motive. Christ says, "Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

All we do in the name of Jesus, however small it may be, will never lose its reward.

The mission field extends all around us and there is always something to be done. We have many opportunities to do mission work if we are willing to be workers. There may be a neighbor that is in needy circumstances and is not able to support himself. It is our duty to help the needy poor, not only because it is necessary; but because we have love for them. We should always do to others as we would have them do to us. Christ says, "Thou shalt love thy neighbor as thyself." There are the large cities with their hundreds and thousands, and many

of them have never heard the glad tidings of salvation.

The field extends to the rich man's door, to the cot of the poor and to the little orphan that begs for bread.

When the Gospel is carried from shore to shore and the whole continent is Christianized the extent of the field has not been covered. The command is, "Go ye into all the world and preach the gospel to every creature." This does not imply to home mission work only; but it includes the foreign field as well. We hear the call ringing across the deep, blue sea, "Come over and help us." The field is large but, the reapers are few. The poor heathen are groping in darkness and ignorance. Hundreds and thousands of them are bowing down to idols of wood and stone and many of them worship serpents, water and fire, while we are enjoying the glorious liberties of the Gospel. Think of the blessings we enjoy and they in their ignorance, without Bibles or teachers have never heard of a risen Redeemer. The souls of the heathen are dear to God, and many of them are dying without the hope of salvation. The needs of the field today are active workers at home and abroad.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Truly they receive a great reward, "for he is faithful that promised."

La Junta, Colo.

THE HARVEST

By Edith Wenger.

For the Gospel Herald.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—Jno. 4:35.

What must have been the feeling of the Master, as He sat by the well in Samaria, tired from His long walk, and thought about the great work to be done, and the pitiful lack of workers! There was none other in all the world who could see the fields as He saw them; none who could sympathize with Him. How alone He must have felt. How natural that He did not *care* for supper! How He must have wanted His disciples to see the vision as He saw it!

That was nearly two thousand years ago, and still He is looking upon golden harvest-fields; still there are so few who can in any measure share His interest.

In God's great fields there is always some portion ready to harvest—each race of people must pass through certain stages of experience before it is ready for the spiritual teachings of Christ's kingdom. But when it is ripe—ready for the acceptance of Christianity—the harvest must begin there at once or the field will be lost.

China is a good example of a field white for harvest. For many centuries

the Chinese were perfectly satisfied with themselves. They rebelled and fought against any attempt to improve anything or destroy anything that had been good enough for their fathers. That condition greatly limited the opportunities for doing mission work among them. The field was not yet white. But within the past ten years the nation has undergone a great change. All at once the people began to awaken to a sense of their needs; and all over that vast empire there arose a cry for better government, better civilization, better religion. It is now high time for the sickle to be thrust in if China is to be saved for God. Shall His laborers stand by and let the millions of sheaves waste upon the plain?

The history of China's ripening is similar to that of other fields.

But what about the fields that were white two thousands years ago? The spiritual harvest season lasts longer than one month or one year. So long as there are souls needing to be saved, it is harvest time.

This article is not comprehensive enough, neither is its writer able to take a view of the whole harvest-field. But we are standing in the midst of a vast one and *some* grain is going to waste that *we* might save. How many souls who need Christ are there in your own home? Your own immediate neighborhood? Within reach of your home church? One soul is of inestimable value to the Lord of the harvest, and these help to make the great, golden field.

In John 4:35 He demanded immediate action. We dare not wait four months or four weeks; for we know not how soon the harvest-time will be ended for some soul.

But Christ says, "Look upon the fields." We can not go about and examine the various fields in the world; and if we could, it would be a waste of time and means. Others have done it for us. Some men have spent years in studying the field of India. Others have been as faithful in studying South America and many foreign fields. Others have studied conditions in our large cities. Our pastors and members of the Local Mission Board can tell us about needy rural districts that are parts of the harvest-field.

For the benefit of those disciples who want to heed the entreaty of the Master to look upon the fields, reports have been written for us which we can study with interest and profit. Are we sincere disciples? Then we are necessarily interested in our Master's fields. Bro. I. R. Detweiler, our former missionary to India, now of our Mission Board, has helped to organize Mission-study classes in some communities. He would be glad to have one in every congregation. Are we interested? Do we think the work done in such a class would repay our efforts? Have we the time? Let us lighten the loneliness of the Master's

heart by striving to enter into close companionship with Him and by sharing His interests and cares. "Lift up your eyes and look upon the fields; for they are white for harvest."

South English, Iowa.

SAILING OF MISSIONARIES

By J. A. Ressler.

For the Gospel Herald.

Arrangements are being made for Dr. C. D. Esch and his wife to sail for India from New York on Oct. 8, 1910. The proposed trip is as follows: By Cunard Line S. S. *Carpathia* to Trieste, Austria. From Trieste Oct. 27, by Austrian Lloyd's S. S. *Persia* due Bombay Nov. 18. It may be that this arrangement will yet have to be changed as final arrangements must be made with the steamship company's London office, and we have not yet heard from there.

Friends of missionaries in India often wish to send something along with outgoing missionaries. Outgoing missionaries are glad to take things along and the missionaries are glad to get things from friends. But a few suggestions may not be amiss and if followed may avoid trouble and disappointment.

Bulky articles should not be sent. It is safe to risk sending things that missionaries have especially asked for as they usually are thoughtful enough not to ask for things that would make trouble for the travellers. Be sure to tell the outgoing missionaries just what you are sending and its value. Say "handkerchiefs" or "stockings" and not "dry goods." Never say, "etc.," for that is a very suspicious word in the eyes of the customs officers. If you don't know its value make as near a guess as possible. The person entering a country will have to guess at its value and you can do that better than he can. Put up things into bundles that can be easily opened if necessary. They probably will not be opened but if they can be easily opened it may save trouble.

If there are things, now, you wish Brother and Sister Esch to take with them to India, if you live in the west, you can send them within reasonable limits by having them at the Home Mission, 145 West 18th St., Chicago, not later than Sept. 6.

If friends in the east have anything to send and can make some arrangement to have their contributions together in one package like a trunk, at the Home Mission, 2151 North Howard St., Philadelphia, not later than Oct. 5, they could take that also.

Smithville, O.

"If people would make it a rule to think twice before speaking, there would be a good deal less speaking."

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

A GOOD SAMARITAN

By Lizzie Z. Smoker.

For the Gospel Herald.

This life is meant for something more,
Than selfishly to live;
Blessings that freely God bestows,
We should as freely give.
When hearts are brimming full of joy,
Let some drops overflow;
A gentle touch a kindly word,
May heal another's woe.

To "weep when others weep" is not
The best of ways of cheer;
Far better lift the bowing head
And wipe the falling tear.
Lift up the curtains, let the light
Dispel the shadows deep;
A smile is worth a thousand tears
To comfort those that weep.

Groans cannot soothe another's pain:
Nor doth a sign console;
A cheerful spirit is the balm
That helps to make them whole.
By many roads to Jericho,
Sore wounded ones decline;
'Tis ours to be Samaritans,
And pour the oil and wine.
Intercourse, Pa.

WHAT SHALL WE READ?

By C. Z. Mast.

For the Gospel Herald.

By reading Bro. J. E. Hartzler's articles on "Russell and Russellism" in the recent issues of this paper, many readers may have been startled to notice how infidelity has been polished again in style, and the question may now dwell in our minds, "What shall we read" that we may stand aloof from all books that try to make impurity decent, crime attractive and hypocrisy noble?

The printing press is the mightiest agency on earth for good or evil. The minister on the pulpit has a responsible position, but we do not think it is as responsible as the position of an editor or a publisher. Take the overwhelming statistics of the circulation of the daily and weekly newspapers and then estimate, if you can, how far up, how far down and how far out, reach the influences of the American printing press.

We believe the Lord intends the printing press to be the chief means for the world's rescue and evangelization, that the greatest blessing that ever came to the nations is that of an elevated literature, and the greatest scourge has been that of unclean literature. This last has its victims in all occupations and departments. It has helped to fill insane asylums, penitentiaries, almshouses, and

dens of shame. The bodies of this infection lie in the hospitals and in the graves, while their souls are being tossed over into the eternity of the lost.

The famine of India was nothing compared with it. That counted its victims by thousands, but this modern pest has already shoveled its millions into the charnel house of the morally dead. The longest rail-train that ever ran over the tracks was not long enough or large enough to carry the beastliness and the putrefaction which have been gathered up in the bad books and newspapers in the last twenty years.

Now it is amid such circumstances that we may question ourselves, What books and newspapers shall we read? A newspaper is only a book in a swifter and more portable shape, and the same rules which apply to book reading will apply to newspaper reading. What shall we read? Shall our minds be the receptacle of everything that an author has a mind to write? No we will not mire in impurity and stoop down and drink out of the trough which the wickedness of men has filled with pollution and shame?

Let us stand aloof from all books that give false pictures of life, such as novels, which make people sentimental, superstitious and light minded. If you depend upon much of the literature of the day, leaving out all Christian principles, you will get the idea that life, instead of being practical is a fitful and fantastic and extravagant thing and your countenance shall be vacant from wading through brilliant passages descriptive of magnificent wickedness or infidelity.

Have you read books which had some good things, and also an admixture of evil? Which stuck to you? The bad! The heart of most people is like a sieve, which lets the small particles of gold fall through. If you attempt to plunge through a hedge of burrs to get one blackberry, you will get more burrs than berries.

"But," you say, "how can I find out whether a book is good or bad without reading it?" There is always something suspicious about a bad book, I never knew an exception—something suspicious in the index or style of illustration. This venomous reptile always carries a warning rattle, appearing like a fieshet overflowing all the banks of decency and common sense. The most harmful novels are coming from some of the most popular publishing houses, and are also coming with recommendation of some of the religious newspapers in our country.

Parents should not have them on the center table to curse the children, and blast with their infernal fires generations unborn. Again abstain from those books which are apologetic of crime. It is a sad thing that some of the best and most beautiful book-binding, and some of the finest rhetoric, have been brought to make sin attractive. Woe to the authors who write them, the publishers who print

them, and the booksellers who distribute them shall be aroused by the hail of divine vengeance, which shall sweep to the lowest pit of perdition.

I charge you parents that if there is anything in your home that cannot stand the test, do not give it away, for it might spoil an immortal soul; do not sell it, for the money you get would be the price in blood; but rather kindle a fire on your kitchen hearth and then it shall be as consuming as that one in Ephesus which amounted to seven thousand, five hundred dollars.

There cannot be too much conservatism in the home and in the Church, so long as we stand in the light.

The writer having over three years' experience in the compilation of a family history of nearly seven thousand individuals residing in various parts of the world, who have descended from an early pioneer settler in America who was identified with the non-resistant faith, finds that in regard to the religious affiliations of every family there is a record showing nearly 75 per cent. Among these there are only 30 per cent adherents to the non-resistant faith or the same religion of their emigrant ancestors.

The writer has also found these present statistics almost the same according to his former estimations while studying two years ago the habits and characteristics of the second generation, which had apparently the influence to launch almost the entire family of six generations into every walk of life:

Sad to relate, there was too much liberalism in the homes of the second generation. Some grew spiritually cold and drifted from all Christian principles. For a brief illustration of good Christian training in the home, the writer found an early member with four noble sons and one daughter, bearing an offspring of 1000 descendants. Regarding their religious affiliations, there are 70 per cent adherents to the non-resistant faith, 10 per cent are members of popular denominations, and 5 per cent are skeptical. While in another lineage with the same number of descendants as just mentioned, the writer found 10 per cent as adherents to the non-resistant faith, 50 per cent belonging to popular denominations and 5 per cent identified with the Roman Catholics. May the history of our lives be made sublime by that form of life which will develop within us a good strong character, making us grow more God-like and engage our thoughts more to that which is divine.

Elverson, Pa.

"If we are going to make any progress in morals, we must abandon the idea that morals are defined by the statutes; we must recognize that there is a wide margin between that which the law prohibits and that which an enlightened conscience can approve."—W. J. Bryan.

Sunday School

For the Gospel Herald.

Lesson for Aug. 28, 1910—Matt. 21:1-17

JESUS ENTERING JERUSALEM

Golden Text.—Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matt. 21:9.

Thus did the multitudes express themselves as they saw the coming King ride in triumph up the hill, entering Jerusalem. It was a most touching and glorious scene. At the head of a triumphant procession, our Savior rode on in triumph. The people shouted, "Hosanna." Branches of palm were broken off and strewn along His pathway. Garments were thrown into His pathway that He might ride over them. "Who is this?" was the astonishing question asked by the astonished people of Jerusalem. "This is Jesus the prophet of Nazareth of Galilee," was the response of the multitudes.

But little did the people realize what would be the nature of the kingdom which Christ came to establish. Prophets had foretold the coming of the Messiah. "The kingdom of heaven is at hand," was the triumphant declaration of John the Baptist, who preached with such power and directness and clearness that all Judea became his converts. "The kingdom of heaven is at hand," was the first message delivered by the One whom we now know as the "King of kings and Lord of lords." Although Christ had preached for over three years without making any visible demonstration in the direction assuming direction of temporal affairs, and although He had plainly taught His disciples that He was to be crucified, not crowned, His triumphant march was understood to mean that now the long-looked-for kingdom should be established.

The expectation of the people was also heightened by what Christ did as He entered the temple. Seeing there the money-changers who took advantage of the religious nature of the people and made money out of them, he overthrew their tables, saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Many people of the present time pass by the moral lesson taught by Christ on this occasion, and torture the incident into meaning that it is right to use physical force and enforce the principles of the Gospel through the use of carnal weapons; but they forget that the very use of these carnal weapons is a violation of Gospel principles (II Cor. 10:14), that Christ was not vested with temporal authority, and that they would not likely have submitted to His dictation on this occasion any more than they did when He was arrested and tried.

The power which drove out those money-changers was not physical force but the same power which compelled the governor Felix to tremble before the prisoner Paul. The lesson to be learned from this incident is taught in the words of Christ when He condemned the principle of making merchandise out of the Gospel. A hireling ministry, church fairs, church socials, and all other money-making devices which are used as substitutes for the real Gospel principle of giving are here condemned in the teaching of Christ.

Having completed His triumphant entry into the city, and given to all people a view of His kingly side, our Savior withdrew into Bethany, "and he lodged there."

Christ's entry into Jerusalem was not to be crowned with a kingly crown. He had more than once foiled the attempt of the people forcibly to make Him king. He was indeed the King, but in a higher sense than that of any earthly potentate. His reign was indeed to be glorious, but far more glorious than that of any earthly reign would have been. He was indeed the liberator of the people from bondage, but it was a far more glorious liberation than a deliverance from the power of Rome. He was even crowned on earth, but it was with a crown of thorns, not with a crown of royalty. The lessons to follow will tell us how He fared before His mission on earth was completed. Suffice it to say at this place that His kingdom is the kingdom of heaven, not the kingdom of earth.

As we see the triumphant march up the hill of Jerusalem, we behold with an eye of faith a more glorious march up the hill of Zion. The scene presented in our lesson is an inspiring one; but let us go on to the scene described in the twenty-fifth chapter of Matthew. Notice the King upon His throne. Hear the blessed invitation, "Come, ye blessed of my Father, inherit the kingdom." See the mighty hosts ascending to their eternal inheritance. In glorified bodies, innumerable as the sands of the seashore or as the stars of heaven, this mighty host ascends the hill of Zion, taking possession of the eternal kingdom, there to reign as kings and priests to God for ever and ever.

Glorious will be that eventful time. Do you wonder why our Savior refused the earthly kingdom? And do you wonder why the people of God turn aside from the glittering things of time and sense and fix their eyes upon the everlasting crown? Do you wonder why that Moses "refused to be called the son of Pharaoh's daughter" and cast his lot with a despised people? Do you wonder why Christ "made himself of no reputation," but rather spent a life of suffering, persecutions, finally giving Himself as a ransom for sin? It is all clear. Let our eyes be fixed upon the great triumphal march of the future, the eternal rapture, the ushering in of the everlasting kingdom.—K.

Our Young People

LIFE LESSONS FOR ME FROM ISA. 6:1-10

Topic for September 4

MOTTO

"Thine iniquity is taken away, and thy sin purged."

OUTLINE OF TEXT

I. The Vision of Isaiah.—

1. Time.—V. 1.
2. The Lord's Throne.—Vs. 1-5.
 - a. Its position.
 - b. Its company.—V. 2.
 - c. The voices of the Seraphim.—V. 3.
 - d. The effect of the voices.—V. 4.
3. Isaiah's fear and self-abhorrence.—V. 5.
4. Isaiah's purification.—
 - a. The Heavenly helper.—V. 6.
 - b. The live coal.—V. 6.
 - c. The touched mouth.—V. 7.
 - d. The assuring Word.—V. 7.
5. The call for a messenger.—V. 8.
6. The offering of service by Isaiah.—V. 8.
7. The commission.—Vs. 9, 10.

Preparatory Readings to the Study of the Chapter.—II Chron. 26:1-23, Isa. 1-5. Note that the Book of Isaiah is not arranged chronologically (cf. 1:1; 6:1; 7:1). Its material is arranged in groups according to subject matter (cf. Chapters 13-24).

STUDY OF WORDS AND EXPRESSIONS

"I saw the Lord sitting upon a throne."—

We are not to understand that Isaiah saw God in very essence (cf. Jno. 1:18), but the manifestation of His dominion and glory in the person of Christ (cf. Jno. 12:41).

"His train filled the temple."—The skirts of His royal robes filled the temple. A blessed type of the manifestation of the glorious kingly power of the Lord in His church.

"The Seraphim."—Meaning burners. "He ministers a flaming fire" (Psa. 104:4). They are evidently those who stand as the angels or ministers of God in glory.

"I am undone."—There is no hope. I am the same as a man doomed to die. The power and purity of God revealed Isaiah's unworthiness.

"A live coal . . . from off the altar."—A coal from the altar indicates a coal taken from a place of atoning sacrifice and to a man penitent like Isaiah would work a curative, cleansing power, but to one fighting against God's mercy will work destruction (Rev. 8:5; II Cor. 2:15, 16).

"Who Will?"—God is always on the lookout for men of willingness, who serve truly and lovingly without compulsion.

"Go. Tell."—A place or people to go to and a God given work to do. Tell, not in the words of the "unclean lips," but, in the pure uncorrupted message from God.

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Learn Scripture texts with the word holy.

II. For Young People.—

1. The Word, God's Effective Instrument.
2. Moved Doorposts (Isa. 6:4). What Does It Mean to a People?
3. Seeing Ourselves as We Are.
4. What Has God Done for Me?
5. What Are We Willing to Do?

III. For Older People.—

1. Qualification for Service.
2. The Call.
3. The Commission.
4. How Hearts are Hardened.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 18, 1910

Field Notes

Bro. Perry Shenk of Oronogo, Mo., began a series of meetings at the Berea Church near Birch Tree, Mo., Aug. 7. May God bless the work.

Those interested, will please note the additional announcement appended to the conference announcement of the Southwestern Pennsylvania Conference.

A Bible Conference is announced for Sept. 12-17 to be held at Cullom, Ill., with the brethren, D. D. Miller and I. R. Detweiler, as instructors. May God richly bless the meeting.

If previous arrangements were carried out, Bro. Abram Herr of New Danville, Pa., was with the Philadelphia Mission over Sunday, Aug. 14.

Sister Orpha Maust of Springs, Pa., is assisting us in the work a few days and will attend the conference at Masontown next week.

A harvest meeting is announced for the Stony Brook congregation, York Co., Pa., for Saturday, Aug. 20. May it be a means of encouraging a more bountiful ingathering for the eternal harvest of souls.

Bro. J. C. Springer of Goshen, Ind., filled the regular appointment at the Shore Church near Shipshewanna, Ind., on Sunday, Aug. 7. An interesting young people's meeting was held at the same place in the evening.

The annual meeting of the Mission Board of European Mennonites was held July 15 in Amsterdam, Holland. Two ministers from Russia, one of them Bro. Heinrich Dirks of Gnadenfeld, formerly missionary in Sumatra, were present. There was no representative from Germany.

Bro. E. E. Strickler of Wrightsville, Pa., was among those in attendance at the Sunday school meeting at Willow Street, Pa., last week. On Saturday, Aug. 13, he and a number of brethren and sisters from Lancaster Co., Pa. started to Spring City, Pa., to attend the Bible meeting to be held at the Vincent Church this week.

Sister Barbara Hershey of Millersville, Pa., is nearing her ninety-ninth mile post. Her eyes are growing dim, and her ears are closed to the noise of this world. But her spiritual vision is bright, and her ears are open to the voice of heaven. She is cheerful, looking for the heavenly summons, the testimony of her life and tongue being an inspiration to those who visit her.

Bro. S. G. Shetler of Hollsopple, Pa., was among those who took an active part in the work of the Sunday school meeting at Willow Street, Pa., on Thursday of last week. After the Sunday school meeting at that place, he spent the remainder of the week filling appointments in Lancaster Co., principally in the Weaverland district.

The following message from Bro. J. S. Shoemaker, which is taken from a private letter will interest the readers of the Gospel Herald: "We have visited Athens, Constantinople and Smyrna since leaving Naples, spending several hours at each of these places. The weather is fine. We have not had a taste

of sea sickness yet. This afternoon we will sail almost in sight of Patmos; hope we may get a glimpse of the island."

The first English hymn book published by the Mennonites of America was published by authority of the Virginia Conference in 1847. It was a book entitled, "Psalms, Hymns and Spiritual Songs," and contained over 400 choice hymns. This book continued to be used in some of our congregations for over fifty years. For this interesting bit of information we are indebted to the forthcoming history of the Virginia Mennonite Conference.

While in Lancaster Co., Pa., recently, we had the privilege of spending a few days at the Mennonite Old People's Home near Oreville. We were impressed with a number of things. At present there is a family of 55 there, including superintendent and workers. There was an appearance in the Home which seemed to indicate that all felt that they were glad for this privilege they enjoyed. It seemed a *real home* for all. Saving a few who were marked for their youthful appearance, you could scarcely tell which were workers and which were not, for all seemed on a level. In the Home all was neat, tidy, cheerful, simple, with no unnecessary fixtures outside or inside the building. Thank God for the Home. We praise Him for brethren with hearts and pocket books big enough to make the Home possible.

An Active Sewing Circle.—It is with sewing circles as it is with other organizations: some are active and some not so active. The sisters in the Allensville and Belleville, Pa., sewing circle give evidence that they had more than mere pastime in view when they went about their work, as will be shown by the following report from Feb. 13, 1909 to Aug. 4, 1910:

No. of sewings held,	18.
No. of articles made,	321.
No. of quilts made,	15.
No. of comforts made,	11.
No. of sheets made,	10.
No. of table cloths furnished,	10.
Average attendance,	25.
Total amount of collections,	\$50.56.
Money donated by the Allensville and Belleville churches and Sunday schools,	\$47.52.
Total amount received,	\$98.08
Total amount expended,	80.00
Balance in Treasury	\$18.08

These goods were all shipped to the Chicago and Altoona missions.

Correspondence

Wolftrap, Va.

Dear Herald Readers, Greeting in the Worthy Name of Jesus:—Among those who have recently been prospecting here are the brethren, W. H. Slabaugh from Columbus Grove, O., D. C. Augsberger and Noah Thut from Bluffton, O., Oscar Burkholder and wife and Geo. Pence from Rockingham Co., Va.

On Aug. 12, Bro. Abram Long and wife from Rockingham Co., Va., came into our midst and paid us a pleasant visit.

Bro. Louis Shank arrived here Aug. 6. He is from Rockingham Co., Va., and expects to remain here for a while.

Yours in His service,
Martha F. Barbe.

Rheems, Pa.

(Bossler's Congregation.)

Greeting in Jesus' Name:—We indeed feel thankful for the many blessings the Heavenly Father is continually showering upon us. We have just been blessed by a much needed rain.

On Saturday, Aug. 6, we held our harvest meeting at this place, Bro. J. W. Weaver with his wife and several brethren and sisters from Bro. Weaver's district met with us. Bro. Weaver took as his text Luke 12:15-21. On the evening of the same day quite a number gathered at the home of Bro. S. E. Garber and the time was pleasantly spent in singing and also by several interesting talks by the visiting brethren.

Bro. Weaver also met with us at the regular services Sunday morning, Aug. 7, when he again preached to us a powerful sermon. We feel thankful to God and the brethren that they were permitted to come into our midst and pray that the Lord will richly reward their earnest labor.

Yours in Christian love,
Mary R. Erb.

Aug. 8, 1910.

Schellburg, Pa.

Greeting in the Master's Name:—On June 25 Jacob Snyder of Roaring Spring, filled the regular appointment at this place. On July 30 Bro. S. G. Shetler, wife and daughter; Bro. John Harshbarger, wife and son; Bro. Joe Miller, wife and son; Bro. John Thomas, wife and daughter; Sister Hettie Kaufman and Sister Lizzie Kaufman came into our midst. We surely felt glad that we could all meet in the meetings and mingle our voices together in singing in the service of the Lord. We feel thankful to God for the truth presented in the meetings. Hope the effort put forth at this place may be the means of bringing many souls into the kingdom.

Yours in the Master's name,
Effie Hoover.

Aug. 9, 1910.

Fentress, Va.

Dear Readers of the Gospel Herald, Greeting—When we look around us and see how God has blessed us with crops of all kinds, we are made to say with the Psalmist, "Blessed be the Lord, Who

daily loadeth with benefits. Even the God of our salvation. Selah" (Psa. 68:19).

On Sunday, Aug. 7, we had our regular services and Sunday school in the morning. Bro. A. D. Wenger preached to us from I Pet. 1:3, 4, assisted by J. D. Wert. The meeting was well attended.

Visitors from other places were as follows: Sister Wenger, A. D.'s mother, Truman Brunk and Sister Simon P. Yoder all of Denbigh, Va., Sister Leah Metzler of Columbiana, O., and Sister Annie V. Yoder of Wooster, O., who also gave a nice talk to the little children which was very instructive to us older people as well. May God bless every effort put forth for the upbuilding of Zion.

We have good growing weather. Health in general good.

Yours in Him,
I. W. Eby.

Aug. 9, 1910.

Hinkletown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Since our last correspondence we had a number of visiting ministers to preach for us. Among them were Jacob N. Brubacher and J. W. Weaver. Aug. 6 we had our harvest meeting when Samuel Oberholtzer preached from Deut. 8:6-14, followed by Peter Nissley and Dea. Frank Pearce. After services an offering was given for charitable work. On Aug. 21 an offering will be given by our Sunday school children for the support of the Orphans' Home. Bro. S. G. Shetler expects to preach for us on Sunday afternoon, Aug. 14. We have at present two applicants for baptism. We pray that others will make the wise step before it is eternally too late. As we travel about we still find a number of families of our faith who do not take the Gospel Herald. Every congregation should have a brother to receive renewals semi-annually, and new subscribers at any time. All ministers should encourage this. A church paper holding the standard of religion where the Bible holds it, is worthy of circulation far and wide and has a mighty unifying power.

Yours in His name,
W. H. Benner.

Aug. 9, 1910.

La Junta, Colo.

To the Herald Readers, Greeting:—The Lord has been blessing the work here spiritually and temporally. Have lately had abundant rain and plenty of water in the canals for irrigation. Crops that have been gathered are good and those just coming on are promising to be good.

Our prayer is that God's people everywhere may honor Him with their substance, so that the pressing needs of the

mission, charity, and evangelizing work may be supplied. Then I feel sure there would be poured out upon us such a blessing that we would not be able to contain.

Bro. Abe Garber and wife (the nurse) have left the Sanitarium for a short stay in Colorado Springs. We hope their much needed rest may do them good and better fit them for their arduous work.

Patients are still coming. Some are slowly improving, others getting well, and others having waited too long and are past all help physically. We are trying to help all in the way of life eternal.

Jacob A. Heatwole.

Aug. 9, 1910.

Columbia, Pa.

Dear Herald Readers, Greeting.—We learn through the Gospel Herald of the great things that the Lord is doing at other places whereof we are glad, and for what He is doing for us at this place. Praise His name. Last Sunday Bro. J. H. Mosemann of Lancaster was with us and was used of the Lord in preaching His Word, as was also Bro. Theodore Forry and Bro. Jacob Habecker the Sunday previous.

Total number present in Sunday school last Sunday was 87. The amount contributed to the work here during the second quarter: a sister from York Co., \$3.00, a Sunday school scholar, 15 cents.

We have Sunday school at 1:45 P. M. and preaching at 3.00 P. M.

Charles and Anna Byer.

Aug. 12, 1910.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We have abundant reason to bless God for His many mercies bestowed upon us.

The work here is prospering. The young people's Bible meeting last Sunday evening was very interesting.

Bro. Daniel Kauffman spent a few days in Lancaster Co., Pa., and attended the Sunday school meeting at Willow Street, Aug. 11, and at present is engaged with Bro. S. G. Shetler in Bible meeting work at Spring City, Pa.

Bro. H. F. Reist, editor of the Christian Monitor, and Sister Reist left Monday to spend the week in Lancaster Co., visiting his home folks and friends. We wish them a pleasant and profitable visit.

Bro. George Cutrell, superintendent of our Sunday school, is spending a few weeks visiting at his home, Springs, Pa.

We are glad to welcome Sister Estie Miller back again. Her work as a teacher in our Sunday school is appreciated.

We are looking forward with glad anticipation to the Church and S. S. Conference to be held next week at Mason-town, Pa. Our prayer is that these meetings may not only be a place to meet our friends and enjoy their fellowship, but that we may be fed on the good things from God's Word that our souls may be made fat.

Cor.

Miscellaneous

THE CALL TO DUTY

Tired! Well, what of that?
 Did'st fancy life was spent on beds of ease,
 Fluttering the rose leaves scatter'd by the breeze?
 Come! rouse thee, work while it is call'd today!
 Coward, arise—go forth upon the way!

Lonely! And what of that?
 Some must be lonely, 'tis not given to all
 To feel a heart responsive rise and fall—
 To blend another life into its own;
 Work may be done in loneliness; work on!

Dark! Well, and what of that?
 Did'st fondly dream the sun would never set?
 Dost fear to lose thy way? Take courage yet;
 Learn thou to walk by faith and not by sight;
 Thy steps will guided be, and guided right.

Hard! Well, and what of that?
 Did'st fancy life one summer holiday
 With lessons none to learn and naught but play?
 Go, get thee to thy task; conquer or die!
 It must be learned—learn it then patiently.

No help! Nay; 'tis not so.
 Though human help be far, God is nigh,
 Who feeds the ravens, hears his children cry,
 And He will guide thee, light thee, help thee home.
 He's near thee whereso'er thy footsteps roam.

—British Weekly.

LOVE

XX

By Jacob Eby.

For the Gospel Herald.

After the death of Joshua, Judah and Simeon led the children of Israel. They did not destroy everything as the Lord had commanded them. And the angel of the Lord came to them and said, "Ye have not obeyed my voice. The Lord will not be with you. But they shall be as thorns in your sides and their gods shall be a snare unto you."

Now, the angel of the Lord sends Gideon for their deliverance. He destroys the altar of Baal and cuts down the grove. The people would have destroyed Gideon, but the Lord was with him. With a company of three hundred men they slew their enemies which were in numbers like grasshoppers. Here we can see again what God will do for His people when they obey Him and love Him.

But after a number of Judges had judged Israel the people again fell into evil ways and the Lord delivered them into the hands of the Philistines.

But there was a man whose name was Manah whom God loved and whom the angel of the Lord visited. He must have loved God, for God gave to Him and his wife a son who should deliver Israel out of the hands of the Philistines. She was to drink no wine nor strong drink, and

when this son was born unto them they named him Samson and there was no razor to go upon his head. The child grew and the Spirit of the Lord was upon him. What great love God still had for His people. Samson was the strongest man that ever lived on earth. He slew many of the Philistines, but having revealed to Delilah where his strength lay and when his head was shorn the Spirit of the Lord left him. The Philistines took him, put out his eyes and he was weak like other men. But when his hair grew again the Spirit of the Lord returned to him and when the Philistines brought Samson out of the prison to make sport for them, Samson prayed to God, took hold of the two pillars till the building fell so that he slew more at the time of his death than he did all his life.

O, sinner, turn back to God and He will again receive you; for His love is so great that He does not want one soul to be lost.

As we find the tribe of Benjamin straying away from God they were nearly all destroyed. They had lost their love for God and He strove against them. God is not only loving, but He is also just; and will deal with us according to our works. If we have faith to believe Him and love to receive Him, He will be with us.

WHEN HE COMETH

By Laura E. Burkholder.

For the Gospel Herald.

The time of the second coming of Christ is unknown to all. God in His wisdom had a wise purpose in withholding from men the time of His coming; even the angels of heaven do not know the time of that great and notable day of the Lord. Christ rose victorious over death, hell and the grave and forty days after His resurrection He ascended to heaven where He is now seated at the right hand of the Father, making intercessions for us till He comes. His coming has been foretold by the prophets, apostles, angels, and Christ Himself says, "I will come again, and receive you unto myself; that where I am, there ye may be also." A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds and said, "Occupy till I come" (Luke 19:12, 13). This nobleman represents Christ, the far country represents heaven, the kingdom He has gone to prepare for us, and the nobleman's return represents Christ's coming.

The servants are the Christians and the pounds represent the soul He has given to every one of us to prepare for His kingdom.

In connection with this, He has left His goods in our possession, and now He says, "occupy till I come,"

We as stewards should be very careful and use His goods only to the glory of Him who has entrusted them into our care; for when He comes, every one of us must give an account of his stewardship, and every one shall be rewarded according to his works, whether good or bad.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). He may come in the morning, or at noon, or in the evening, or at midnight. Death may come to us any moment, and at a time when we least expect it.

Watch and pray, live as though every day and every hour were your last; be ready to go with Him when He cometh.

The Lord is coming; although His coming may seem long, He is sure to come and at a time when He is not expected. "Behold I come as a thief; blessed is he that watcheth" (Rev. 16:15).

When Christ ascended He disappeared in a cloud. So shall He return to earth in the clouds of heaven with power and great glory. The Son of man is coming in the glory of His Father and in His own glory, accompanied by all the holy angels. He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts (I Cor. 4:5).

The Lord knoweth the heart, although man may do evil and hide his evil deeds from men, the time is coming when his evil deeds will be made manifest. There may evil deeds be hidden from men; but there is nothing hid from the Lord; He knoweth all things. He is the righteous Judge and by Him all things shall be revealed. When He cometh, every eye shall see Him, every knee shall bow before Him and every tongue shall confess Him. Every one of us must appear before the judgment seat of Christ, to give an account of the deeds done in the body. All nations shall be gathered before Him, "and he will separate them one from another as a shepherd divideth his sheep from the goats" (Matt. 25:32). The Lord is coming to reap the earth and to separate the wheat from the tares. The world is the field; the saints are the wheat; the wicked are the tares; the angels are the reapers and heaven is the garner. The wheat shall be gathered into the garner; but the tares shall be burned with unquenchable fire. At that day the King shall say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). The righteous shall dwell forever in the presence of the Lord and be eternally happy. Then shall the King say to the unrighteous, "I never knew you; depart from me ye that work iniquity" (Matt. 7:23).

The wicked shall be banished from the presence of the Lord and spend their eternity in misery and torment.

The second coming of Christ will be a glorious time for the Christians; to them it will be a time of rejoicing. Then they shall receive a crown of life as a reward for faithful service in the battles of this life.

To the sinners this event will be a sorrowful one; because judgment and condemnation is resting upon them. Then shall they cry for the rocks and the mountains to fall upon them and hide them from the face of the Lord. There is only one way of escape, and that is through the blood of Jesus Christ. It will cleanse the vilest sinner. When He comes the "dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air" (I Thess. 4:16, 17). Let us watch and pray and be ready when the Bridegroom cometh, that we may enter in with Him to the marriage supper of the Lamb.

SYSTEMATIC BIBLE STUDY

By N. E. Byers.

For the Gospel Herald.

For some time those interested in our educational work have been urging that more attention be given by our schools to Bible study. In response to this advice, Goshen College has put forth special effort to strengthen this work and at the same time to be able to offer it to worthy young people "without money and without price."

Bro. J. S. Hartzler, although absent for the present, is still at the head of this work, and we have the benefit of his long experience, both as a church worker and Bible teacher in the general plan of the courses. The regular teachers who will teach during the next year are the brethren, Paul E. Whitmer and I. R. Detweiler. They have had long courses of training in general and Bible study, and have had several years' experience as teachers and also as church and missionary workers. The courses given will cover practically the whole Bible and will provide both elementary and advanced classes both in the English and original biblical languages. In addition there will also be practical work for ministers, missionaries, teachers and personal workers.

During the Special Bible Term of four weeks from Nov. 28 to December 23, Bro. J. E. Hartzler will assist by giving a number of special courses. During the winter term Bro. Daniel Kauffman will hold a series of meetings at the college and we will have the benefit of his advice and co-operation in this work.

With a force of teachers representing wide training and experience in all lines of teaching and church work, it seems to me that we can make a strong plea to all those who desire Bible study to make use of these opportunities. I believe the time has come when few loyal Mennonites will want to go to Bible schools of

other denominations, when our own Church is offering such good advantages.

In the past many have said that they would be willing to prepare for more efficient work, but they did not have the means to do so. Because of the liberality of several brethren and a deceased sister, Goshen College now gives free tuition to all who take the regular Bible courses. And any student willing to work and save can earn his other expenses. We hope that many young people will decide to become better prepared for Christian work.

Goshen, Ind.

FORSAKING ALL

By P. Hostetler.

For the Gospel Herald.

Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.—Luke 14:33.

Three things are involved in this: (1) Do we understand this text? (2) Do we believe it? (3) Do we take heed of it?

Most of us understand what is meant by the term, "Can not be my disciple." Such a one has no promise of heaven. But what is meant by the forsaking of all that we have? This means the same as the term "Full consecration," and this means a giving up of our entire will into the will of God and when we do this we are willing to do anything or everything He tells us to do, and leave undone what He forbids. In short, we don't allow anything to come in between our life and God's will.

There is only one way to heaven, and that is Jesus. That means taking His Word for our guide. But there are many byways leading away from the true way, and if we are not very careful, and go by God's Word regardless of what others do or say, we are liable to find ourselves on these byways and not to be of the few who find the narrow way. This passage is in entire harmony with many other Scripture passages, and follows the teaching on our bearing the cross to show what it means to bear our cross and be a true follower of Jesus. Now does this not show that no matter how good or perfect we are in many things; such as pure conversation, honest dealings, much reading of the Bible and praying, helping to work in church and Sunday school, etc., if there is one thing that we do or have and know it's not in harmony with God's will and are not willing to give up, then we are no true disciple, not on the way to glory, no matter who or how many stand with us, or what office we may have in the Church.

But to do to you, as I would have you do to me. I must go still farther and make this plainer in the line of thought where we need it most, and where it can do us good if we accept it. What good would it do us if we were told of the

man that thinks and feels that he is all right and on the safe way, and yet belongs to lodges, takes oaths, wears gold, attends the theater, preaches the Gospel and prays for the people? Would we not be encouraged to go on in something against God's will, thinking we are not like the man referred to, and yet he feels sure he is safe. Let us remember that the Word will be our judge and only those are free, whom the Word makes free. All kinds of Christian professors think they are right and on the true way. Now when God's Word so plainly shows us that it is God's will that we should not be conformed to the world and not adorn ourselves with gold, or fineries, why is it that the majority still go on in putting on the things that are plainly for show and thus are forbidden? Is it not because they are not fully consecrated, and did not the above text show us that to be only partly given up will not take us to heaven? No matter how small a thing we wear just for show, it shows what it is for, just the same and does us the same harm and often times it does others more harm than if we would put on the bigger things for show. Likewise why is it we continue to have and hold to our pictures and instruments? Do we think they are in full harmony with God's will and Word and if they are good and of God why does the world love them so much? All that is not of God is of the world and belongs to the lusts of the flesh and eye, and the pride of life. Any of these things that we allow to come between us and God's will, becomes idolatry, and to indulge in them makes us idolaters. These things are works of darkness, just as surely as are theaters, lodges, and other worldly things. Do we now understand what it means to actually believe that many be deceived and think they are right when they are plainly shown to be wrong?

God's Word tells us we can know the false teachers and false prophets by their works, or fruits. Are we going to take heed to that Word or will we take flesh for our arm by following the ideas and opinions of men? Are we going to take heed of the Word when He tells us, "Have no fellowship with the unfruitful works of darkness but rather reprove them?" Do we clearly see that any one who is not willing to put away anything that is not in harmony with God's will, is not a fit subject for admission into the Church, nor to partake of the communion, nor to take part in the counsel of important church matters.

When we think of the awful, awful, condition of the lost souls, it is no wonder that Peter wrote we should give diligence to make our calling and election sure. Let us read what the apostle says in Heb. 4:1 and take heed with our whole heart.

East Lynne, Mo.

EDUCATIONAL TRAINING

By S. C. Yoder.

For the Gospel Herald.

Since we as a people are awakening to the possibilities which lay before us, as well as to the fact that each possibility carries with it a corresponding responsibility, the question as to what preparation is necessary in order that the individual may do the greatest amount of good in whatever sphere of life he may be cast or whatever vocation he may choose to follow is often discussed.

The first qualification of every successful worker is a true Christian character; secondly, a good intellect, and lastly training; the last of which it shall be my aim to discuss in this article.

The training of man must be said to have begun at the cradle and is influenced largely if not altogether by the following: the home, associates, environments and the school. Upon the first three there can be no difference of opinion; but as to how far the training in school should be extended is a question upon which honest men disagree.

Here then we may drop the word training and substitute education, which more clearly defines the topic which is so much discussed by men in some communities. Then we have before us the same old question, as to how far education should be extended.

In answer I would say, that as long as one's efficiency for work and his power for doing good can be increased, that far his education should be extended.

There can be no doubt but there is a great deal of latent talent in the church simply because it lacks the training which the school affords, and which if properly developed would become a power for good in God's service.

We are frequently cited to some of our ablest men, who were almost wholly uneducated when called to their work. Few of us perhaps realize the struggle they had to undergo in the early days of their work, because they had to acquire the mental discipline and mental training, which, if acquired previously, would have helped to lighten their labors and made them more efficient from the start.

There also faces us the sad fact that some can not stand education and are led away from the Church. This is sad indeed, and is one of the great obstacles in the way of education today, but since God has given souls an equal value, this can not be counted wholly as loss and charged to education, because those who receive their training and stand firm in the faith may be so increased in efficiency for service that the souls they win may more than counterbalance those that were led away.

With the many schools scattered over the land, it becomes a question with many where the child should be schooled that the tender mind of the youth, which is pliable and susceptible to new ideas,

may be guided aright. For this end I am glad, that we have our denominational schools—concerning whose standing I know nothing, and am glad I do not; because I can then say what follows with perfect freedom.

I would rather have my child educated in the public schools of the state or sectarian schools other than our own unless our schools stand firmly for the principles and doctrines and teach fully the ordinances as upheld by the church; because any discord voiced from such a place of responsibility carries with it more weight than an institution possibly could which did not pretend to be a factor of the Church.

Chappell, Nebr.

A THIEF OF HEALTH

It is an acknowledged fact that no boy who is given to the habit of smoking cigarettes can attain to physical or intellectual strength. There is in the cigarette a poison that affects injuriously, the nervous system of the smoker and produces early decay. "It is only those who are ignorant on the subject who underestimate the consequences of cigarette smoking," says Mary L. Cummins. Continuing, she says, "The cigarette is like an insidious stream, gradually undermining the masonry of will-power until it crumbles entirely away, leaving room for the waters of every known vice to rush in. (aces without number could be cited—three out of one household—of moral and physical ruin, all traceable to cigarette smoking." The poison strikes at the vital organs. It acts upon the brain, hindering its activity. It affects the action of the heart. It retards the growth of the victim. It renders the moral sense dull. It produces an unnatural thirst, which is likely to lead the smoker to the use of intoxicants. Boys delight in physical strength. They are eager to excel in feats of strength and endurance. If they indulge in the use of the death-dealing cigarette, they cut themselves off from physical health and vigor.

Employers condemn the cigarette, in that they do not care for the services of boys and young men who use it. Teachers condemn cigarette smoking, in that they know that the cigarette fiends are not good students. Physicians condemn the cigarette, for they know that its use undermines the health.

If the truth were fully proclaimed regarding this poisonous roll, every cigarette would bear the label, "A Thief of Health." Therefore, let every boy declare himself an enemy of this health thief."—Selected.

"All of us go through Gethsemane for hours and hours in which our pride is humbled. It is difficult to be humble, for each of us wants to be his own master."

TALENT

By S. O. Moyer.

For the Gospel Herald.

I think we all have one talent and if we are willing to work with that we shall hear the words which we read in Matt. 25:29. As we are drawing towards conference season, I felt as if I should say a word concerning giving, as I have seen in June 9th Herald the plan which the Illinois Church Conference has adopted for giving. My prayer is that all the conferences recommend the congregations to give. If not monthly, then it might be quarterly. We all have the same Scriptures. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). May God be glorified, is my prayer. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7).

Souderton, Pa.

FIRMNESS IN CONVICTION

By Leah Byler.

For the Gospel Herald.

God sends conviction to the hearts of men through His holy Word, which is explained and preached to us by His true servants. Only those who seek after these truths will find them precious to their souls. As we study God's Word we find that there are many instances where God shows us where we are, and what our lives are and have been, convicting us of sin and causing us to realize the need of taking Jesus as our Savior. The more we hear the Word and believe it the deeper our convictions are to lead lives more true to His callings.

Can we not put our trust in God that we may be firm in our convictions which we attain by meditating upon His Word?

There are many souls who, if they were permitted to hear God's Word would accept its precious truths, and find sweet peace in their souls.

Paul on his way to Damascus was convicted of his sin. God showed Paul through his power what sin he was committing. Paul asked God what he was to do and God told him through His disciple Ananias.

Paul was firm in his conviction, enduring great hardships and much persecution; yet he trusted God for his reward. In Gal. 5:1 he says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage."

By being firm in our convictions we receive many blessings which make us truly happy; a happiness which only comes from God, making the pathway on which we are traveling much easier than if we do not yield to God's calling. By not yielding, we are struggling under a load we cannot bear. This is the time Satan gets his web ready and ere we are aware we are far from God's convicting

power and we then have, as it were, our conscience seared with a hot iron and God's Spirit will no more strive with us. Harper, Kans.

THE MULE IN CHRISTIAN SERVICE

For the Gospel Herald.

I once owned a mule. Her name was "Beck." She was not a bad mule when treated just about right, but under more unfavorable circumstances Beck would take things a good bit her own way.

If you would not overload her, she would do pretty good service; but if you would hitch her to a singletree back of which there was a load to be drawn that Beck thought was too heavy, she would begin to turn her head from one side to the other, paw at the ground, look back and show considerable uneasiness. Now, if you were wise, you would do one of two things: either unhitch her or have the other horse start the load. If you would insist on Beck doing her share from the start, she was pretty sure to make the splinters fly.

I have seen people just like Beck. They were generally first at the table and last away, first to bed and last up, first to enjoy pleasure and last to get to work, did much talking but were absent when the work began, would "blow" how they could do work and would "kick" when asked to do it.—O. H. Z.

BUT THEY HAVE TROUBLE!

For the Gospel Herald.

The above subject is an exclamation uttered frequently by some who apparently forget what the Scriptures teach whenever any thing transpires which is at direct variance with what may appear to be a requisite for financial gain, health, beauty, comfort and prolongation of life.

What we want to show in this article is the reason for writing on this subject, and that the Scriptures offer remedies to such perplexed minds.

In the little village of Farmersville, Pa., reside Bro. and Sister Michael E. Wenger, who raised a family of five sons and four daughters. These are all faithful church members and all but two daughters are married. A number of their grandchildren have also become followers of the lowly Lamb. Then, too, God has not withheld His bountiful hand in their temporal affairs and has now allotted to the brother an age of 71 years and the sister 68 years without a funeral in the family (not including grandchildren) since 1873, when they laid to rest an infant son, until less than six months ago, since which time three daughters-in-law have died.

Until about 18 months ago all were blessed with reasonably strong bodies, but it appears that God since that time

saw fit to permit disease to slowly ebb out the lives of three of their daughters-in-law. The first died in February, the second in April and the third in July of this year. Three funerals of three wives of their sons in less than six months!

It is these three funerals in such close succession, coming as it were on the eve of a much blessed union, that has caused some to exclaim, "But they have trouble!" or possibly, "Who has sinned?"

While we are not writing on the latter exclamation, we however, wish to say that so-called trouble does not always prove that a sin has been committed; for then Christ might have sinned because "he was troubled in spirit" (Jno. 13:21). How could this be true of Him "who knew no sin" (II Cor. 5:21)? Persecution, trouble, affliction or tribulation do not, therefore, always prove that a sin has been committed, but sometimes "that the works of God should be made manifest in him" (Jno. 9:3) or "for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:6). Let not the afflictions of any one, therefore, prompt any to exclaim—"but they have trouble" or "who has sinned," but may it rather be that "our light affliction which is but for a moment," might work for us "a far more exceeding and eternal weight of glory" (II Cor. 4:17).

The extent of trouble is largely what we make it by allowing our mind to be agitated, disturbed or confused whenever anything transpires which we consider a requisite for our financial gain, health, beauty, comfort or prolongation of life. If from any cause our desires for any or all these are not granted and we allow our mind to dwell on such events without an occasional glimpse on optimism our mind will become exceedingly agitated, disturbed, confused and we consider everything as being for the worst instead of "a far more exceeding and eternal weight of glory."

Such disturbance and despondency of mind is due to the fact that we attach such great importance to the perishable with relation to our life and for a time forget that "the flesh profiteth nothing" and that there is a "Be of good cheer" in the Word of God.

We as followers of Christ must not forget that such experiences are only what good soldiers of the cross may expect to meet; because we cannot be "carried to the skies on flowery beds of ease," but in our "few days" which are "full of trouble" and in our "tribulation in the world" we want to ever remember that—"be of good cheer; I have overcome the world." (John 16:33.)

Trouble, when rightly considered, will turn the sinner from his evil ways and draw the believer closer to God, teaching him his true mission—not a life of ease but of service, an overcoming of all that would disturb. Look at Christ in Jno. 12:27. But for one object in His life the thought of which simultaneously re-

sponded to His troubled soul, namely, "but for this cause came I unto this hour," the ending of His earthly life might have been that of despair. He saw very vividly what His death would accomplish for the world, and applied it as a remedy to His troubled soul, and forthwith burst a feeling of relief and good cheer.

Whether a death in our family will be a means of bringing redemption to lost souls, God knows; but "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5:1).

Christ says—"Let not your heart be troubled; ye believe in God, believe also in me." (Jno. 14:1). What does He say? "The gates of hell shall not prevail against it." (Matt. 16:18):

Parents, brothers, sisters and whoever may read this, has ever any trial, tribulation or trouble "taken you" but "such as is common to man" and has not God been faithful to "make a way to escape" (I Cor. 10:13)? Surely He has, and who could say that reverses ever reached such proportions as though the "gates of hell" were opened. Let us then not be troubled or perplexed and exclaim, "But they have trouble," or "who has sinned," but rather that we may "endure chastening" so that it may work in us a relation of true sons and daughters.

One of the Bereft Sons.
Farmersville, Pa.

(Continued from page 307)

of use in all ages. Until men quit sinning, we need the doctrine of repentance. Until the human family is free from inbred sin, we need the atonement. As long as there is a visible Church, we need baptism. As long as there is a proneness to forget the sacrifice on the cross and about a oneness in Christ, we need the communion. As long as there is any pride in the hearts of men, we need the washing of the saints' feet. If Paul saw fit to warn the Christian woman of his day that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," it is needful that we give the same instruction today. If Paul and Peter saw the need of instructing the Christian people of their day that the adornment should not be the outward adorning by way of wearing jewelry, costly apparel, immodest apparel, etc., but rather "the hidden man of the heart," so long as we see the same passion for outward ornamentation we need to give this same advice. So on with all the other things taught. These things were written not merely for our enlightenment but for our obedience. They are not the local instructions to certain churches for local application, but they touch vital principles, were important enough to receive the attention of Christ and the apostles, and should therefore not be considered beneath our notice.

(To be continued)

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

July

1. Bish. Cornelius Hochstetler of Howard Co., Ind., passes to his eternal reward.
2. The brethren, J. S. Shoemaker and J. S. Hartzler, arrive at Reichen, Germany.
3. Meetings close at Dinuba, Calif.—Sunday school reorganized at Denbigh, Va.
4. Sunday School Conference at West Union church, Iowa Co., Iowa.—S. S. Meeting at Sterling, Ill., and Flanagan, Ill.—Bible Conference begins at Baden, N. Dak.
5. S. S. Meeting closes at Tuleta, Tex.
7. Meetings close at Baden, N. Dak.
10. Three precious souls added to the Church at Altoona, (Pa.) Mission.—S. S. Meeting at Metamora, Ill.
14. Pre. Wm. Bergey of Richfield, Pa., passes into the great beyond.
15. S. S. Meeting at Home Mission, Chicago.
16. Anti-Secrecy Meeting at West Liberty, O.
17. Meetings close at Tuleta, Tex., with several confessions.—First session of S. S. Meeting at Mumasburg, Pa.
18. S. S. Meeting closes at Mumasburg, Pa.
21. Alberta-Saskatchewan Conference meets near Cressman, Sask.
23. Harvest meeting held at Hagerstown, Md.—Pre. Christian Freyenger of Pettisville, O., after 38 years faithful service in the ministry, answers death's roll-call.
24. Twenty-six young people added to Sycamore Church, Cass Co., Mo.
26. Pre. Heinrich Wiebe of Hillsboro, Kans., passes peacefully to his rest.—Pre. Peter Unzicker of Tuleta, Tex., married to Sister Tena Beachy of Elkhart, Ind.
27. Quarterly Mission Meeting at Paradise Church, Lancaster Co., Pa.
28. S. S. Workers' Meeting at Rheems, Pa.—Death of Bro. C. P. Steiner of Bluffton, O., after a faithful service of over 40 years in the ministry.
30. Bro. B. B. Stoltzfus and wife of West Liberty, O., bid farewell to home and friends to take charge of the new Mission at Lima, O.

REPORT

Of the Fifth Annual Sunday School Conference, held at the West Union Church, Iowa Co., Ia.

For the Gospel Herald.

Devotional exercises by J. K. Yoder.

Organization: Mod., Fred. Gingerich, Wm. Gingerich; Chor., N. S. Kauffman.

Topics discussed were:

The Sunday school and its Mission. (a) In awakening an interest in Sunday school work. J. Y. Yoder, E. A. Miller, Anna Reber. (b) Responsible Positions and how to select them, S. M. Bender. (c) In the evangelization of the world, A. D. Zook, A. G. Yoder, Mary Fisher.

Helps and Hindrances in Sunday school Work. (a) Love and unity, Samuel Slabaugh. (b) Sociability, Arthur Gingerich. (c) Punctuality and attendance, M. H. Eshleman. (d) Unbecoming conduct in word and deed, Irvin Gnagay.

Following are some of the thoughts presented:

To awaken an interest, we must first become interested ourselves. We must show others what is being accomplished by the Sunday school. We must live consistent

lives and pray for those who are not interested.

Young workers should not be placed in responsible positions until they have been members of the Church for some time and have proven themselves faithful. II Tim. 2:1, 10. They should be selected under prayer and meditation.

The general opinion of those who spoke on the subject was that choosing by a committee composed of the ministers and superintendents would be the most successful method of selecting them.

The Sunday school serves as a training school for missionaries. It helps Church authorities to see who is best qualified to do mission work. It is a good place to implant the mission spirit in the rising generation. To do this some one should give missionary talks to the children every quarter. Missionary themes should be discussed before the school and regular collections should be held so that people will give systematically.

Love and unity help to make a Sunday school what it ought to be. Superintendents and teachers who love their pupils have a greater influence over them than those who do not.

All workers must work in unity to accomplish the greatest good. God must fill us with His love, then there will be unity.

Sunday school workers should be sociable towards everyone, especially towards strangers and those who are timid. It will help to make people feel at home in the Sunday school.

Parents should see that their children are at Sunday school regular and on time.

Prayer and personal work are a good means to increase punctuality and attendance of a Sunday school.

Unbecoming conduct is the greatest hindrance in Sunday school. Such things as unnecessarily leaving the house during the Sunday school, whispering, and chewing gum have a bad influence and should be guarded against by all Christians.

Our conduct must be becoming every day of the week or we will hinder the work more than we help it.

A children's meeting was also held, conducted by Bro. Simon Gingerich of Wayland, Ia.

In the evening a sermon was preached by Bro. Simon Gingerich, from Rom. 8:2. A collection amounting to \$42.56 was held for general mission work.

Secretary.

REPORT

Of the First Quarterly S. S. Conference held at Berea Church, Birch Tree, Mo., Aug. 7, 1910

For the Gospel Herald.

Opening services were conducted by Jeff Cowan, after which the meeting was taken in charge by C. D. Esch, moderator.

Following are the topics discussed and thoughts presented.

Object of the Quarterly Sunday School Conference. To create a greater interest in the Sunday school work. To promote a united effort. To rally those enlisted. A work wherein the young people may exercise their talents. A means of educating.

The value of singing in Sunday school. Singing should inspire the heart and make it ready for what may follow. All may be engaged in the singing service. We do not know what the song may accomplish. The power of song goes beyond that of words. Teach the Word and impress it by singing from the heart, and singing appropriate songs.

Why am I a Sunday school worker? Be-

cause of the importance of the work. The field is in need of workers. It is a place to do something for the Master. Love, and interest in the children. Lastly, love for Christ.

How may the Sunday school teacher do the most effective work? By being thoroughly converted, and established in the faith. To be really interested in the souls of the class. Also to be interested in their social life. To make the Sunday school work of more importance than secular affairs. To labor for the glory of God, and not the glory of man.

This is the first effort put forth in this work, and though few in number and weak in our efforts, we have no reason to be discouraged in the work. "The increase must come from God."

Secretary.

REPORT

Of an All Day Sunday School Meeting, held at Stumptown Mennonite Church, Lancaster Co., Pa., Aug. 3, 1910

For the Gospel Herald.

Organization: Mod., Samuel Musselman; Chors., Ira Myer, J. D. Mellinger; Sec., M. B. Landis.

The following topics were discussed by the speakers named:

Address of Welcome. George Musselman.

Harvest Sermon. C. M. Brackbill.

What should be the main object of the Sunday school? Aaron D. Landis.

Hindrances to the Sunday school work and how to overcome. W. S. Kilheffer.

Value of song. Amos H. Hershey.

Sunday school as a factor in religion. S. Paul Musselman.

Blessings derived by the Sunday school and Church working in harmony. Abram Metzler.

The Young people of today—Their temptations and how to overcome. J. S. Musselman.

Sermon by Abram Metzler, Text, Luke 13:18, 19.

Considerable time was given to voluntary talks which proved a very edifying feature of the meeting. From the many thoughts presented we glean a few:

The main object of the Sunday school is to teach the children the Word of God. Refer them to our Savior that all that believe in Him can be saved.

To overcome the hindrances to Sunday school work we should reason together out of the Word of God. Lack of faith may be a hindrance and to overcome is just to come before God in faith by prayer and the way will be made clear.

Song is what we make it. It often is the cause of conversion when we sing praises unto the Lord.

The Sunday school is an institution or part of the Church. It is our personal influence that will make the Sunday school what it should be. God desires that we become personal workers. A child should be given the best possible environment.

Secretary.

REPORT

Of the Sunday School Meeting Held at the Pea Ridge Church, near Palmyra, Mo., July 10, 1910

For the Gospel Herald.

Opening services conducted by L. J. Johnston.

Organization: Mod., L. J. Johnston, Ira

Buckwalter; Sec., Harry Buckwalter, Nannie H. Yoder; Chor., Noah Detweiler.

Explain Heb. 10:25, and will it apply to Sunday school Work? William Detweiler, J. M. Kreider.

To assemble in a way to best glorify God. No better place for exhorting one another than in Sunday school work. As moved by the Spirit, neglect not an opportunity of inspiring and encouraging one another.

Sunday school teacher, regular and irregular attendance.—L. J. Johnston, Grant Fenton.

It is of great importance for the teacher to be prompt and at his post of duty. The teacher is looked upon as the principal one to teach the Word. What we do let us do heartily as unto the Lord. The interest depends largely on the regularity of the teachers.

Sources of hindrance, their effect, and how overcome them?—J. R. Buckwalter, Harriet Buckwalter.

Hindrances: (1) Neglect of assembling ourselves together. (2) Absent teachers. (3) Lack of interest in Sunday school. (4) Sunday morning sickness, etc.

Study and prayer are the two things essential to overcome indifferences.

General discussion.

Song and dismissal by J. M. Kreider.

Noon

Song service.

Devotional by J. R. Buckwalter.

Children's meeting, led by Ira Buckwalter. Song by the children.

The subject of Heaven was discussed. Only the pure and undefiled shall enter in. A few readings were given by the children.

Burden of my heart.—Teacher, Harry Buckwalter. **Superintendent**, Noah Detweiler. **Pupil**, was left for open discussion.

The pupil, teacher and superintendent should help bear one another's burden's. The burden of our hearts should be for lost souls.

What should be the nature of our young people's social gathering?—Fannie Hershey, John Hershey.

Go to no place where you would not like to be when Jesus comes. The gathering should be of such a nature as to lift one another to a higher standard in Christ.

Session closed with song and prayer by J. M. Kreider.

Intermission

Song service.

Devotional by J. W. Hess.

Short talks on Sunday school lessons.

1. **Faith** (I, II).—George Fenton.

2. **John the Baptist** (III, VIII).—Nannie H. Yoder.

3. **Miracles** (IV, VII, X).—Della Buckwalter.

4. **Parables** (XII, XIII).—Fannie Gibbons.

Open discussions on each topic.

Song and prayer by Ira Buckwalter.

Sermon, **Missing links**, by L. J. Johnston. (Prov. 16:25).

Many practical thoughts were presented. The seed is sown and may we help that it may prosper.

Meeting closed by J. M. Kreider.

Secretaries.

Married

Whisler—Myers.—On Aug. 19, 1910, Bro. B. Herr Whisler of near Elizabethtown, Pa., and Sister Mary E. Myers of the Mennonite Home near Lancaster, were united in holy matrimony at the Home by John G. Ebersole of Lawn. The God of peace be with them.

Detwiler—Fortner.—On August 9, 1910, Bro. Noah Detwiler of Cherry Box, Mo., and Sister Orpha Fortner of Freeport, Ill., were united in the bonds of holy matrimony, at the bride's home, by S. E. Graybill. May the Lord richly bless them and abide with them through life.

Obituary

Snyder.—Jacob W. Snyder of East Petersburg, was born Nov. 11, 1820, and died Aug. 9, 1910; aged 89 y. 8 m. 28 d., being confined to his bed for 6 weeks during which time he became weaker daily and waited patiently until the Lord should see fit to take him home. He is survived by 2 children, his wife having preceded him many years ago; also by a number of grandchildren and great-grandchildren. He was a consistent and faithful member of the Mennonite Church for a number of years and may we who remain look through our tears and think that for him to depart and be with the Lord is far better. May our thoughts be drawn heavenward because one more of our loved ones has passed to his reward. Our loss is his eternal gain. Funeral services were held in the East Petersburg Mennonite Church and were conducted by Bros. Lefever, Kreider and Gish. Text Job 14:14.

By a friend.

Shaffer.—Merle Edgar Shaffer was born Dec. 18, 1909; died Aug. 8, 1910; aged seven months and twenty days. He was the son of Ralph and Elsie Shaffer. The funeral services were held in the Weaver Meeting House, Johnstown, Pa. Funeral sermon preached by Bro. S. G. Shetler on Aug. 9, 1910.

Mellinger.—John D. Mellinger was born Aug. 18, 1888 and died Aug. 4, 1910; aged 21 y. 11 m. 5 d. He is survived by his parents, John H. and Barbara K. Mellinger, 5 brothers and 1 sister. He was in ailing health about 15 months with tuberculosis, but in all his sickness he never complained and always met every one with a cheery smile and a friendly word. He also leaves to mourn his loss a lady friend, with whom he had intended to share life's joys and sorrows, had not sickness interrupted and finally death parted them on this earth forever. He had a disposition that won for him many friends wherever he went, he was loved by all he came in contact with. He was a member of the Mennonite Church remaining faithful to the last. Just before he passed into unconsciousness he sang in his weakness the hymn, "There's a beautiful, beautiful land," his last thought being, "Oh, how sweet it will be." Services were conducted at the house by John Landis and at the church by Sanford Landis who was assisted by John W. Weaver, Daniel Lehman and D. N. Gish. There was an immense throng of people at the church to pay their last tribute of respect, many of whom never or very rarely attended religious services. His body was borne to the grave by his remaining brothers and one cousin. Closing services were conducted by John W. Weaver and singing, "Shall we meet beyond the river?"

Wyse.—Peter Wyse was born in Fulton Co., O., Jan. 23, 1846; died Aug. 2, 1910, at Wayland, Ia.; aged 64 y. 6 m. 9 d. Bro. Wyse accepted Jesus as his personal Savior in his young years and remained true to his profession and a faithful member in the Sugar Creek Church until death. On April 6, 1876, he was married to Catharine Roth, who preceded him to the other shore a little over a year ago. To this union were born two daughters and two sons; one daughter died in infancy. He leaves 6 daughters and

2 sons to mourn their loss. He also leaves one brother, one sister, 4 grandchildren and a host of friends and neighbors who also feel the loss of one whom they learned to love. Services were conducted in the Sugar Creek Church, Aug. 4, by Bros. Gerig, Graber, Gingerich and Wagler. Texts, I Cor. 4:10; Matt. 25:38; Heb. 4:9; Psal. 39:5.

J. D. Conrad.

Mishler.—Edward P. Mishler was born in Holmes Co., O., Feb. 2, 1858; was married to Anna Stutzman Dec. 25, 1881. To this union were born two sons, Carl and Earl. Anna, his first wife, died in July, 1886. He was married the second time to Lydia Hooley to which union were born two sons, Harvey and Roy, and one daughter, Alta. He was a faithful member of the Amish Mennonite Church until death. Died, July 20, 1910; aged 52 y. 5 m. 18 d. He leaves to mourn their loss a wife, father, mother, a brother, 4 sons, one daughter, and 3 step children. Funeral at Forks Church by S. E. Weaver and D. D. Miller.

Krupp.—Elizabeth, widow of Benjamin Krupp, was born in Bucks Co., Pa., July 15, 1821; died at her home with her daughter in Perkasio July 28, 1910; aged 89 y. 13 d. Her death was due to old age. Her husband preceded her to the spirit world a little over 4 years ago. She is survived by one daughter, 3 sons, 13 grandchildren, 25 great-grandchildren, 2 brothers, 2 sisters and a host of friends. Funeral services were held at the house by H. Rosenberger and A. Freed. Text, II Cor. 5:1. Interment at Souderton Mennonite Meeting House, conducted by Jonas Minninger, Ger., and Joe Ruth, Eng. Text, Phil. 1:21.

Winey.—Fanny Brubaker Winey, widow of the late Bish. Samule Winey of Richfield, Juniata Co., Pa., died Feb. 12, 1910; aged 70 y. 6 m. 12 d. On Feb. 17 funeral services were held at the home of Bro. H. W. Wert by W. G. Sieber and Samuel Leiter, and at the Crossroads meeting house by Jonas Martin of Lancaster Co., Pa. Text, Rev. 14:12, 13. Interment in the burying ground near by, by the side of her husband who preceded her about 28 years. She lived a devoted Christian life for many years; was of a loving disposition which won for her many friends. Her last illness which was bronchial trouble lasted many months, and at times was severe. She was a patient sufferer and longed to go home. She leaves to mourn their loss, four step-sons, four brothers, two sisters and many friends, who mourn not without hope.

L. P. M.

Hornsby.—Catharine M. Bishop was born in Peebles Co., O., March 10, 1821. Moved with her parents to La Grange Co., Ind., when about 8 years old, where she grew to womanhood. She was married three times. Her first husband was Allen Stevens and to this union were born 5 children, 3 daughters and 2 sons. Her second husband was Andrew Heckman. Her last husband was Thos. Hornsby, which marriage took place in La Grange Co., Ind., April 10, 1891. They moved to Teegarden, Ind., where they lived together until Nov. 25, 1903, when Father Hornsby was called home very unexpectedly at the advanced age of 84 years. After his death her daughter, Mrs. Charles Wingard, and husband took care of her. Her daughter died about two years ago. After the daughter's death, her son, James Stevens, and wife took care of her. She united with the Baptist Church in her young years (her father being a minister in that church). In the year 1899 she, with her husband (Thomas Hornsby), united with the Mennonite Church by baptism. She lived a consistent Christian life until she was called.

(Continued on next page.)

Items and Comments

More than 25,000 people have died of cholera in European Russia in the last few weeks.

In a recent speech Senator Cummins declared that \$800,000,000 of the United States Steel Corporation is water.

The custom house at Annapolis, Md., last year cost the government \$950 to maintain and the receipts amounted to \$3.09.

Postmaster General Hitchcock says that he believes that ten million depositors will take advantage of the new postal savings law.

During the fiscal year ending June 30 1,041,570 immigrants were admitted into the country, being 289,784 less than during the preceding year.

In a Western town a meeting of the W. C. T. U. passed a resolution requesting Mrs. Longworth (Alice Roosevelt) to stop smoking cigarettes. In other towns the same subject is being discussed.

President Taft has appointed a man from each of the various government departments to form a board whose duty shall be to cut down expenses of the departments and put them on a more business-like basis.

General Katsura, Premier of Japan has expressed his amazement that there is so much talk in America of a war with Japan. He says that the Japanese have a profound reverence for America, and that war between the two is impossible.

Reports respecting the crop of apples in this state indicate that there will only be about half a crop this year, according to Doctor Surface, State Zoologist, of Pennsylvania. Dry weather has done some harm but while the quantity is lowered the quality is better. Pennsylvania, it is said, is becoming one of the best apple states in the country.

The comprehensive New Theological Encyclopedia by Schaff-Herzog will contain lengthy articles on "Menno Simons" and "Mennonites" in which the supposition advanced by the "higher critics," that the teachings of the Anabaptists and early Mennonites were tinged with rationalism and liberalism is shown to be without foundation. The articles were prepared by John Horsch.

A despatch from Berlin says, that the Prussian Minister of the Interior, upon recommendation of the political police, has signed orders for the expulsion of 21 Mormon missionaries, most of whom are Americans or Englishmen, and they were conducted to the frontier to-day. The status of the Mormons in Germany was taken up in exchanges between the Foreign Office and the American embassy in 1903, when the Government took the position that the teachings of the missionaries were subversive of morality.

Thousands of acres of unappropriated lands which were eliminated from the national forests and restored to the public domain by recent proclamation of President Taft, will be thrown open to homestead settlement and entry this fall, according to orders lately issued by Acting Secretary Pierce, of the Interior Department. The lands are located in Colorado, New Mexico, Washington, Oregon, Utah, Idaho and Wyoming. The secretary also has restored

to settlement about nine thousand, two hundred and twenty acres in the Great Falls, Mont., land district, formerly withdrawn.

By the provisions of the postal savings bank bill lately enacted by Congress, anyone over ten years of age can deposit any amount between one dollar and one hundred dollars in a single month, not over one hundred dollars in one month, and two per cent. interest will be paid on the deposit. No account will be allowed to exceed five hundred dollars. The main designs of the new system are the drawing into circulation of much of the money that is now hoarded away and to encourage the poor to save. The government will be responsible for the people's money, and will deposit it in both state and national depositories, these being required to give public securities, such as state, county, and municipal bonds. On the 15th instant applications from fifteen post-offices in Pennsylvania, and four in New Jersey had been received, for the establishment of postal savings banks.

(Continued from preceding page.)

ed to her reward July 29, 1910, at the advanced age of 89 y. 4 m. 19 d. The funeral took place July 31 in the Teegarden church with a full house. Services were conducted by Henry Weldy. Text, John 14:2.

CONFERENCE ANNOUNCEMENTS

SOUTHWESTERN PENNSYLVANIA

The Southwestern Pennsylvania Conference will be held at Masontown, Pa., Aug. 25 and 26. The Sunday school conference will precede the Church conference, beginning on the evening of Aug. 23 and closing the next evening.

We extend a cordial invitation to all to attend the conference.

Persons desiring to attend will come to Uniontown, and there take the trolley.

Trolley stops: Deffenbaugh, Durr, Sandy Bottom and Masontown.

Supper will be served at the church on the evening of the 23rd, previous to the first session of the S. S. Conference.

For further information, address Elmer Hess or J. B. Honsaker, Masontown, Pa.

W. C. Hershberger, Sec.,
Johnstown, Pa.

WESTERN A. M.

The Western A. M. Conference will meet (the Lord willing) with the Crystal Springs congregation, Crystal Springs, Kans., Sept. 15 and 16, 1910. A hearty welcome to all. Ministers and deacons are requested to meet Sept. 14 at 2 P. M. to arrange questions.

Those coming on the A. T. & S. F. R. R. come to Crystal, and those coming on the Orient notify Bro. Sam Len, Harper, Kans.,

For further information, write to J. D. Yoder, Crystal Springs, or J. J. Zimmerman, Harper, Kans.

S. H. D.

SUNDAY SCHOOL CONFERENCES

Ohio

The 16th annual session of the Ohio S. S. Conference is to be held at South Union Church, 1¼ miles north of West Liberty, O., and ½ mile east of Degraff Pike crossing.

A cordial invitation is extended to all. Those coming via Big Four R. R. will stop at Bellefontaine and come south on Ohio Elec-

tric to Degraff Pike crossing or to West Liberty.

Those coming via Urbana will go north on Ohio Electric and stop at same stations.

For further information write to M. S. Yoder, Jr., West Liberty, Ohio.

D. S. Yoder.

Indiana-Michigan

The Sunday school conference for Indiana and Michigan will be held Aug. 24-26, 1910. All that conveniently can, please come via Wabash R. R. to Topeka, Ind. Notify Levi Hartzler, Topeka, Ind. Those coming on the L. S. & M. S. R. R., will please stop at Ligonier, Ind. Notify Irvin Kauffman, Ligonier, Ind. A cordial invitation is extended to all.

R. A. Hartzler.

Lights and Shades from Hindu Land

This is the title of a new book by J. A. and Lina Z. Ressler. It is just off the press, and will be ready for delivery in a few weeks.

The book has an introductory chapter giving a brief history of the American Mennonite Mission at Dhamtari, India. Following this is a series of sixty illustrations throwing light on various phases of the work and life in India. On one page is the illustration, and on the page just opposite is a description of the same. Following these illustrations are a number of tables and statistics, showing the needs and opportunities of the field.

The book is substantially bound in cloth, and will be retailed at 50 cents each. Bro. and Sister Ressler have generously donated their labors, and the profits of the book are to go to the support of India Mission.

For further information, address,

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, AUGUST 25, 1910

No. 21

EDITORIAL

"He that is greatest among you, let him be servant of all."

We may glorify God by allowing Him to take possession of our hearts and shining out through our lives.

Humility is the touch from heaven which makes the poor mortal rich with heavenly grace and causes him to shine in the image of his Maker.

We sometimes extol the wonders of little things—until we reach such little things as are distasteful to us, when their wonders cease and their contemptibleness begins.

Pride is the image of Satan stamped upon the soul of him who distains to walk in paths of lowliness, and through this self-exalted spirit falls into the depths of sin and folly.

We do our most effective work when we attempt to do but one thing at a time. This is true, whether we work with our hands or with our minds. Much time is wasted, not only in idleness, but in trying to work or study when only half awake. Our rule ought to be, fully asleep when asleep and fully awake when awake.

Up-to-date.—This is an expression we often hear, and see in print. Many people consider it a woeful disgrace to be considered not up-to-date in the eyes of men, but they fail to realize that still more important is the question of being up-to-date in the eyes of the Lord. Though we may have the very latest in all earthly things, we are behind the times unless we have everything squared up with the Lord. While we believe it is the proper thing to do to "keep up with the times" in things which are right, it is sinful and ruinous to try to keep step with the world in things that are wrong.

An inspiring scene is held forth in the Sunday school lesson for next Sun-

day. Yet we will lose much of the inspiration unless we look forward to that more glorious time when Jesus the King, at the head of an innumerable company of blood-bought sons and daughters of God, will ascend the hill of the heavenly Jerusalem, in a triumphant march through the pearly gates into the glory world. Christ's affections were set, not upon an earthly but an heavenly crown. May we follow in His steps.

Christ under trial showed us how to act when wrongfully accused. "When he was reviled, he reviled not again." When He was upon the cross He prayed for His persecutors. A victor over self in His death, He became victor over all opposition in His resurrection. He who would win victories over others, must first learn to win victories over self. He who can not withstand the temptation of "trying to pay enemies back in their own coin," is not yet crucified to a sufficient extent to merit the victor's crown.

Bearing the Cross.—Before the recent Bible meeting held at Spring City, Pa., a brother presented a thought from Gal. 6:14 which is worth remembering. It was pointed out that the Christian's cross is three-fold in its nature: (1) "The cross of our Lord Jesus Christ," (2) the cross by which "the world is crucified to me," and (3) the cross by which we are crucified to the world. When one of these is truly borne, the others are sure to be in evidence. Where one is lacking, all are lacking.

Reports.—The indications are that during the coming autumn and winter months there will be more special meetings held in our congregations throughout the brotherhood than ever before. We would be glad to have reports from them all. Those who wish to keep in touch with the work of the Church will be glad to read such reports. To make room for all these reports, we suggest that they be made short. In this connection we desire to express a word of

appreciation for the work of the secretaries of these special meetings, for we consider that most reports sent in within the last year were of a high order. We hope that they may do still more "boiling" before sending in reports. This does not apply to conference reports, which ought to be given in full.

Attachments.—People often wonder why it is that it is so hard for many people who are honest and want to do what is right to give up things that are wrong. There are three things which figure in this question: habit, temptation and attachment. Concerning the first two, much has been said and written. Concerning the third, we shall offer a few thoughts.

It always gives us pain to give up that to which we are attached. To illustrate: Christian parents love their children. When a little prattling babe is taken from them and received into glory there is an indescribable sadness in their hearts, though they would not recall the child if they could. There is mingled pain and joy—pain because of the parting, joy because of what the child has gained. This explains why some penitent believers weep for grief because they are severed from things to which they had been fondly attached and at the same time weep for joy because of their deliverance from the bondage of sin. So also many people are loath to forsake doctrines which by the authority of God's Word have been proven erroneous, not because they do not want to know and obey the truth but because it is painful to give up that to which you have become attached.

Herein lies both a safeguard and a danger. The safeguard lies in this that strong attachments keep us from being blown hither and thither by every wind which blows. The danger lies in the temptation to close our eyes to truth when we suspect that we are attached to wrong doctrines, associations or habits, thus making idols of things which ought to be given up.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

BEYOND TODAY

Selected by Lena Eash.

If we could see beyond today

As God can see;

If all the clouds should roll away

The shadows flee

O'er present griefs we would not fret,

Each sorrow we would soon forget,

For many joys are waiting yet

For you and me.

If we could know beyond today,

As God doth know,

Why dearest treasures pass away

And tears must flow,

And why the darkness leads to light,

Why dreary paths will soon grow bright!

Some day life's wrongs will be made right;

Faith tells us so.

If we could see, if we could know,

We often say;

But God in love a veil doth throw

Across our way;

We cannot see what lies before,

And so we cling to Him the more;

He leads us till this life is o'er;

Trust and obey.

Topeka, Ind.

GOSPEL LIGHT ON TIMELY TOPICS

III. Young Men for Christ

By A. C. Good.

For the Gospel Herald.

As I write this article the words of the Master come to me with more meaning than ever before: "Son go work in my vineyard," "Why stand ye here all the day idle?" And especially as I think of the scores of young men that ought to be earnestly laboring in the Master's vineyard. We realize that today Christ wants laborers and especially is there an open door for young men that are out and out for Christ. What it means to be for Christ means more perhaps than so many of us are inclined to think. It means more than uniting with some church organization. Here is where so many are stopping today. This is necessary, but it is only the place where true service should begin. The first step should consist of the giving of ourselves, for time and for eternity.

Paul very beautifully speaks for us here when he says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He realized that a new

life had begun in him. The old life he lived was dead. This is what it means to be for Christ. My brother, have we that new life, and does Christ really live in us, and is He the propelling power of our lives? Or haven't we made the unconditional surrender yet, which is so necessary to a life of service. Jesus said, "He that is not for me is against me." Let us get out of half hearted service into whole hearted service and be men for Christ. True loyal soldiers of the cross. Oh for young men that have a conviction, a conviction that is from above and a passion that is divine, that they will be willing to lay down their lives for the cause. I refer to such men as David Livingstone, John G. Paton, Jacob Burckhardt and others, but especially do I refer to the man of Galilee. From the manger at Bethlehem to the cross at Calvary He had but one aim, one purpose, to put Himself down beneath the sinful, the suffering, the ignorant, the unworthy world, and to lift it up and enthrone it, to make men worthy to be called the children of God. Jesus was a man with a purpose in His life and we can see how He moved the world for righteousness. What could we expect with our present number of young men with an aim, a purpose like this? Can we not see the Church steadily marching on to victory, until the knowledge of God shall have covered the earth as the waters cover the sea? Just now the words of the poet come to my mind.

"I'm glad I'm called a Christian,
My soul is all aflame,
For since I found my Savior
I'm glad I bear His name."

Are we glad, my brother, to bear His name? Are we glad to have a part in this great conquest for righteousness, and is His service our chief joy and delight? With an aim that is so noble and a purpose that is so grand, will we go forth with a burning zeal for God's cause and show to this sinful world that we mean to be for Christ. With this before us which is so worthy of our aspiration, we hardly feel to say anything about what it means to be for self or the world. I trust our ideals are higher than living for self and selfish interests. How empty is such a life. Are we satisfied with the vain, the frivolous, the gay, the giddy thing of life? Are we feeding upon the husks of the world, and have not yet found Christ as our satisfying portion? And are not sure whether we are for Christ or the world? Oh, that our eyes may be opened and that we may get a vision of the Christ such as we never have had before. Let us go back again to our point of surrender, and to me this is an important one because so many times we find those that are not willing to make the unconditional surrender and say, "Here am I." To me no one has a right to say what occupation he will follow until he is satisfied that it is what the Lord wants him to

do or be. Some time ago a number of young men were asked to give their time and service in some of our home mission stations that are needing workers so bad. The answer was "We want to make money." Are you sure, my brother, that that is what the Lord wants you to do, or might there be some souls that you should win for Christ? Sometimes we see young men, intellectual young men, talented young men, that have made a failure of their lives and have fallen by the wayside, all because they were not willing to give up all for Christ. Paul was willing to count all things but as loss that he might win Christ and be found in Him.

What might be done were all the latent power that now lies dormant in the church be put into active service, can better be imagined than said. Lift up your eyes and behold the fields for they are already white to harvest, but where are the laborers? Then let us as young men go forth on our mission of love with greater zeal and enthusiasm than ever before, faithfully performing our part in life as young soldiers of the cross of Christ.

Sterling, Ill.

GROWING IN GRACE

By Katie Buckwalter.

For the Gospel Herald.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.—II Pet. 3:17, 18.

This is something that should be the aim of every child of God, to seek to grow more like Him daily. Surely it is the closer we seek to know Him, the more our Christian life is enjoyed. Oh, that more of us could say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). How we put forth every effort to have our bodies strong and healthy, which last but for a few days compared with the souls and then how we need the proper food for our soul to grow daily. And then how often we may be the means of not receiving the proper food for which our souls may be longing, simply because we have not helped to bear the responsibility with those that give unto us the bread of life. Oh, that we would do more praying for them who are the means of strengthening us and that we might have more faith as we pray. And then we want to search the Word more and meditate upon it. This is something which gives us joy above anything else, to know that these precious promises are for all those who claim them. And may we then prove to the world more and more that it is our aim

to please Him, the meek and lowly Lamb of God and have a desire to be

"More like thee, O Savior let me be,
More like thee from day to day;
Never let me fro mthy footsteps stray,
Keep me in the narrow way."

Lancaster, Pa.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

By Daniel Kauffman.

For the Gospel Herald.

(Continued)

7. *They should agree that obedience to God is essential to peace with God.*

Many scriptural evidences might be brought out in defense of this proposition, but a few quotations from the language of Christ must suffice: "If ye love me, keep my commandments" (Jno. 14:15). "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)? "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man," etc. (Matt. 7:24-27). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). To these might be added many testimonies of the inspired writers of the Bible, but we consider the testimony of Jesus sufficient.

One of the greatest hindrances to the progress of true Christian faith is the fact that too many preachers and Christian workers, either through false sympathy or liberalism, hold out false hope. Hope is a blessed thing; but unless it has a scriptural foundation, it is a delusion. Universalism is to many people a welcome hope; but there are two things in the way of it which render it a false hope: (1) It is unreasonable. (2) It is unscriptural. The minister who holds out hope of eternal life to those who reject God's Word, or any part of it, does so on his own authority and at his own risk (Ezek. 3:18-21). The Bible makes an abundance of allowance for the infirmities of the flesh and mind, but not one single promise does it contain for the disobedient except upon condition of repentance. We should hold out no encouragement to any one who has not this attitude toward the Lord: "Lord, I want to do Thy will. Help me to understand Thy Word, that I may do what Thou wouldst have me do." When the Bible holds out nothing but condemnation for those who are not willing nor trying to do what God wants them to do, why should we lull them to sleep on a smothered conscience by making them believe that God is so merciful that He will not do what He said He would do?

8. *They should agree that the visible Church is the earthly home of God's people on earth who constitute a peculiar people, separate from the world.*

All people should recognize the following:

1. God has a people on earth.
2. God has a Church on earth.
3. This Church was founded upon the authority of Jesus Christ.

4. The disciples organized churches wherever there were a sufficient number of believers together, saw to it that the necessary church officials were placed over them, and that the proper rules of order were observed.

5. These churches were not regarded as mere social circles or clubs, but were held to be the earthly home of converted people.

6. Disobedient members were expelled from the Church, and should be today, according to the instructions of Holy Scripture.

7. The Church, being the earthly home of God's people, and being therefore a body of holy people, constitutes a body separate from the world.

8. The Church is not to assimilate the world, but to convert the world and bring it to Christ.

9. God being the life of the Church, and Satan the moving spirit of the world, the two bodies are of necessity antagonistic, and therefore there can be no compromise between the two (Matt. 6:24; Jas. 4:4; I Jno. 2:15).

9. *They should agree that the world should be brought to Christ through the preaching of repentance.*

We feel to emphasize this point because there are so many preachers who have drifted away from Bible instructions on this command. The work of the Church in making the Gospel known to sinful men is summed up by Christ in these few words: "Repentance and remission of sins should be preached among all nations" (Luke 24:47). The world is radically wrong. "The whole world lieth in wickedness" (I Jno. 5:19), and to make men feel the need of mercy it is needful that they be brought to repentance.

As we read the record made by the preachers of the Gospel, we are impressed with the fact that the doctrine of repentance was foremost in their preaching. John the Baptist might have swayed the multitudes with his magic eloquence, but he didn't; he brought them to a realization of their condition by the preaching of repentance. Christ might have started out to win for Himself a name and convince the people through the working of signs and wonders, but He didn't; He began His ministry with the message, "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). Peter might have made it easy for himself and fellow disciples by giving the

people a sample of his oratory and saying nice things about them, but he didn't: he brought three thousand souls to the foot of the cross by telling them of their sins and preaching repentance. Paul might have won the favor of wicked Felix by a brilliant display of wisdom and power, but he didn't: he made him tremble by preaching "righteousness, temperance and the judgment to come."

"Except ye repent, ye shall all likewise perish," is the message which the world must have and know and feel before there can be a turning to the Lord. Ice cream and entertainment may induce people to come to the church, but they are miserable and delusive makeshifts in the work of bringing people to the true Church of Jesus Christ. The modern cry of "look only on the bright side" has so modified our preaching that the world seldom hears that there is anything wrong with it. We should indeed hold up the bright side; but no one can see the bright side unless he has his eyes open, and no one with eyes open can help but see the world of darkness which can be escaped only through "repentance and remission of sins." It is too often the case that pulpits are captured by men who occupy them for pay, and the heavenly fire in the souls of men is extinguished because the church seeks to win the people, not through the preaching of repentance, but through the instrumentality of clubs, socials, pleasure parties, and worldly attractions. Let the Church of God awake, and the heaven-sent message of "repentance and remission of sins" be heard throughout the world.

Scottdale, Pa.

THE GREATER AFFECTION

The way to get rid of an undesirable habit, trait or tendency is not to antagonize it, not to try to kill it or drive it out directly, but to substitute the opposite for it, something so much better that the undesirable will gradually fade away.

It is infinitely better to use the explosive power of a greater affection or stronger motive than to drive out or kill the undesirable thing. The craving for something higher and better is the best possible antidote or remedy for the lower tendencies which you wish to get rid of.

Human beings in all times have made the mistake of trying to kill the bad directly, to fight it, drive it out, rout it by direct attack, rather than by doing it indirectly by the substitution of something more desirable, a stronger motive, a greater affection.—Evangelical Messenger.

"Herein is my Father glorified, that ye bear much fruit," said Jesus. What a possibility, what an inspiration, that we can enhance the glory of our Father!—W. B. Jennings.

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XII. OUR MEMBERS.—Feet

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

426. *What is the proper place for the Christian's feet?*

A. Upon the Rock (Matt. 16:18).

427. *What promise is given to the body whose feet are found there?*

A. The gates of hell shall not prevail against it.

428. *What is a part of the Christian's armor?*

A. To have the "feet shod with the preparation of the gospel of peace" (Eph. 6:15).

429. *Does the Bible talk of beautiful feet?*

A. Yes. "How beautiful are the feet of them that preach the Gospel of peace" (Rom. 10:15).

430. *What was Solomon's advice as to the place of our feet?*

A. "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26).

431. *What is the value of this advice?*

A. Take this advice, and we are likely to keep our feet upon holy ground rather than forbidden ground.

432. *What is meant by keeping feet upon holy ground?*

A. Keeping in places, and walking in ways where we ought to be.

433. *What is meant by forbidden ground?*

A. Places and ways where sinners only travel.

434. *When any one's feet are upon holy ground, what kind of places are usually sought?*

A. Places where God is glorified and His cause advanced.

435. *When one's feet are upon forbidden ground, what kind of places are usually sought?*

A. Places where God is dishonored and souls ruined.

436. *Will one with Gospel shoes ever be found in vile places, such as saloons, theaters, lodges, gambling dens, etc.?*

A. No one with Gospel shoes and enlightened mind and heart will go to such places for the pleasure there is in it.

437. *Under what circumstances may they go?*

A. On a mission of rescue.

438. *Will not our influence be better if we attend such places?*

A. On the other hand, our power for God will be lessened by going.

439. *Can a person attend such places for the satisfaction there is in it and yet have a horror for wickedness?*

A. No properly enlightened person can.

440. *What is the path of the just on Sunday?*

A. It leads to the house of the Lord by the side of the needy, to the family altar, to all places where God can be glorified.

441. *What is the path of the just on other days?*

A. It leads to business methods which are right in the sight of God, and in such channels only as will redound to the glory of God.

442. *Where will the feet of the ungodly take them on Sunday?*

A. Often to pleasure resorts, gaming tables or grounds, some to money-making and some to debauchery.

443. *What advice does Solomon give with reference to the way we should go?*

A. "Ask for the old paths, where is the good way, and walk therein" (Jer. 6:16).

444. *What is the response of the disobedient?*

A. "We will not walk therein."

445. *What warning does Solomon give?*

A. "There is a way that seemeth right unto a man; but the end thereof are the ways of death" (Prov. 16:25).

446. *Is there any connection between the feet and the eyes?*

A. Yes. The Psalmist testifies that he looked at the ways of the wicked so long and with such wistful eyes until his feet were almost gone, had well nigh slipped (Psa. 73).

447. *When duty calls us to places which in themselves are sin-infected, what should we do?*

A. As we leave the place, we should shake the dust off our feet.

448. *Explain.*

A. We should be sure that the wicked influences of such places are entirely shaken off, for when people go in the way of such places some of the dust of sin is sure to stick to the feet unless shaken off by the power of God.

449. *Why shake off the dust?*

A. There is danger of both absorption and infection.

450. *What is the promise to all who keep their feet upon the proper foundation?*

A. They shall stand upon the holy hill, and praise the Lord forever.

NOT NOW, MY CHILD

Not now, my child; a little more rough tossing;

A little longer on the billow's foam;

A few more journeyings in the desert darkness,

And then—the sunshine of thy Father's home.

Go with the name of Jesus to the dying,

And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?

Canst thou not watch with me one little hour?

One little hour, and then the glorious crowning;

The golden harp strings and the victor's palm;

One little hour—and then the hallelujah;
All thro' eternity one grateful Psalm.

Selected by L. A. Z.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

VII. As We Journey Toward the Orient

By J. S. Shoemaker.

For the Gospel Herald.

Ere we left Lucerne (the city referred to in our last article) we decided to take a trip to the summit of Mt. Pilatus, one of the famous mountains in the vicinity of Lucerne. From this elevated point we expected to get a panoramic view of the snow capped peaks surrounding Mt. Pilatus, but our anticipations were not realized on account of being enveloped in a cloud of mist as we neared the summit, and which failed to clear away until we had descended to a considerable distance. For a fuller description of this interesting trip see article in "Christian Monitor," with title, "Lucerne and Environs." After returning to Lucerne we boarded a vessel about to leave for Fluellen situated at the southern extremity of Lake Lucerne. The trip was made in three hours, and was one of special interest. The lake is hemmed in on every side with high mountains, the slopes of which present a beautiful picture, composed of fine forests, beautiful rock formations, sparkling rivulets flowing rapidly down the rugged slopes, and an occasional summer residence built upon a cliff or in some shady nook. These all, with here and there a snow capped peak, overlooking those of lesser heights, presented to us the grandeur of God's workmanship.

At Fluellen we boarded the fast train headed for Rome. From this place our route lay through the Alps; the steep slopes of which we gradually ascended, winding around sharp curves, crossing deep chasms, passing through tunnels, making several loops until we arrived at Goeschenen, at the mouth of the St. Gothard Tunnel, which is 9 miles in length. It took us 23 minutes to pass through this noted tunnel. From this point our train rapidly descended the mountain slopes, passing through numerous minor tunnels, following the course of a rushing, raging stream which coursed its way down a deep winding ravine through the Alps. This raging stream was fed by numerous beautiful little silvery cascades falling from the high and rugged mountain sides, all of which presented a sight, grand beyond description.

The railway over which we traveled is a marvel of construction. It is said to have cost Switzerland the enormous sum of \$58,000,000. There are 23 miles of

tunnels between Lucerne and Chiasso, a distance of 137 miles. Our train made but few stops enroute for Rome; it took but 20 hours to make the trip. We traversed the northern part of Italy during the night, hence saw but little of the country.

Much of the country between Florence and Rome is given to fruit raising, principally prunes and grapes, the vines are trailed from tree to tree, thus the trees answer a two-fold purpose, bearing both prunes and grapes. The trees are planted in rows and the land between the rows is farmed. Wheat, oats, corn, and potatoes are grown.

The farming implements used are very primitive. Grain is cut with the hand sickle. Threshing is done with a cudgel; the ground is the threshing floor. Donkeys are used to pack the grain on their backs to the stack or place of threshing, and oxen with exceedingly long horns are used to plow, and to do hauling. Women do an equal share of the work in the fields with the men. Our American women can be thankful that they are not living in Italy.

We arrived at Rome at 1:15 P. M., July 12, where we remained several days, during which time we went to see a number of places of interest. We visited the Colosseum, that great Amphitheater partly built by the Emperor Trajan and completed by Titus, which at one time held 80,000 people. In the arena of this ancient building many of the early Christians suffered martyrdom, being devoured by wild beasts in the presence of thousands of spectators who seemed to rejoice in the awful carnage. If the stones which are left in the ruins of this vast structure were permitted to speak, the tales they could tell would be such that we should have been filled with feelings of horror.

We spent some time in what are called the sacred and St. Calixtus Catacombs. Many of the Christian martyrs are said to have been buried in these underground excavations, among others, a part of the remains of Peter and Paul are said to be resting here, the other parts having been removed to the Vatican. We will not vouch for the truthfulness of the statement; suffice it to say we saw some of the remains of the dead, but who they were we could not tell, because the bones could not speak, and the living did not know. It is also said that in the time of the persecution many of the Christians sought refuge in these dark underground recesses, and many of them were apprehended by their enemies and slain.

As our guide led us through these dark narrow underground passage ways, we were made to shudder at the thought of what it would mean if our small tallow torches were extinguished, our guide forsake us, and we were left in dense darkness to find our way out of the labyrinth of passage ways.

After leaving the St. Calixtus Cata-

combs we continued our drive for some distance along the Appian Way, over which Paul traveled when as a prisoner he was brought to Rome. This ancient highway runs from Rome to Brindisi, a distance of 300 miles. Along this noted way are numerous towers marking ancient tombs, the most of them in ruins. The road is paved with blocks of stone, and the walls on either side are from 8 to 10 feet in height, in some places they have crumbled and fallen to the ground.

We also visited the churches of St. Peter and St. Paul. The vastness and grandeur of these ancient churches are such that we shall not attempt to describe in full. The elaborate architecture, sculptures, frescoes, mosaics, and paintings seen in these structures have cost millions of dollars.

We also spent several hours in looking through certain parts of the Vatican. Statuary tapestry and paintings of national renown are to be seen in abundance in these spacious halls. The best productions of such master painters as Raphael and Michael Angelo decorate the walls profusely, and as a rule illustrate very vividly certain Bible characters and scenes drawn from the life of Christ and the apostles.

After leaving the Vatican we were shown the treasures which belong to the Church of Rome, such as gold vases, chaldices, mantles of priests, ephods, etc., etc. One ephod which was set with many diamonds, was said to be worth \$250,000,000. To see the enormous amount of wealth lavished upon the Church of Rome, and displayed in the Vatican, when within this ancient city multitudes are poverty stricken and eking out a miserable existence, causes one to wonder what the harvest shall be when the Lord shall come to judge the world in righteousness.

There are many things in Rome and vicinity which are of interest and helpful in the way of education to the traveler. Rome itself is far from being a model city, and judging from what we saw, there is great need of the life giving Gospel, even among those who say "Lord, Lord!"

We left Rome for Naples at 10:45 A. M. July 14, making but one stop ere we arrived at our destination. The greater portion of the route was through a comparatively level country lying between two mountain ranges, or more hilly portions of the country. Some parts of the country through which we passed seemed productive and given to general farming, other portions looked quite barren.

On our arrival at Naples we were almost in a dilemma to know how to get rid of the howling mob of Italians who were determined to carry our baggage, but fortunately we met one who could understand a little English; after making our wants known we soon escaped their clutches and hastened to the Pension N. Poli, a hotel near the bay, where we were assigned a comfortable room from which

we had a fine view of the bay.

Having but one full day to spend at Naples, we arranged to visit the ruins of Pompeii, where we spent four hours visiting the various parts of the ruined city. It is marvelous how well some of the frescoes, mosaics, paintings, etc., are preserved, after having been buried beneath ashes and other volcanic matter for almost two thousand years. The beautiful carved columns, the fine statuary, the construction of the buildings, the arrangements of the rooms, or living apartments and the beautiful designs in the Mosaic floors, prove beyond a doubt that men in those early ages had acquired a high standard of art and architecture.

In a small museum near the southern entrance of the city are to be seen human bodies encrusted in volcanic matter and petrified, many kitchen utensils, such as pottery, vases, kettles, grates, etc., are also to be seen here.

There is also on exhibition at this place a number of loaves of bread which were found in an oven when excavated, the same are perfect in form although over 1800 years old.

We cannot here report in full what we saw in this city of ruins (see a more complete report in a sketch written for the Family Almanac).

Naples itself seemed to us a modern Babel, a confusion of tongues. It might have been an advantage to us, if not to others, if we would have been blessed with the gift of tongues.

The means of transportation of merchandise and commodities in the streets of Naples, seem to an American quite inconvenient if not ridiculous. The drays and delivery wagons are composed of crude two-wheeled carts. It is no unusual thing to see an ox and a horse or an ox and a donkey, or a donkey and a horse, and in some cases a horse, a donkey and an ox hitched together, tugging along with a heavy load. The spectacle looks ridiculous enough to create laughter, but our smiles changed to an expression of sympathy and pity for the ill-treated animals which were compelled to hasten on with the load under the cruel lash of the drivers whip. These scenes give evidence of the absence of humane societies in the city, and the need of the Gospel of love and sympathy among the citizens of Naples.

We were not sorry when the hour came to board the vessel on which we had secured passage for Beyrout. The same had been scheduled to leave Naples at 11:00 A. M. July 16, but on account of reloading the cargo we did not sail out of port until 12:30. As our vessel glided out of the harbor we felt a sense of relief to get away from the noise and turmoil of the city, and again be permitted to spend some days on the briny deep, where we would have more time for study and meditation.

The Lord hath kindly led, and protected us thus far. To Him be praise and adoration forever and ever.

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY

Of John Mellinger, Jr., who found a better
Home Aug. 4, 1910

By a Cousin.

For the Gospel Herald.

Ah, weary one thou art resting,
Thy work on earth is done;
Thy Heavenly Father called thee
To dwell in His beautiful home.

Yes, peacefully resting, resting,
He's safe in the Savior's arms,
In that beautiful, golden city,
Where evil never more harms.

Yes, silently sleeping, sleeping,
Awaiting the Judgment Day,
When in glory the saints in Jesus
Shall rise to endless day.

There sickness, sadness and suffering
Shall never more be known,
For Jesus will take our sorrows
And call them all His own.

Mourn not for the now departed,
Loved ones who yet remain;
For John has crossed the deep waters,
And passed the valley of pain.

Sad parents and sister and brothers,
Oh! faint not by the way;
But ever look unto Jesus;
Our comforter, guide and stay

Ronks, Pa

DOES IT PAY?

By a Sister.

For the Gospel Herald.

Does it pay—to be a child of God?
Does it pay—to be patient, true and
humble?

Does it pay—to drop your work and
read the Bible to your little ones gath-
ered around you?

Does it pay—to kneel down and have
prayers with them?

Does it pay—to drop your work and
sing with them, to explain the piece to
them so they know what it means and
draw their hearts heavenward?

Does it pay—to drop your work when
busy and go somewhere alone to pray?

Does it pay—to ask the blessing loud
at the table so the little ones can under-
stand what it means?

Does it pay—for parents to be obe-
dient to God and the Church?

Does it pay—when we are tired and
weary to drop our work, and go some-
where to friends who are filled with the
true Spirit, and have a talk of the love

of God? and if we have any burdens to
tell them and ask them to pray for us?

Does it pay? Yes, it pays.

If people only knew what joy and hap-
piness they would receive, they would not
be wrapped in worldly things so much.
Jesus wants us to be happy; and He will
help us if we only ask Him to do so.

Life is short. If we only stop and
think—"As a flower and then fadeth
away." We as young mothers, let us try
to raise our children for Jesus. Though
we have trials to go through let us be
patient and true. Let us pray without
ceasing, and let us pray for one another.

Belleville, Pa.

CAN'T GOD COUNT?

Two children were carrying a basket
of cakes to their grandmother. When
their eyes saw the tempting cakes, their
mouths fairly watered. After counting
them over several times they almost
made up their minds to eat just one of
them. Nobody would know.

Just as they were ready to take one,
the little girl looked up into her brother's
face, and thoughtfully asked the matter-
of-fact question, "Can't God count?"

This settled the matter immediately,
and all the little cakes were carried to
their grandmother.—Herald and Presby-
ter.

DUTIES OF PARENTS

We live in an age when even barnyard
fowls are hatched not as of old by brood-
ing mothers, but in incubators, and when
sociological doctrines are proposing to
improve upon God's old-fashioned meth-
ods by the introduction of institutional
arrangements for the raising of human-
ity to a higher level. I have no sort of
disposition to disparage institutional ar-
rangements when nothing better can be
done, but the wit of man has never de-
vised, and never will devise, anything
comparable to the home for the develop-
ment of noblest manhood. And just so
in the matter of the world's evangeliza-
tion.

Far be it from me to disparage what
we call the ministry. "Go ye into all the
world and preach the Gospel to every
creature." . . . But what we call the
ministry of the pulpit was never meant to
be a substitute for the more sacred and
effective ministry of the home.

Nor would I belittle the (Bible)
schools. But we do well to remember
that the thought of Robert Raikes in the
founding of the (Bible) school was to
make provision for neglected waifs,
whose parents were poor and irreligious
and unable to furnish them with educa-
tion, either secular or sacred, but never
dreamed of relieving Christian parents
of this personal responsibility for the re-
ligious education of their children. God

meant the father to be the priest and the
mother the priestess of the family, and
when these sacred ministries are trans-
ferred to others who have neither the
love nor the authority of the parental re-
lation, then the decadence of Christianity
has begun, and God only knows to what
depths it may sink.

Time and again we are treated to im-
passioned discussions of the revival that
is needed, and the revival that is coming,
and of the methods that are needed for
its successful inauguration; but let us be
sure of this, that it will not be brought
about by flaming evangelists in monster
mass meetings, but by the rebuilding of
family altars and the rekindling of fam-
ily religion. There is no more religion
anywhere than there is in the home. If
we would serve the world, we must serve
the home. And the Lord Himself has
solemnly assured us that the latter day
glory will only be ushered in by the
"turning of the hearts of the fathers to
the children and the hearts of the chil-
dren to the fathers," and that means the
revival of religion in the home.—P. S.
Henderson, in *Episcopal Recorder*.

WHERE IS YOUR BOY?

Last week, in a border city of Ontario,
there were some revelations in a juvenile
court that aroused the city officials and a
good many parents to no small degree,
and which will probably result in some
civic legislation that shall make it harder
for boys and girls to enter upon lives of
sin.

It seems that three boys who were ar-
rested charged the cheap theatres and
moving picture shows with furnishing
the opportunity and incentive to the
crime. The revelations were so serious
as to cause a movement to be initiated
to close the picture shows and similar
places of entertainment to all boys and
girls; and it is also suggested that the
curfew be introduced.

But these are only partial measures.
The real difficulty lies in parental care-
lessness or crime. The parents who have
young children should know where those
children are at night, and no one can
really take the parent's place or assume
his responsibility. The very fact of pa-
renthood involves responsibility that can-
not be transferred to another. It is the
father's business, and the mother's busi-
ness, to look after the moral well-being
of their child.

And it should be made their chief busi-
ness. It is little use providing food, cloth-
ing and shelter for the child if we allow
him to grow up without moral restraint,
and while it seems a hard thing to say, it
is only too true that in countless cases the
weakness of the parents has been the ruin
of the child. Business is important, and
social functions have their place, but the
parents who are too busy with these

(Continued on page 331.)

Sunday School

Lesson for Sept. 4, 1910.—Matt. 21:33-

46

TWO PARABLES OF JUDGMENT

By S. S. Yoder.

For the Gospel Herald.

Golden Text.—Therefore I say unto you, The kingdom of God shall be taken from you.—Matt. 21:43.

Lesson Connection.—On Tuesday morning of passion week, the next day after the closing of last Sunday's lesson, as Jesus and His disciples were going to Jerusalem again for the day, the disciples noticed the withered fig tree which had been cursed the day before. When they got to the temple they were met by the chief priests and elders who questioned His authority. He asked them a question which if answered rightly would have answered their own question. They refuse to answer, not because they do not know, but because they do not want to expose themselves. Then Jesus gave them a parable whereby He places them in their true position.

Lesson Presented.—He would not answer their question, but gave them a parable to think of—a mirror in which they could see themselves. Two classes of people are represented. Those who profess to be followers of Him and are not and the sinner who refuses but afterward repents. They did not see the application until after they had passed judgment upon themselves, which is shown by the application Jesus made. He gave them another parable, this time addressing the people (Luke). This pictures the Jewish nation. God had planted the vineyard and let it out to the Jews, but when the time for fruit came, the prophets, faithful priests, and teachers who were sent of God were persecuted and some of them were put to death. Now as a last resort he has sent His own Son and He is not accepted. When asked what the husbandman will do they gave a good answer, and the chief priests and Pharisees saw afterward that it was meant for them, that is the leaders and rulers of the nation. The prophetic spirit is aroused in Jesus and He foretells the rejection of the Jews and the bringing into the kingdom of the Gentiles. The rulers seek the life but are afraid to take Him.

Parable of the Two Sons.—Though this applies to the two classes of people represented there, it may also be applied to people of the present time. Neither one of these classes is the ideal one, which says, "I go" and then goes. The command, "Go work today in the vineyard" includes all of us. How many refuse at first when asked to accept of Jesus as their Savior. Often the vilest sinners, when their sins are exposed by the light of the Gospel so that they see them-

selves by the true light turn and seek salvation. Their characters are not commended, but their conversion. Of the second class there are many. We must ever be on our guard that we live up to our profession. Jesus does not denounce their profession, but their life. Here is a warning for all churches and all individuals who compose them, who have peculiar advantages and opportunities. The resolution "I will" is great, but of much greater importance is the doing which fulfills the resolution.

The Parable of the Vineyard.—This may be applied to ourselves as well as to the Jews at the time of Christ. The Jewish Church proved unfaithful and the Christian Church was established. Shall we to whom the vineyard has been leased do better? He has not left us without overseers, His Word and the Holy Spirit. Do we trample them under foot? When Jesus shall come again to receive His own, will He find fruit upon the earth? Let us ever prove our lives by His Word so that we may be enabled to bring of the increase with us.

God's Provision for His Own.—He has hedged the Church about with the many promises and commandments found in Holy Writ. They are placed there for our protection and not as a restraint or hindrance. By the hedge all unrighteousness is kept out of the Church triumphant. He has fully equipped the vineyard. He has placed within the Church and at her disposal everything needy for the production of the best fruit, and the protection of the same.

"Note, that as the cultivator of the vineyard was to enjoy the fruits that it bore, and the more fruitful that it was, and the more industriously he cultivated it for the owner the more abundant and delightful was his own reward, so it is with those to whom God has entrusted His spiritual vineyard; every fruit God requires of us is best for us as well as others" (Peloubet).

"Beat one and Killed Another."—There are other ways of killing, besides taking the life of the body. "The tongue . . . is full of deadly poison." How great a massacre may be caused by the uttering of a few unguarded words. If our eyes were opened so that we could see the destruction produced by the tongue as plainly as that produced by the sword, we would all be more careful in our speaking of others. The one is death to the body for time, the other death to the soul for eternity.—*Teachers' Quarterly.*

Too Personal

After Jesus had spoken the parable, the Pharisees "knew that He spake of them." A certain minister once went to preach to a congregation. Only one came, but he preached his sermon. After he was through, he asked his auditor how he had received the sermon. The reply was, "It was all right, only it was too

Our Young People

CHRISTIAN EXERCISE.—I COR. 15:58

Topic for September 11

MOTTO

"Neglect not the gift that is in thee."

OUTLINE OF SUBJECT

I. Definition.—Christian exercise is bringing into action the gifts granted to the believers in Christ.—I Pet. 4:10, 11.

II. Gifts to be Exercised.—

1. The Christian graces.—II Pet. 1:5-8.
2. Individual gifts.—Rom. 12:6-8.
 - a. Prophecy.—I Cor. 14:3, 4.
 - b. Ministration.—II Cor. 8:3, 4; Jas. 1:27; Heb. 13:16.
 - c. Teaching.—Tit. 2:1-10; II Tim. 4:2-5.
 - d. Ruling or overseeing.—I Pet. 5:2.
3. Privileges granted to all.—
 - a. Prayer.—Eph. 6:18, 19.
 - b. Worship.—Eph. 5:18-20.
 - c. Overcoming grace.—Eph. 6:10-17.
 - d. Refuge and providence.—I Pet. 5:7-10.
 - e. Fellowship.—I Jno. 1:3-7; Heb. 10:25.
 - f. Development.—Eph. 4:13-15.

WORD STUDIES IN THE TEXT

I Cor. 15:58

"Steadfast."—Firm, clinging to the truths of the Gospel.

"Unmoveable."—Not carried back and forth but always on the same foundation.

"Always abounding."—While we are firm in the one faith this firmness is simply a help to abounding activity and development in the work of the Lord.

"Labor."—Activity that brings pain and travail. While there is travail connected with the immovable, abounding Christian it is truly lightened by the knowledge that it is not in vain in the Lord.

PERSONAL THOUGHT

Is it possible that I may be living scantily when boundless provision is all about me to be had for the asking and receiving? What value do I place upon the Christian's heritage? Are they lavished upon me in vain? (II Cor. 6:1-13).

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Using Our lives for Jesus.
2. Text word, "Work."

II. For Young People.—

1. The Value of Christian Exercise.
2. The Waste of Neglected Gifts. God in Vain? (II Cor. 6:1).

III. For Older People.—

1. Special Gifts—Their Use and Abuse.
2. The Aim of Christian Exercise.
3. Who May Exercise the Christian Gifts.
4. How do We Receive the Grace of

personal." An old grandfather over in Canada, who had been preaching for many years had the faculty of making people feel they were "hit." When asked, "Who did you mean? Did you mean this one or that one?" his reply would be, "I didn't mean this one or that one, Ich hon sie all im zweck" (I mean them all).—J. B. S.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, AUGUST 25, 1910

Field Notes

Bro. J. A. Brilhart of Scottsdale, Pa., broke the bread of life to the little flock at Schellburg, Pa., on Sunday, August 21.

A Bible conference is announced for the Clinton (Brick) Church near Goshen, Ind., to be held shortly after the holidays.

"A good meeting," is the report sent from the Ohio Sunday school conference held at West Liberty, O., last week. The Lord be praised, may the good work go on.

"Had a good meeting," was the way that one brother wrote concerning the Sunday school meeting held at Mummasburg, Pa., last week. A number of workers were there from a distance.

We are in receipt of a program of the fifth annual Sunday school meeting to be held at Marion, Pa., Aug. 25. A number of live topics are listed for discussion, and we hope to hear of a spiritually edifying meeting.

The brethren, D. D. Zook and T. M. Erb, of Newton, Kansas, were with the congregation near Peabody, Kans., over Sunday, Aug. 14, Bro. Erb preaching in the morning and Bro. Zook in the evening. Their visit was much appreciated.

Arrangements are being made to hold a Bible conference with the West Fairview congregation near Milford, Neb., some time during the early part of October. Among those who are expected to assist in the meeting is Bro. E. L. Frey of Wauseon, Ohio.

Bro. C. D. Wiens and family of Los Angeles, Calif., arrived at Scottsdale, Pa., on Saturday, August 20. According to present arrangements, Bro. Wiens is to take charge of the *Mennonitische Rundschau* after Bro. Fast vacates the office of editor a few months hence.

By the time that this paper reaches the eye of the most readers the Southwestern Pennsylvania Conference will be in session at Masontown, Pa. May the prayers of God's people ascend that this meeting may be a means of strengthening the cause of Christ in the district.

Among those who attended the Bible meeting at Spring City, Pa., last week were Bro. J. F. Brunk and wife of La Junta, Colo. The brother preached several edifying sermons during the meetings, and this week is handing out the bread of life to a number of congregations in Bucks and Montgomery counties, Pa.

We are in receipt of an interesting program of a proposed Sunday school meeting to be held at New Providence, Pa., September 1. First on the program is a harvest sermon to be preached by Bro. A. B. Herr of New Danville, Pa., and this is to be followed by a discussion of a number of topics of interest and importance.

The total membership of the Alberta-Saskatchewan conference district now numbers about 190. This is still a small membership, but considering the fact that it is a new field and that the list is growing, it affords an encouragement to the workers there to press on in the good work. The Lord prosper the cause in the Northwest.

Bro. L. B. Good of Wolftrap, Va., was visiting among the brotherhood of Lancaster Co., Pa., recently, and took an active part in the Sunday school meeting held at the Brick Church near Willow Street. It was his intention to go from Lancaster Co., to Ohio, where he expected to be present at the Ohio Sunday school conference held at West Liberty, O., last week.

Bro. C. D. Esch and wife, prospective missionaries to India, after enjoying a rest at the home of Sister Esch's parents near Birch Tree, Mo., are again on the road. They expect to be at the Indiana-Michigan Sunday school conference this week, and be in Chicago over Sunday, Aug. 27. Their address until September 10th, will be 610 W. 26th St., Chicago. The Lord bless them along the way.

"We are at present on Mt. Lebanon. We stand in awe when we behold God's creative power in all things." These are extracts from Bro. J. S. Shoemaker's latest letter received at this office. By the time this reaches the eye of the reader the brethren, Hartzler and Shoemaker, will in all probability be in Egypt. They request that their mail from now on be addressed Dhamtari, C. P., India, until further notice.

The Bible meeting held at the Vincent Church near Spring City, Pa., last week was well attended. Among those in attendance were a number of ministers from Lancaster, Montgomery, Bucks and Berks counties, and quite a number of members from the congregations in those counties were present. Bro. S. G. Shetler, one of the instructors, remained over Sunday, handing out the bread of life to the brotherhood at the Vincent and Covenant churches.

A severe hailstorm which did much damage to growing crops visited a portion of Fauquier Co., Va., on Friday, Aug. 19. As a result some of our brethren find themselves stripped of some of the blessings which seemed almost within their grasp. But God, who is rich in mercy and grace and doeth all things well, bestows blessings even in the midst of adversities. We sincerely hope that the damage to crops may not be as great as was at first thought.

Correspondence

Columbiana, Ohio

Dear Herald Readers:—Bishop I. J. Buckwalter of Dalton, O., was with us over Sunday, holding baptismal services. Seven young people were baptized at the Midway Church, ranging from ten to twelve years of age. And on July 3 an old man over forty years of age with his wife were received. Bro. Buchwalter also held baptismal services at the Youngstown Mission on Sunday evening. Sunday school at the Woodville school house is not in a flourishing condition at present as there have been several cases of small pox in that vicinity.

In His name,
Cor.

Blooming Prairie, Alta.

Greeting in Jesus' Name to all Herald Readers:—As we are in this country for a few years and no item has as yet appeared in the Gospel Herald, I thought some might be interested in this part of God's Zion. No minister of like faith has ever been here, although we have a deacon here, recently moved from Brutus, Mich., (John Reinhold), but no series of meetings held as yet. There is preaching two miles from us every Sunday morning held by those known as the Free Methodists. We also organized a

Sunday school (union) July 31 with A. Brubaker, Supt., and Mr. Deeprose, Sec.-Treas. The total number present was 24. We were truly glad that so many were present. This shows that there are still anxious souls in this great West to be numbered with the saints. We expect to start a Young People's meeting in the near future. We would be very glad to have some of the ministers make a call at Blooming Prairie, Alta., on the new C. N. R. line between Calgary and Viger-ville. Would you not at least give us a call that the good work might go on. We ask an interest in your prayers that we may remain faithful to the end and that God may bless the work.

Amos Brubaker.

Rheems, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The program for our Sunday School Worker's Meeting to be held on Thursday evening, Aug. 25, is as follows:

Lesson 9, Jesus Entering Jerusalem. Christ Hiestand.

Lesson 10, Two Parables of Judgment. Adam Longenecker.

Lesson 11, The King's Marriage Feast. Abner Risser.

Lesson 12, Three Questions. Reuben Good.

Lesson 13, Temperance Lesson. Abram Eshleman.

Meeting will be held at the Elizabethtown Church. All interested are invited to attend these inspiring meetings, which are held the last Thursday of each month.

Yours in Christian love,
B. F. Shank.

Broadway, Va.

On July 30 I had the privilege to meet with the sisters at the Philadelphia Mission and found everything very prosperous. There were other brethren and sisters who arrived later in the day to spend the Sabbath and help the work along. We had the privilege to be with them in three services on Sunday, and on Tuesday night I was with them at a prayer meeting in the home of some aged friends near the Mission. The interest manifested in all the meetings is very commendable and especially the meeting in the home of those aged people; they seemed to enjoy it very much, as well as the neighbors who came in.

I feel that the Mission is performing a good work at that place and that the work is making fast progress, having been there last fall.

From this place after spending a day in another city I arrived at Scottdale and visited the Publishing House a few days, and feel very well pleased with the way the work is carried on there and hope the brethren everywhere will help the work along both by their patronage in books and periodicals and send in plenty of good articles and any other help, as well

as prompt payment of all bills which they owe. Wishing the grace of God on all the work everywhere.

Noah D. Showalter.

Flanagan, Ill.

Dear Herald Readers, Greeting:—On Saturday, Aug. 13, Bro. and Sister S. E. Weaver of Goshen, Ind., came into our midst. On Sunday morning the brother preached on "The Kingdom of Heaven," and in the evening he had for his text, I Pet. 4:17.

We thank God for the privilege of listening to His Word. May we take heed thereto, and press forward in the work.

From here the brother and sister went to Eureka, Ill. May the Lord bless them on their journey.

Yours for the Master,
Arthur Slagel.

Wolf Trap, Va.

Dear Herald Readers, Greeting in the Master's precious Name:—

Bro. A. D. Wenger, of Fentress, Va., was with us and broke the bread of life to us on August 17 and 18. His texts were Jas. 5:16 and II Peter 3:9. Two souls confessed Christ during his short stay.

We were much encouraged by the brother's visit, and feel very thankful for what God has given us through him.

Yours in His service,
Martha F. Barbe.

Larned, Kans.

Dear Herald Readers, Greeting:—May God bless and keep you and guide you into all truth. We have fully decided, the Lord willing, to dedicate our new church Sept. 4. We expect to have Bro. D. H. Bender to be with us on that occasion, and hope to see others also. Pray for us and the work here, that we may keep humble and do God's will at all times.

In the name of Jesus,
Joe C. Driver.

Aug. 16, 1910.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Aug. 14, we had our regular services; Bish. J. D. Wert broke to us the bread of life. Text, Mark 14:38. Visitors from other places were Sister Ruth Hertzler of Denbigh, Va., and Germie Showalter of Rockingham Co., Va.

On Aug. 12 Bro. A. D. Wenger left his home near Fentress, Va., for Chesterfield and Halifax counties, Va. From there he will go to Concord, Tenn. He will labor probably two or three weeks. May the good seed sown through him fall on good ground, and bring forth much fruit to the glory of God and the salvation of souls.

Sisters A. D. Wenger, A. A. Landis, S. Landis and Sister Lessie Wenger, all of Fentress, Va., are visiting with friends in Lancaster Co., Pa.

The Lord has been blessing us with an abundance of rain within the last few days, for which we are thankful. Health in general good.

Yours in the Master's service,
I. W. Eby.

Aug. 16, 1910.

Kansas City, Kan.

Dear Herald Readers:—We greet you in the name of Him who washed us white in His own blood. We praise Him for the sin cleansing fountain.

The work at this place is going on as usual. The very warm weather has made the attendance at services quite low for sometime with the exception of a week ago on Sunday when a hundred and two were present, the most for a long time. The excuses people make for not coming to service seem strange and remind us of those made at the marriage feast. "But they made light of it and went their way." It is either too hot to be out, or they forgot or are too tired or something else, and yet none of these things keep them from the nickel show. On every hand people forget and neglect the one thing needful. It seems we meet so few, so very few who really know the Lord. Some seem to think that because they must work so hard, and are not treated justly, as they think, by their employers they cannot live Christian lives; others think because they are as good as church members they will get through; others again, place their trust in their *own* goodness and think that because they have not stolen or murdered or lied, but have always tried to be good, the Lord in some way will see them through. How necessary that people really see their *own* righteousness as filthy rags in His sight, for it takes this to show the need of *His* righteousness.

"All other ground is sinking sand."

We keenly realize in speaking to people, that, unless the Lord speaks through us and opens their understanding our efforts are vain. We greatly feel the need of being in such close touch with Him that His life may shine out through us and that our conduct, our appearance, our very life may tell that we are not of the world but that we are living for eternity.

"Wanted, wanted, tongues of fire are wanted,
Consecrated lips with Pentecost aflame;
Trust to tell the story,
Of His power and glory,
Glad to go a full salvation to proclaim."

While it sometimes seems that little can be done with the older people, we are glad for the possibilities before the children who come to Sunday School. Great responsibilities rest on those who teach them, but if we are fully abandoned to the Lord, we believe that He in some way can impress the truths upon their hearts.

(Continued on page 333)

Miscellaneous

THE RAINY DAY

Must I sit in gloom if the day brings rain?

Ah, no? I'll be glad and say,

There's always a deal of good to gain,

Thank God, for a rainy day;

Not here, perhaps, but where fields are brown

That another's hands have sown,

So I'm glad when the rain of heaven comes down

For his sake, if not my own.

I've learned to believe that a blessing lurks

For some one, if not for me,

In whatever happens, and goodness works

In the ways of destiny.

My brother's welfare as well as mine

God always has in thought,

And love for all is the plan divine

In the Master's lesson taught.

So a cloudy sky and a day of rain

May baffle the plans I make,

But if they stand for another's gain

I'll be glad for the other's sake.

So strong in the faith that the Master knows,

I learn what He reckons best,

And out of each lesson a gladness grows

To the measure of perfect rest.

—Eben E. Rexford.

THE NEED OF YOUNG PEOPLE IN THE SUNDAY SCHOOL

By Lena Teuscher.

For the Gospel Herald.

What is Sunday school? It is a place of worship where we as young people as well as older ones can come together to learn more of the nature of the living God without fear of one another.

Why should we have Sunday school? We will just take F. B. Meyer's words: "The hope of the world is in the Sunday school." Let the scholars become inspired with the missionary spirit. Let the brightest and best be encouraged to carry the Gospel throughout the world. Let them be trained in missionary methods and taught to respond to missionary appeals and let their object be not in teaching alone, but in the positive salvation of souls and surely the world will become more speedily and surely evangelized.

What then should be our main object in Sunday school? To feed the lambs and also the sheep, and bring the food of the Gospel to such as are inclined not to be likely to derive the benefits of the regular church service. At Sunday school it should be a heart to heart talk among us young people as well as older ones, about the unchanging mind of God concerning all people. To teach is not a mere "I think so" or "I guess so," but the whole truth as the blessed Bible gives it. Then love and good will will be the motive prompting the action and God will receive glory in all things. Now the work of the Sunday school worker is to combat sin, not the sinner. For the sinner must be won and the sin driven out.

The work of the Sunday school begins with the smallest child capable of receiving instruction and ends with the passing of the last breath, be it that of saint or sinner. But someone asks, "How can we keep young people in Sunday school? First, by having teachers that can make the subject attractive, not in the appearance, but in the earnestness and manner with which it is presented. Second, that teachers live up to all they try to teach to others. Third, that each person is given some work to do be it ever so little, thus helping one another.

Now the most profitable lesson is the true knowledge and contempt of ourselves. For it is wisdom and perfection to esteem nothing of ourself and always think well and highly of others. Nor should we think others more frail than ourself. For some when asked to speak have a full heart but can not utter a word while others possibly talk for an hour or more. But it is the will of God that each exercise the talent he has received, for He has a special work for everyone of us.

Now the next lesson is the doctrine of truth; happy is he who teaches the truth by itself, not by figures or words that pass away, but as it is in itself. Our opinions and senses often deceive us and they discern but little. Now if there were no young people in Sunday school who would carry forward the Gospel when our parents have passed away. For if the good work is to go on we must take their places sooner or later. Then why can we not attend Sunday school and do our duty now. It will encourage the older ones as well as the children.

Who should we welcome in Sunday school? We should welcome one and all, not just this or that person, and not the sinner or one not a member of our church. We should work together with all that work for the true and living God, or teach the truth as the blessed Bible gives it. For if we as Christians can not work together here on earth how do we expect to live together in glory? Then we have those who say, "I would rather go to some place of pleasure than to Sunday school." I think we as young people have our pleasures, but let them not interfere with our Christian work, health or comfort. Now we can see we young people are very much needed here at this place in the Sunday school. Let us not weary of well doing. How many can bear testimony to the truth of the words written by an old deacon: "Working with God with souls of men."

Working with God working for souls;
Working against all demon controls;
Working with Jesus all day long;
Then be faithful, be honest be true;
Jesus is now working for you;
For all of those, while yet unborn;
Doing great work their souls to adorn.
Can we believe what He nee said?
That He was the Light, Life and Bread,
By which all souls had to be fed?
Can we, with good reason, deny
His claim and thus bound to comply?

Terms are so easy; price so low,
All who refuse blindly say "no."
All such souls who dare to refuse
Are planning themselves to lose.
Whate'er we do to help the fight.
Against evil and for the right
There's ample pay; a rich reward;
A crown of glory from the Lord.
This ruby crown that doth outshine
The stars of night can this be mine?
If I am working, day and night,
With God for souls thus doing right,
Then, I am sure, as Christ has said,
He'll place one surely on my head.
By this promise we get a glimpse,
Each soul that works becomes a Prince,
And son of Jesus Christ the Lord.
Is not this best of pay; reward?
Those must be happy, who believe
All Jesus said; they'll sure receive
All He promised and even more;
He has it now, reserved in store.
How glad, that I can look ahead,
Beholding Christ, as Living Bread,
Feeding the host, the countless throng,
With all of these I shall belong.
I'll hope, yes, pray, and do my best
To merit this eternal test.
When He makes up His jewels there,
His home and kingdom in the air,
I fail to gather from my brain,
Just what I feel but can't explain;
It's far beyond my power to say
The joys each soul will feel that day.
This crown is doubtless worn by Paul;
Gift for service, to Christ, and all.
He lived a martyr's life and died
With Jesus standing by his side.
He worked for God; received the crown;
He held the cross; ne'er laid it down.
We each have work to do the same,
If left, none but ourselves to blame.
This precious Gift is yours tonight;
Make choice before it's out of sight;
Commence the work; gain the crown;
Like Paul, take cross; ne'er lay it down.
Tuleta, Tex.

TO WHAT EXTENT SHOULD WE TEACH SEPARATION FROM THE WORLD IN S. S.?

By Lydia Stoltzfus.

For the Gospel Herald.

And be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.—Rom. 12:2.

Separation from the world means to get away from a life of sin to a life of holiness; or a putting off the old life, and living in the new and better realm. In the first place, men are sinners, and the way to come into full relation with God is to repent, be converted and live a new life. Separation is a doctrine principally for the Christian, yet the sinner needs it so that he may be prepared to make a complete change. This subject is taught in our Sunday school because of its importance. Yet there are many more which are just as important as this one, so we must divide up between them; that is, we should not make this one so important that others will be neglected.

If this subject needs to be taught and the Sunday school lessons are of such a nature that they do not lead that way at

the time, it would be best not to neglect the Sunday school lesson to teach a subject of this kind, but teach them just as they are, and discuss the teachings and doctrines which are found therein, but if the lesson has a suggestion in it that would lead out on the subject we should take advantage of the opportunity and teach it wisely and effectively and keep quiet about it on other occasions.

As I have stated before, it is a mistake to teach one subject from time to time, and miss other important ones; for it only makes it repulsive and many will avoid it and hate it.

Another thing to be taken into consideration when deciding this question is that the class that is being taught also has a great deal to do with the manner or extent in which this subject is taught. It makes a decided difference whether they are children or grown people, and it also makes a difference whether they are Christians or sinners, or a mixed class. In case the class is inclined to dislike this subject, then it would be well to teach it in with some other topic that is found in the lesson. Teaching it in with some other things, will often help to get it before the minds without any undue repulsion, for they may be more interested in the other topic and thus gain their confidence, and they will have patience to listen to this subject at the same time. It might be well in other cases to make this the whole subject for one recitation, and again, it can be taught by referring to subjects that come under it, but not mentioning the matter of separation. For example, it is the Christian man's duty to abstain from all evil indulgence and that way be different from the world. The most common indulgence is tobacco, a man ought to abstain from this evil, for it cannot be shown that it is used for anything else but for the gratification of the lust of the flesh and we find in ICor. 10: 31, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Now we can teach that this is wrong, and not mention that we are teaching separation, and in that way this subject could be taught many Sundays in succession and it would be repulsive to no one.

The Sunday school has for its aim the salvation of human souls, and the future existence of the churches depends on what and how the children are taught and nowhere can they be taught these principles of Christianity better than in the Sunday school.

Beemer, Nebr.

(Continued from page 326.)

things to take time to look after their children.

The mother who voluntarily commits her child to the care of strangers, in order that she may be freer to enjoy her pleasure unrestrained, will forfeit, and deserves to forfeit, the love of that child.

And the father who is too busy to get acquainted with his children has no right to grumble when those children forget him. Every day human tragedies are being enacted, and young lives are soiled and ruined simply because the children are foolish and the parents are criminally careless. If these tragedies occurred in non-Christian homes the marvel would not be so great, but it is an awful fact that some of the most heart-rending of these human wrecks occur in homes where father and mother are members of some Christian church.

We have a right to ask the father and mother, "Where is your boy?" "Where is your girl?" and they have a right to know. If that boy or girl is roaming the streets after dark, and the parents do not know where he (or she) is, there is trouble ahead for the child, and for the tragedy which may occur the parent must be held largely responsible. Where are our boys and girls? We parents ought to know.—Christian Guardian.

THE EDUCATIONAL PROBLEM

By D. E. Plank.

For the Gospel Herald.

I do not wish to add fuel to any educational controversy, but believe that if the truth were more fully understood and if each one would endeavor to view the matter from both sides that there would be little difference of opinion among right thinking people.

The educational problem is before the Mennonite Church as it never was before. There is not so much need of urging our young people to attend the schools as formerly, for they are everywhere seeking education. There is little use of opposing it, for bright minds are bound to seek knowledge, and doubtless it is right that they should. But the great problem before the Church today is: How educate our young people and at the same time keep them well grounded in the faith of Jesus Christ? It is true that some people hold that education means more than accumulating worldly knowledge or knowledge of secular things, but that it also means to have our minds trained to appreciate spiritual things as well. Yes, and we could testify against that kind of education. But to squarely meet and solve this problem we must call a spade a spade and not a golden spoon. The world calls thousands educated who care nothing for Christ or His teachings. Sinners, as well as saints, attend school, and as our Master tells us that sinners are in the great majority in this world, therefore we could hardly expect much of a religious atmosphere in secular schools, so then it is necessary to be peculiar when attending such schools; peculiar in conduct, conversations, amusements, dress, etc.,

and herein lies a great temptation: to conform to the world rather than to bear the cross.

With such thoughts in mind, I presume some church leaders set to work to establish schools under control of the church and in which some of these evil influences could be averted. Just how much has been accomplished, I am not in a position to say; but if the schools are doing more harm than good perhaps the promoters are not alone to blame. Perhaps the teachers are doing about the best they can with the material furnished. We can hardly expect our schools to convert all the unconverted young people sent there. A prominent minister once remarked, "Educate a devil, and he will be the greater devil for it." Send a child of God to school and the chances are favorable that he or she will graduate a child of God, notwithstanding the temptation. Send a half-hearted Christian and you will probably receive a whole-hearted worldlyling. Teach the child to "seek *first* the kingdom of God and his righteousness," and let education be added unto it. Parents, are you doing *your* whole duty? Are we doing our whole duty in the Sunday school? In the Church? In our association with the children and young people? I fear, not always. Then do not expect too much of the schools. Then again the college is not the only dangerous school, the common school is little better. I know of a primary teacher in a township high school who is said to be a follower of the abominable Russell doctrine and advances her theories in the school room. Think of it! Children under such influence. Then there is another instance of Mennonite young people being led wrong largely because of attending a certain high school, not so much because the teachers were wrong but because some of the association was evil. Is there then no safety in any school? Ah no, there is safety in Christ alone. And it behooves us all to implant Christ's principles into the minds of the children almost from their infancy.

Taking a glance at the opposite side, we can hardly blame our ignorant (?) brethren for being opposed to college instructions. I know of a community which has contributed quite a large number of students to various colleges. Among those of our faith who attended such schools, a few are actively engaged in promoting the interests of the Church. But they are rather the exception than the rule; for quite a number are hardly members in good standing any more and do not partake of the communion. They are "on the fence" (to use a common expression) and frequently speak evil of the doctrines of the Church, calling them "superstitions," etc., etc. Is it any wonder that the "uninformed" are becoming prejudiced against college education?

However, I believe I have given the real cause and the best remedy. One evil peculiar to the college is the teaching of

certain false theories which are contrary to the Word. It seems to me that these could be eliminated from our own college courses of instruction. "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are lowly, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Belleville, Pa.

LOVE

XXI

By Jacob Eby.

For the Gospel Herald.

Now it came to pass in the days of Judges there was a famine in the land. And a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife and two sons. His name was Elimelech, name of his wife, Naomi, and his two sons, Mahlon and Chilion. And when they came into the country of Moab, Elimelech, Naomi's husband died and she and her two sons were left alone. And the two sons took them wives of the women of Moab. The name of the one was Orpah and the other Ruth, and the Word tells us they dwelled there about ten years and both Mahlon and Chilion died and the woman was bereft of her two sons and her husband. Now this would seem to be contrary to God's holy writ that this man Elimelech should go to Moab and the two sons take Moabitish women to wife, but sometimes when thorns are grafted with good fruit they will bear good fruit as in this case. And if we search God's Word we will find it so. But now as Naomi heard that there was plenty again in her homeland she made up her mind she would return to it again and she arose with her two daughters-in-law and she bid them to return each to her mother's house. Then she kissed them and they lifted up their voices and wept and they said, "Surely we will return with thee unto thy people," but Naomi still bade them to return unto their people.

Right here we find a vast difference in the two daughters-in-law. Ruth loved her mother-in-law, loved her people and loved her God. And Ruth's choice was a good one as she fared so well. God's love must have been with her as His love is always with His people. Now Ruth was not a lazy body. She wanted to make a living for herself and her mother-in-law, so she asked her that she might go and glean in some field and it was her lot to glean in the fields of Boaz who was of the kindred of Elimelech and now it came to pass that Ruth became the wife of Boaz and Ruth was the great-grandmother of David the great king, and if we follow up the lineage in God's holy writ we find that this Ruth came right in the lineage of our dear and loving Sa-

vior. Wonderful are the works of God, far above the comprehension of man. But if we love our God, our brother, our neighbor, our church, as Ruth did we can fare the same with our God. In fact we must love everybody, but must not love the world. Here there must be a division made, for we cannot love the world and God at the same time. It is impossible. A man can love his wife and not love God, but he cannot love God and not love his wife. Or a woman can love her husband and not love God, but she cannot love God and not love her husband, and a whole body of members cannot love God and not love their church. John said, "If a man say, I love God, and hateth his brother, he is a liar." We must have a universal love. If we love the Lord we must love our enemies, love the sinner; not love his sinful ways, but love him and try to help him to Jesus, do good whenever and wherever we can, all out of a pure and undefiled love. But our love toward God and His beloved Son in whom He was well pleased must be first and foremost in all our work we do.

A KNOWLEDGE OF GOD

By Amelia Wengerd.

For the Gospel Herald.

In Rom. 11:33 we read, "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

You might say if His ways are past finding out, what is the use in putting forth any effort to get a knowledge of Him.

In Psa. 139:6 we read, "Such knowledge is too wonderful for me; it is high, I can not attain unto it."

Let us not be discouraged; for we read in Prov. 4:7, and 9:10, "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. . . . The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding."

In order to get a clear perception of God, we must study our Bibles, as by reading and studying our Bibles He talks to us, teaches and informs us, which is knowledge.

In I Cor. 8:1, 2, we read of a knowledge that is of God. "Now as touching things offered unto idols, we know that we all have knowledge; knowledge puffeth us, but charity envieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

Where or how to get knowledge of God. We can not, or at least I could not, get a full knowledge of Him, by reading my Bible at home. Let me tell you a little of my experience along this line. Until I was fourteen years of age,

I heard the Bible read and reread, but never explained to amount to anything (as I see it now) and from that time on I went to Sunday school, church, young people's meeting, Bible conferences, and Sunday school conferences, so my little knowledge of God is due to these meetings, mostly to the Sunday school.

You may have a knowledge of Him and you may not, for we read in I Cor. 15:34, that not all the people have the knowledge of God. "Awake unto righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame," so it is even a shame if we have not the knowledge of God.

I Cor. 14:6; "Now brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine."

To try to gain knowledge of God is not the end of our duty. What about it if we know and do it not? We read in the Bible, "He that knoweth to do good, and doeth it not, to him it is sin." If we do not according to our knowledge, we are hearers and not doers, of which we read in James 1:23-25, "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was."

Now for the bright side. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Unless we practice what we know, we are either the wayside or the stony places, or the thorns. Let us be of the good ground, which brings forth fruit, some a hundred fold, and some sixty fold and some thirty fold.

Millersburg, Ohio.

THE SUFFERING SAVIOR

By Minnie E. Schload.

For the Gospel Herald.

When we think of Jesus as the Son of God, I fear we sometimes forget that He was also human. He had to endure hardships such as we ourselves are sometimes unwilling to bear.

Were we able to make people well, make the lame to walk, and do many works of charity that Jesus did, would we not? We would give thanks to God. But listen, if we were very tired, (as the Savior and disciples were when the multitudes were sent away) and the people would find out our resting place, would we say, "Come, I'll help you?" Might it not be, "Go your way until I have rested myself." Jesus became tired, too, but He had a kind word any how. When the multitudes found Him He preached to them three days and then fed them because they were hungry. And think of it,

many followed Him then simply because He fed them! How ungrateful.

Why did He feed them; preach to them the words of life, heal them of their infirmities? Was not love the moving spirit of it all? O wondrous love divine, surpassing all human love! And yet the dear Savior would be tired, too.

Where are our sympathies as representatives and ambassadors of our Lord and Savior Jesus Christ? I say again, how do we show our sympathies for the fallen and lost? And how much of the future as well as of the past did He have to endure when He died on the cross for the salvation of fallen humanity? Brother, sister, Jesus suffered and died for your and my sins! What are we doing for Him? What can we do for our Savior? Does Jesus not want us to work for the furtherance of His cause, that is, bring as many souls into the fold as is possible?

We need His help and guidance to succeed as we of ourselves are nothing.

Teach us, O God, to be obedient to thy Word and call.

Ephrata, Pa.

FOOD FOR THOUGHT

(The following article was clipped from the Marion (Kans.) Review, and sent us by Bro. M. E. Horst of Peabody, Kans., who thought probably some of the readers of the Gospel Herald might be interested in the figures. The writer of the article follows what we have printed by suggesting that Kansas organize a few reliable companies, but a more scriptural suggestion would be that people turn away from this costly, ruinous and unreliable insurance and put their trust in the living God who has promised never to leave nor forsake us.—Ed.)

The value of the gold, silver and copper mined in the United States in 1908 amounted to \$355,000,000, the net profit being approximately \$85,000,000. The capitalization of 6000 national banks in the United States is \$850,000,000. The net earnings of the 6000 national banks for the year 1908 has been \$167,500,000. The capitalization of 156 life insurance companies is \$20,000,000. The net earnings of 5 life insurance companies in one year amounted to \$111,871,217. The aggregate income of the 156 life insurance companies per year is approximately \$884,660,312. It can readily be seen that as a profit-maker one life insurance company is equal to the profits of several hundred national banks and one-half of the gold, silver and copper mines of the country.

Stock in mining companies is often worth many times its par value. Stock in national banks throughout the United States is quoted in book value from \$300 per share up to as high as \$1500 per share, par being \$100.

Stock in old line legal reserve life insurance companies (par value \$100 per share) ranges in book value from \$5000 per share up to as high as \$60,000 per share and none being purchasable at any price.

Thos. Ryan of New York City paid \$2,500,000 cash for 51 per cent of the capital stock, \$100,000 of the Equitable Life Insurance Co., representing 502 shares. The dividends paid by 9 life insurance companies in 1908 to stockholders was \$837,200 and the renewable commissions paid by same companies was \$14,982,460.

Kansas alone contributes yearly in premiums from 4 to 6 million dollars to companies operating in the state and also stands first in preference of favor on loans on farms, etc., by companies of the East.

The recent financial panic discloses the facts that the life insurance companies, Wall Street and also the rail roads controlled the money situation of the country, it being conclusively shown that three leading life insurance companies had over 162 clean, cold million in undivided profits and dividends stored in the strong boxes of New York trust and banking houses. It has been demonstrated that the profit on one life insurance company, as earned, is equal to that of all the gold, silver and copper mines of the country, and the equivalent of several hundred national banks. Such being the case, is it any strange thing that life insurance stock "can not be bought" or that its value runs into thousands; especially when dividends on some come in yearly at a rate of 50 to 160 per cent?

(Continued from page 329)

Many seem to have so little to encourage or lead them in the right way.

There are six workers at present. Sister Martha Buckwalter who has been in the city over two and a half years went to her home near Hesston, Kansas, last week, where she expects to attend school. We miss her here, but are glad the Lord can use her there. Sister Hartzler who has been down with typhoid fever for over seven weeks is slowly improving and will soon be able to be about, if she continues thus.

Remember us in prayer. We need Him so much to lead us in the way and to fill our hearts with a compassion for those around us. Our service is so little unless prompted by divine love.

Yours in Him,

Emma B. King.

A GLAD SONG IN LIFE

To live each day as though it were our last—our last to pay the debt we owe; to aid in making the world happier—by blending earth and heaven in His kingdom; to remember that the kingdom of God is righteousness, peace, and joy, and a joyful life is an expression of gratitude to God! that there are more mercies than ills, and ills are sometimes blessings in disguise; to help others to live nobly and beautifully, and so to emulate the Master; to be charitable in judgment, and to maintain a chivalrous honor in business relations; to crush out of the heart a tendency to a pharisaic spirit; to be calm

in anger, repress the sarcastic retort, to think it to scintillate with brilliancy; to face men with a consciousness of perfect integrity and a heart filled with the love that thinketh no evil; to bear disappointment, weariness and suffering without murmuring; and to recognize the good that is often the child of sorrow, this will make each day one glad, sweet song.—Cumberland Presbyterian.

IMAGINATION UNDER CONTROL

A great many people who are fairly successful in controlling their tempers, make little or no effort to control their imaginations. If one of the family is late for dinner, instead of assuming that business has temporarily detained him, they begin at once and faucy that he has been the victim of an automobile accident, and perhaps even now is lying unconscious at some hospital. If one of the children in the family doesn't want her supper and confesses to a headache, it is immediately assumed that she is coming down with scarlet fever.

An unbridled imagination, given to conjuring up horrors, is productive of nearly as much discomfort as an unbridled temper, and it is our business to control one as much as the other.—Sel.

WORLDLY AMUSEMENTS

By Matilda Snyder.

For the Gospel Herald.

Much has been said about worldly amusements. I think if we have the true Christ-like love in our hearts we will not care for such carnal pleasures as circuses, theaters and all other vain and empty worldly things. For instance, suppose we go to the show: we cannot take Christ along, as Christ would not attend such places; we can plainly see that it is no place for us, for are we not professing to be the children of God? Then we are not to mingle with Satan's throng. As long as we like to follow after these worldly things we have not yet the right spirit, or we would not care to follow after it.

Is not the circus really one of Satan's snares? Then why should we be so indifferent as to go there, where all the foolishness and silliness and disgraceful acting of clowns and actors are exhibited? When we do, we are treading on dangerous ground and are getting our garments spotted with filth of the world, besides setting a very bad example to those yet outside of the fold. The world is reading us, and we should be careful where we go and where we mingle, should the Lord come as is spoken in the Bible.

He shall come as a thief in the night, which He will sooner or later. Then, where will we be found. Brother, sister, will any of us be found at such places? I hope not, may we always say first (if

we want to go anywhere) can I go there with Jesus by my side? If we cannot feel sure that He can go with us, then let us not go, for without Jesus we are not safe. But rather feel that "anywhere with Jesus I can safely go."

Let us be careful where we go, so that we will not for the sake of a little worldly pleasure lead others and ourselves to perdition.

Bay Port, Mich.

WAYS OF EXPRESSING PRAISE

By a Sister.

For the Gospel Herald.

We have many ways of expressing praise to our God. We can praise Him with the beautiful hymns we sing. But let it come from hearts that are filled with the Holy Spirit, with love, joy and peace with God and our fellowmen. Then He can accept our praises. We can also praise Him in our daily walk and conduct by letting our Christian light shine every day, talking and telling of His goodness and wonderful works. I wonder how a sinner can praise God when he has not accepted the promises of God or in reality does not know God. He who has come to Christ and has repented and been fully consecrated, has surely given God all the praise for sending him conviction and also for cleansing him from all his sins. We truly have many ways of expressing praise. When we think of the good old hymn, "Praise God from whom all blessings flow," then if we count our blessings we should praise Him often. David says, "Praise him by singing aloud." But let it come from the heart and not the lips only. We can praise Him by talking, telling of His wondrous love and works.

Lima, Ohio.

SOME DANGERS

By Sadie Brubaker.

For the Gospel Herald.

This is a subject of recent study and may it have left a real fear with all, for the dangers that now threaten the Church.

It causes us some serious thinking, as we see so many who are not aware of danger, the many who do not see Satan with his army compassing Zion's walls, here and there prying out a brick. Would that on every post that substantiates the fence enclosing the Church, it were written in plain letters, "danger."

While in other localities and varied associations, I was much alarmed to see how Satan is making inroads into the lives of earnest Christians.

It has appealed to me that it is possible for us to rub against evil so much that the tender flesh becomes calloused, and one in this condition can not detect

the rough hand of Satan. By this I mean we become hardened to sin. For instance, over here is someone who has reached out and tampered with that which is contrary to God's Word. Next, Christian number two follows in those steps. Soon that becomes a harmless sin. Thus it goes, and many others begin to compromise with Satan and are overcome.

Some times we see a coin so worn we cannot determine whether it is of the United States or Canada. It is use that makes a thing old. So it is with sin. An evil can be in use until it loses its identity and is then forged and placed with things pleasing in God's sight. Oh, let us ever cultivate a tender conscience, that we may readily distinguish right from wrong and when we are convinced of a wrong step, let us turn aside though all the world urge us on.

Lastly I would say, let us meditate on our deeds and actions today and see if we now engage in something that once appealed to us as sin. If we find this to be true, may we settle it at once that time can change no word in the law of God.

Birch Tree, Mo.

USE AND ABUSE OF SACRED AND PUBLIC HOLIDAYS

By Fannie Stauffer.

For the Gospel Herald.

In discussing this topic, let us notice, (1) the use and (2) the abuse. Some one may ask, Which are our sacred holidays? They are as follows: Sunday, Christmas and Easter. Most of us know that from the creation of the world the Lord ordained six days for labor and the seventh day for rest. The Lord said, "Six days shalt thou labor and the seventh day thou shalt rest"—a special day for praise and thanksgiving. Man was not made for the Sabbath, but the Sabbath for man. But sad to say that in this present day many people, even so-called Christians, abuse this sacred day, instead of observing it as a special day to God's glory. We have the Church and Sunday school to attend and may we all sing praises unto the Lord. While on the other hand, many yield themselves to the lusts of the flesh, probably meet together in large companies and have a great feast for our natural bodies and instead of encouraging one another on our way to glory we spend these sacred days in foolish talking, and amuse ourselves in jesting and reveling. Oh that all might fully comprehend the power of their influence toward others, and the good we all might do by keeping the Lord's day as it is required of every true child of God.

I remember reading of one poor, benighted soul, who was little concerned about his soul's salvation. As he was walking along, one Sunday afternoon, he heard a company of young people singing

the hymn, "Tell Mother I'll be There." The very words of this hymn sank deep down into this young man's heart. He was afterwards converted. Had this company of young people been playing games, or engaged in foolish talking and jesting, this young man might never have been converted.

Our next sacred holidays are Christmas and Easter. These are indeed sacred holidays. Had it not been for the events which these days commemorate, the human family would be the most miserable of all creatures. These should be and are days of real joy for every child of God; not because of the many gifts we may receive, but because *Jesus Christ* our Redeemer was born and arose on these days. We rejoice, but not as the world in their banquets, feasts, Christmas dinners and entertainments. All these draw the minds of God's people, as well as the unconverted, and especially the little children, away from God, and away from Christ. This so-called Christian nation is abusing these sacred days to an unlimited extent. Instead of worshiping the Creator, they worship that which is created. Hence we as His people want to observe these days as special days of worship and thanksgiving.

Our public holidays are instituted by our government, such as *Decoration day*, *Fourth of July*, and *Thanksgiving day*. In Rom. 13:1, 2 we notice that all powers are of God.

The Fourth of July is observed as the birthday of our country. But instead of bringing thanks to God, that we have the privilege to live in this land of liberty. A land where we can have our homes and there worship our God to the best of our ability and knowledge, there are millions of dollars spent for ammunition to blow in the air, and hundreds of human lives are lost to celebrate this day. This, however, is not the only evil, but the devil has many snares and traps, such as the dance halls, the five and ten cent theaters, and the use of intoxicating drinks. By and through these, many a soul is dragged down into an endless hell. On the other hand, if every one would celebrate this day in the right way, it would be a blessing instead of a curse.

The so-called Thanksgiving day is intended to be a day of thanks and prayer, for the many blessings, which we have received from God's hand. But sad to say this day is abused in various ways, and has become more a day of feasting—"a good time," as many call it.

We as Christian people should observe this day as a real day of prayer and thanksgiving.

The devil has set his snares and traps. He is trying in various ways to deceive and destroy the souls of men. Therefore, brothers, sisters, co-workers in the Master's vineyard, let us be "steadfast, unmovable, always abounding in the work of the Lord, for we know that our labor is not in vain in the Lord."

Milford, Nebr.

REPORT

Of the Mennonite Sunday School Conference held at Tuleta, Tex., July 4, 5, 1910

For the Gospel Herald.

Conference was opened at 10 o'clock on Monday morning by singing a few hymns and by a devotional service conducted by Peter Unzicker, after which the following subjects were discussed.

What is the purpose of this Sunday School Conference? How derive individual benefit therefrom? By D. S. King.

To create a greater love for God and His Word. The promotion of God's kingdom, by the united effort through the strengthening of the individual; by taking active part and being attentive and prayerful.

Evils that threaten our young people and how to overcome them. By David Garber.

Some of the evils that threaten are pride, strong drink, abuse of our bodies, false doctrines and worldly pleasure. They are to be overcome by home training. By a wholly surrendered life, which gives us power to overcome.

Simplicity of attire.—(Essay). Lydia Heatwole.

Closing remarks and prayer by George Gingerich.

Monday Afternoon

Devotional exercises by J. M. Swartzendruber.

How shall we keep the boys and girls who are in the adolescent period in the Sunday school? By A. H. Patton.

Love at home; proper home training and teaching according to the Word; co-operation of parents and teachers. Teachers must be filled with the Spirit and be interested in the welfare of boys and girls and win and hold their confidence.

Punctuality in Sunday school. By Geo. Gingerich.

Tardiness manifests a lack of interest in the Sunday school. Concern for things eternal should be greater than for the things of this world which are only transient and soon pass away.

Does a young man need religion? (Paper). By C. M. Schrock.

What method should be used to make a model Sunday school? By C. C. Schrock.

Model, not popular; Spirit-filled officers; not regarding family ties in choosing of the Sunday school officers; teaching the whole truth in its purity.

Practical results of daily life. (Essay). Katie Swartzendruber.

How may the Sunday school be a means of reinforcement in the Mission field? By David Garber.

Teach boys and girls the need of home and foreign fields. Teach them to save their pennies. Encourage giving, by precept and example. Young people's missionary collections.

Conference adjourned with prayer and song.

Tuesday Morning

Devotional exercises by D. N. Hamilton.

How may we get more spiritual life in the Sunday school? By Peter Unzicker.

Spiritual life in Sunday school depends primarily on the officers and teachers, secondarily on pupils, being given to prayer life which results in mountain top experiences. Personal interest shown toward the boys and girls. Alone with God and a thoroughly prepared lesson before confronting the class, teaching by precept and example, keeping the salvation of the soul continually in view.

Sociability an important factor in Sunday school work. By D. C. Schrock.

Be sociable seven days in the week. Lack of sociability drives away from, rather than leads to Sunday school. Effectual so-

ciability springs only from that heart which has experienced the love of God.

What should be the attitude of a teacher toward a disinterested class? How create an interest? (Paper). By Mrs. A. H. Patton.

The joy of obedience. (Essay). Alta Hostettler.

Monday Afternoon

Devotional exercises by B. J. Kauffman.

Children's exercises by Sarah Unzicker.

The effect of the Church's attitude toward the Sunday school. By D. N. Hamilton.

There should be a unity between the Church and Sunday school as the object of both is to save souls.

How best impress the value of a soul. By David Garber.

Jno. 3:16; Matt. 24:24-26; Matt. 16:26.

The need of young people in Sunday school. (Essay). By Lena Teuscher.

Closed with prayer by David Garber.

Closing hymn No. 305.

REPORT

Of the Sunday School Meeting held at the Willow Street Mennonite Church, Pa., Aug. 11, 1910

For the Gospel Herald.

Devotional exercises by Bro. Nissley reading Eph. 2.

Harvest sermon. Daniel Kauffman.

Eph. 2:5-7. Idea of worldly riches, and result of depending on things of this world. What Satan tries to place in the heart of man. Benefits derived from harvest services. The advantages we enjoy over those of our forefathers. The harvest of death. Satan has his sickle devouring souls, while the Master has His reapers. We shall behold the riches of the harvest at Jesus' coming. Harvest of souls, in which all should be interested.

Covetousness, and why does the apostle call it idolatry. I. B. Good.

Covetousness is the inordinate desire for that which we do not have and envying others. May be wealth, power, education; may be brought on gradually; brings certain destruction. Jesus alone can cure. Conditions on our part, (1) prayer, (2) study.

What is effective teaching and how can we accomplish it. S. G. Shetler.

Effective: (1) To do good to the soul. (2) Souls to be benefited. (3) Conviction. (4) Make inquiries. Teach that the scholars may become interested, (1) That they may inquire. (2) Search the Scriptures for themselves. Difficulties of too large classes. No class should be interrupted by superintendent, late pupils, members, and disorderly scholars. Everyone be on time, superintendent, teachers, preachers, members, that the school may begin on time. Watch for the tardy pupils that the teacher should be interested. Necessity of prayer and preparation. Their influence will show that they live the Christ life.

Responsibility of parents to children. J. H. Mosemann.

The parents must be born again, attend the Sunday school faithfully, take part themselves, and not hinder children from attending. Pray for officers and teachers. Teach the child to respect the Sunday school. Plant in the young minds while young, by teaching them every day from the Word, and live such lives that they may know they themselves are children of God. Let them see they are sinners and must be born again.

Practical Christianity. S. G. Shetler. In the home, Church, society; that it may not be for a show. Practice what Christ practiced, by helping the orphans, poor, the

mission cause, that it may reach all the world. We are to give our whole life to God. Be gentle, as Jesus has taught.

What material blessings has the Christian a right to expect. Daniel Kauffman.

Study the Scriptures, seek the kingdom of God first. Put into practice what we hear. Things we may enjoy in the presence of Jesus. He has promised to be with His people. We must be watchful. God has given nothing to man but what Satan has not tried to counterfeit. Be happy as Jesus and His disciples were.

Sermon, Gen. 42:22. S. G. Shetler. Moderator, Amos Kauffman; sec., Amos H. Shaub; Chors., Harry L. Herr, John Rohrer.

REPORT

Of Mennonite Home, Lancaster, Pa.

July

For the Gospel Herald.

Receipts.—In previous report, Lizzie Greider furnished oil cloth instead of Lizzie Hess. Fruit and vegetables by Jonas Millers, Isaac Millers, Mrs. Barbara Myers, Tilman Swangers, a sister, Lydia Burkholder; Harry S. Witmer, barber chair; cash by a brother, \$1.00; E. H. Burkholder and Elizabeth Shank, \$2.00; S. M. Seldomridge, .50; Lizzie Mowrer, \$1.00; cash, .50; Anna K. Kauffman, .85.

SerVICES.—July 2, J. F. Brunk and wife, and A. B. Eshleman and wife, gave the home avisit and preached from Rev. 7:10-17.

July 3, the regular meeting was conducted by Peter Nissley and Jacob Greider, text Matt. 5:8.

July 17, Bishop Benj. Weaver and Amos Kauffman filled the appointment from I Cor. 13:12.

July 31 Elias Groff, Daniel Gish and A. B. Eshleman, at the appointed time, preached from Psa. 23.

About 100 visitors. 55 in the Home now; a few more to be admitted. Health is good. The working force is full at present. Praise the Lord for the willing hands to help to minister to the needs of the aged and infirm.

Gratefully acknowledged,
J. W. Benner.

Married

Oesch—Garber.—On Aug. 10, 1910, at the home of the officiating minister, Bro. William W. Oesch of Garden City, Mo., and Sister Elva A. Garber of La Junta, Colo., by David Garber. May the Lord bless them as they go to their field of labor at Hesston, Kans.

Shank—Hershey.—On Aug. 11, 1910, at the home of the bride's parents, J. M. Hershey, Bro. Josephus W. Shank of Goshen, Ind., and Sister Emma E. Hershey of La Junta, Colo., by David Garber. May they together be blessed to the advancement of Christ's cause.

Obituary

Unzicker.—Melinda Grace, only daughter of John and Fannie Nnzicker was born in Cullom, Ill., Mar. 26, 1905; died in Tuleta, Tex., July 26, 1910; aged 5 y. 4 m. She leaves father, mother and three brothers to mourn her early departure.

Mast.—Frank Mast was born Oct. 7, 1893, in Millersburg, Holmes Co., O.; died Aug. 11, 1910; aged 16 y. 10 m. 4 d. He leaves to mourn his departure father, mother, one

(Continued on next page.)

Items and Comments

It is reported that Mayor Gaynor of New York, who was so heartlessly assassinated a few weeks ago, is now out of danger. His assassin, however, is not yet out of danger. "The way of the transgressor is hard."

Chicago, August 19.—As a result of the agitation against common drinking cups, railroads of Wisconsin will, after September 1, no longer furnish them. The order is the result of a rule promulgated by the Wisconsin state board of health.—News Item.

Washington, August 19.—Venezuela has removed her export bounties on wool, beef, honey, beeswax, all fruits except bananas, and many other commodities. This government in return has removed the countervailing duties which have heretofore been imposed upon a trade, which ranges from \$5,000,000 to \$10,000,000 a year.—News Item.

The druggists of Lancaster, Pa., have entered upon a vigorous warfare on doped baby medicines. It is a worthy cause, and we hope they may keep it up. Doped foods and medicines are bad enough for grown people. For innocent children who do not know any better and are helpless in the hands of their elders, such poisons are doubly abominable.

It is reported that Russia means to spend \$80,000,000 in improving waterways. If the promoters of this enterprise figure correctly as to results, this will revolutionize the industry of that nation. \$80,000,000 seems like a vast sum of money; yet it is but a fraction of what Russia spent in her disastrous war with Japan. Better spend the millions of a nation for purposes of construction than for purposes of destruction. If the money that is now spent on armies and navies were expanded on industrial improvements it would mean wonders for the well being of the world today.

10,723 deaths in one week is Russia's contribution of victims to the terrible cholera plague now raging in several European countries. August 19 the following figures were given out from St. Petersburg: Total number of cases in Russia this year, 112,985; total number of deaths, 50,387. Italy is making heroic efforts to stamp out the plague, the king taking the lead in fighting it. So stringent is the quarantine against the plague that it is said that there is not the slightest possibility of it spreading to the United States. The plague-stricken districts have the sympathy of the entire world. More terrible by far is the horrible plague of sin, which infects not only a few districts, but claims its victims by the thousands and by the millions in every nation under the sun. Who is ready to fight this terrible monster, which kills not the body only, but destroys both soul and body in hell.

Such progress has the international language, Esperanto, made in the United States that the capital city was chosen this year as the meeting place for the sixth international congress on Esperantists, and for a week past Washington has been really a cosmopolitan city. Indeed to the local citizen it has seemed almost a foreign city, on account of the Esperanto greetings and conversation constantly heard, no matter where he went.

Among the thousand or so delegates were many from distant lands, practically every country in the world being represented. One of the most pleasing features of the occasion was the presence of Dr. Ludwig L. Zamenhof, the venerable originator of the World-language.—The Pathfinder.

(Continued from preceding page.)

sister and a host of relatives and friends. He united with the Amish Mennonite Church and remained a faithful member until his death. He had his funeral well arranged, choosing his undertaker, pall-bearers, etc. May we all live like Frank that we may meet him in the realm of glory and also be with our Heavenly Father.

Supers.—Henry Supers of Sterling, Ill., died at the home of Daniel Deter near Morrison, Ill., Aug. 11, 1910, after an illness of nearly five months due to cancer of the stomach. He was born Feb. 19, 1841, in Mifflin Co., Pa.; his age was 69 y. 5 m. 22 d. He was married to Elizabeth Steiner May 23, 1866. To this union were born two sons, Andrew and Aaron, both having died in youth.

In 1873 he with his wife united with the Mennonite Church and was a faithful member till death. During his sickness he suffered a great deal of pain and often expressed a desire to depart this life. Besides his aged wife he leaves 1 brother, John of Bellaire, Kans., and many friends and relatives to mourn his departure. Funeral services were held Sunday, Aug. 13, at the Mennonite Church near Morrison. A. C. Good officiated, assisted by J. McCulloh and John Nice. Text, Isa. 38:1.

Hershey.—Fannie Salome Hershey was born in Shelby Co., Mo., October 24, 1891; died of typhoid fever August 16, 1910; aged 18 y. 9 m. 12 d. She accepted her Savior in her youth, and lived a Christian life. She has been a Sunday school teacher this summer, and a good worker in young people's meeting. She will be missed in the home, at church and in the neighborhood. May her influence go out for much good. Funeral services August 18 before a large concourse of people, conducted by Bro. John Hess of Pea Ridge, Mo. Text Phil. 1:21.

CONFERENCE ANNOUNCEMENTS

WESTERN, A. M.

The Western A. M. Conference will meet (the Lord willing) with the Crystal Springs congregation, Crystal Springs, Kans., Sept. 15 and 16, 1910. A hearty welcome to all. Ministers and deacons are requested to meet Sept. 14 at 2 P. M. to arrange questions.

Those coming on the A. T. & S. F. R. R. come to Crystal, and those coming on the Orient notify Bro. Sam Len, Harper, Kans., For further information, write to J. D. Yoder, Crystal Springs, or J. J. Zimmerman, Harper, Kans.

S. H.D.

MISSOURI-IOWA

Through the providence of God the Missouri-Iowa Conference will meet the following appointments:

On Monday, Sept. 19, the District Mission Board will meet. All members of this Board are requested to be present, prepared to take up the work promptly.

On Tuesday and Wednesday, Sept. 20 and 21, the Annual Sunday School Conference will assemble in its capacity of work.

On Thursday and Friday, Sept. 22 and 23, the regular meeting of the Missouri-Iowa Conference will be held.

All these meetings will be held in the Mennonite Church near Palmyra, Mo. A cordial invitation is extended to all. Come praying that the work may be a glory to God.

For further information, or in announcing

your arrival, write to J. M. Kreider, or J. H. Hershey, Palmyra, Mo.

J. R. Shank, Secy.,
Carver, Mo.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Cullom, Ill., Sept., 12-17, 1910. Instructors, D. D. Miller, I. R. Detwiler.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

CARDINAL DEPLORES GREED

Cardinal Gibbons of Baltimore, commenting on the strenuous pursuits of money and pleasure in this day, remarked:

"I think we are closely approaching the age of extravagance and inordinate pleasure enjoyed by Rome just before her fall. The cry of today is for more and more riches. But I believe the Gospel of Christ will save the present situation. There was no Christ to save Rome."—The Pathfinder.

Happiness consists, not in possessing much, but in being content with what we possess. Who wants little always has enough.—Zimmerman.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, SEPTEMBER 1, 1910

No. 22

EDITORIAL

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Those interested in the forthcoming *Nicholas Beery History* will be interested in reading "A Kindly Request," found on last page.

Many people professing the name of God have a faith similar to the description given of the earth at the creation—without form and void.

The triumphs of faith have done more to convince the world of the existence of God and the reality of the Christian religion than any one thing in which man has a part.

Faith rises highest in individuals who allow God to take full possession of their hearts. It is they who, by experimental knowledge of God know of His wonders, have the strongest hopes of wonders yet to come.

Don't fail to read carefully the series of articles now being published on "Gospel Light on Timely Topics." Last week Bro. A. C. Good had something of importance to say to young men, while this week Bro. D. D. Miller has an inspiring message for young women. Other articles of interest and importance follow.

Our Young People's Meeting Topics are of more than ordinary importance and interest. If all our young people could be profoundly impressed with each one of them as they are being discussed before our weekly meetings we would have no fears as to the future of our young people. In this connection we would especially mention the subject for next Sunday evening.

Answer the question, Who has your ear? and you have also answered the question, Who has your heart? The ear is a funnel through which the soul is filled with good or evil, depending upon which way it is turned. Therefore listen

to these words of wisdom as they proceed from the Author of wisdom: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you."

This question has been heard a number of times: Where do you find material to keep the editorial page filled without repeating yourself? We answer, where do you find material for your conversation, day after day, the year round, without repeating yourself? This world is full of topics for discussion with tongue and pen, and every day brings a fresh supply of them. It is not a question as to where to find something to talk about. It is a greater question as to which subjects to select for consideration and how to talk about the things selected.

Young men, look ahead. There is a glorious future ahead, if you will only move forward in the right direction. Keep your vision of heaven bright. With an eye single to the glory of God and affections set on things above, the brightness of this heavenly glory will appeal to you as it can in no other way, and will be reflected more or less in your lives. An occupation in which you can feel that you are doing what you are to the glory of God will be a means of strengthening you; but work that will cause your conscience to lash you with thoughts that you are doing what you should not is sure to darken your Christian experience. A companion "of like precious faith" and other needful qualities will help to make your life a blessing, but an unequal yoke in the marriage relation will stand in the way of usefulness. Choose associations that will have the influence of making your life more noble. Look up, move on, seek the Spirit's guidance in all things, and God will do the rest.

Conferences.—The meeting of the Southwest Pennsylvania Conference at Masontown, Pa., last week proved to be an inspiration to many workers of the district. It is the first among a number

of conferences to be held among us during the summer and autumn months. We trust that all our conferences may be well attended, well supported with prayer and good interest and prove a means of strength to the cause in the districts where held. There are three duties we owe to our conferences, as follows:

1. Before meetings—fervent prayer that God may prepare the hearts of all who go there, so that among those who attend there may be no sight-seers but all interested in the work.

2. During meetings—an active interest, fervent prayer, a willingness to be blessed and to be a blessing and willingness to apply to self the good things we hear.

3. After meetings—to put into practice the good things we heard, and let other people know what was done at the conference.

Pleasure.—At a recent conference which we attended a brother quoted the text, "She that liveth in pleasure is dead while she liveth," and then asked, "How many dead people are there among Mennonites?" No one can give answer to this question with numerical exactitude, and an attempt to do so might put us to judging: nevertheless, it stands us in hand to apply the text to ourselves as a test. Are we living to gratify the flesh, or are we living to the glory of God?

There is a pleasure which we may have and still live. It is the pleasure to which Peter refers when he speaks of a "joy unspeakable and full of glory." This joy arises from that condition of the heart to which Paul refers when he speaks of "the peace of God which passeth all understanding." All sensual pleasures fall under the condemnation, "know thou that for all these things God will bring thee into judgment;" but the joys of the Christian service, of duty faithfully performed, are not only soul-satisfying here but are the foretaste of that time of which it is written, "At thy right hand there are pleasures forevermore."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE SECRET OF HIS PRESENCE

In the secret of His presence,
How my soul delights to hide!
Oh! How precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low,
For when Satan comes to tempt me,
To the secret place I go.

When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring;
And my Savior rests beside me,
As we hold communion sweet;
If I tried I could not utter
What He says when thus we meet!

Only this I know; I tell Him
All my doubts, and griefs, and fears.
Oh, how patiently He listens,
And my drooping soul He cheers!
Do you think He ne'er reproves me
What a strange friend He would be,
If He never, never told me
Of the sins which He must see!

Do you think that I could love Him
Half so well or as I ought,
If He did not tell me plainly
Of each sinful deed and thought?
No, He is so very faithful,
And that makes me trust Him more,
For I know that He does love me,
Though He wounds me very sore.

Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward.
And when'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of the Master in your face.

You will surely lose the blessing
And the fulness of your joy,
If you let dark clouds distress you,
And your inward peace destroy;
You may always be abiding,
If you will, at Jesus' side;
In the secret of His presence
You may every moment hide.

—Tract.

GOSPEL LIGHT ON TIMELY TOPICS

IV. Young Women for Christ

By D. D. Miller.

For the Gospel Herald.

Woman is not man. There is a difference. It is a disadvantage to Christianity, to society, and to the individual, for a woman to try to be like a man or to take his place in life's duties. It is no demerit for any woman to occupy the position in the Church, in the home, and in society for which her divinely-framed constitution especially fits her.

When God said, "It is not good for man to be alone," He did not mean to say that if there would be another man,

or a hundred other men that it would be much better; but "I will make him an help meet for him." In this sinful world with its perverted ideas, people are inclined to rush into one extreme or the other.

Some of the people of ancient times looked upon the lot of woman as a mere slave, and the condition of some of the oriental countries is still similar to that. But there is another extreme among some of the modern enlightened countries; who boast of their progress in civilization. Where woman endeavors to occupy man's place in life, and some young women get an idea that to be somebody must have a sort of an authoritative, usurping, masculine, Carrie Nation Spirit, a condition just as abnormal as the one before.

No, no, young woman, your calling and position as laid down by the Bible is a high and holy one, and should never be trifled with.

Let us cling to the book of God which is a witness against what is unjust and abnormal, and ever brings us back to nature and the true order and relation of things.

What beautiful pictures of womanly dignity and simplicity we have in the Old Testament stories of Rebekah, Rachel, Jethro's daughter, Ruth, Naomi, Hannah, Miriam and many others. In the New Testament we also have many accounts of faithful women, doing that kind of work and discharging those functions for which their natural endowments and tastes give them a special aptitude.

Men have their work and women theirs.

If there was a Simeon to hail the advent of Jesus in the temple, there was also an Anna the prophetess. A woman was the first convert and disciple in Samaria. A Syrophenecian woman, whose faith was extolled and held up as a model to the Jews.

The women of Judea brought their little children to be blessed by Him. In Luke's Gospel we read, "And the twelve were with Him, and certain women who ministered unto Him, of their substance." When He was hanging on the cross, we read that the women who came with Him from Galilee followed after. The women were the first to visit His sepulchre.

Note also the hospitable home in Bethany, where Martha and Mary did much for the divine Master and His followers.

Women were present in that meeting in the upper room which was a prelude to Pentecost.

Women were the first converts in Europe.

When we meditate upon all the foregoing accounts and many others: as of Lydia of Philippi, the honorable women of Thessalonica, Damaris, Priscilla, Dorcas, Philip's daughters who did prophesy, and many others whose names are recorded in the holy Book, we are impressed with the fact that there is much

work in the vineyard of the Lord that a woman can do.

Although we have all these accounts of Bible women there are still those who will read Paul's epistle to Timothy, forbidding woman to speak in public assemblies and interpret it as a great restriction placed upon woman and depriving her of her usefulness. But when we intelligently consider the natural province and powers of woman, who of us would doubt that Paul's teaching after all is simply that woman shall adhere to the order of nature, and any violation of that order is sure to be injurious somewhere.

The very physical structure of woman, her voice as heard in a large building for example, should be an indication to us of her sphere, which is rather domestic, in the home and society and this is in harmony with Paul's teaching.

The first duty of every young woman, who is desirous of securing her independence and freedom and maintaining her self-respect in all of life's journey, is to establish her confidential relations with the Lord Jesus Christ and let Him elevate, regulate and hallow her affections all through her life.

There are some things in life which woman has especially under her custody and care. One of these is—

Grace. One of the chief characteristics of woman is grace, beauty, taste, winsomeness; while that of man is strength. A very common example proving this characteristic of woman is especially noticed when a number of men herd together in some backwoods settlement. How soon they become rude, careless and slovenly, and it is readily understood that there is no woman there to arrange and beautify and plan and sweeten and hallow the lives of these men.

But, says some one, "How does that agree with the apostle's teaching where he says," "Whose adorning, let it not be that outward adorning of plaiting of the hair, or of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, a great price." The apostle knew that woman was inclined to be winsome, pleasing and attractive and so he gives her the best possible way of accomplishing this end by laying more stress upon the *inward life*, a meek and quiet spirit which is sure to manifest itself in the countenance and make the face shine like that of Stephen's—like the face of an angel. Every young woman for Christ should early learn to know the real meaning and force of the apostle's teaching—that true womanly character is in the sight of sensible men and of God a great price.

Purity is another thing in life of which woman largely has control. It has been said when a nation has reached the very lowest level, the signs of degeneracy are to be witnessed most of all in woman and in ministers of religion. When *they*

give way there is dark prospect. The wells of our social life are poisoned when women forget their high calling.

Young women for Christ, you are God's helper to maintain a high standard of purity.

No one in the world has as much power and influence and ability to raise the standard of society along this line as the young women of our land, especially the young Christian women. May you never betray your trust.

We shall mention but one more of these choice gifts bestowed upon the human family and which are in a marked degree more noticeable in the gentler sex. It is that of—

Sympathy, one of the brightest ornaments of the soul, the sovereign healer of the ailments of the human family.

Woman has sympathy in a very marked degree, and in a well regulated exercise of it she finds her highest place and usefulness. It is evident that her maker has called her to be a helper, a healer, a nurse, for she has more endurance along this line than man has. Have you ever noticed that as a rule a woman can watch a sick person for a whole week, day and night, with little or no sleep, which many a man who boasts about his strength, could not do. What a large field of usefulness is open to the young women for Christ! Are you out of work?

Have you longed to do the work of man?

Then who in all the universe would do the work for which God has so well fitted you, if you are not faithful? Man could not. It would remain undone. Oh what a loss!

Sister will you be true and trade with the talents you have and thereby gain others and then meet the approval of a heavenly Father, or will you hide your talent and suffer loss and condemnation? Make a wise choice, you have a high calling.

Will you read the following and find out what a true woman is from a Bible standpoint, as selected from *Gold from Ophir*.

1. She will first of all have her heart opened by the Lord, as Lydia (Acts 16:14).
2. She will be ready to follow Jesus any where through evil and good (Acts hamt hr the cross, if need be, as the Marys (Mark 15: 40, 41).
3. She will not be united to any but a Christian (I Cor. 7:39; II Cor. 6:14).
4. Her husband's heart can safely trust in her (Prov. 31:11).
5. She will prove a helper in Christ Jesus (Rom. 16:3).
6. The motto of her house will be "as for me and my house we will serve the Lord" (Josh. 24:15).
7. Her children will be consecrated to God's service as was Hannah's son—Samuel (I Sam. 1:27, 28).
8. She will look well after all in her house (Prov. 31:17).
9. She will be hospitable, as was Lydia (Acts 16:15).
10. She will be ready to receive into her house and bestow much labor on God's people (Rom. 16:6).
11. She will work for the poor, as Dorcas did (Acts 9:36-39).

12. She will be ready to serve Jesus at all times, as Martha (Jno. 12:2).

13. She will be ready to sit at Jesus' feet in communion, as Mary (Luke 10:39).

14. She will labor much in the Lord, as did Persis (Rom. 16:12).

15. She will be a helper to the Church of Christ as Phoebe (Rom. 16:1).

16. She will be modest in dress, her chief adornments being good works (I Tim. 2:9, 10).

17. She will be able to give good advice to others, as did Mary (Luke 2:19).

18. She will have faith in God, as the woman of Canaan (Matt. 15:28).

19. She will give her time and work not to sew for bazaars, etc., but to help on the Lord's cause, as the women of Israel did (Ex. 35:25, 26).

20. Her lips will be ruled by the law of kindness and her conversation will show wisdom (Prov. 31:26).

21. She will not be gossiping in other folks houses, but keep to her own house and be pure and discreet (Titus 2:4, 5).

22. She will not be a busy body—but study to be quiet and mind her own business (I Pet. 4:15).

23. She will be diligent (Prov. 31:19).

24. She will be benevolent (Prov. 31:20).

25. She will be gracious (Prov. 11:16).

26. She will be faithful in all things (I Tim. 3:11).

27. She will be separate from the world (II Cor. 6:17, 18).

28. She will publish the tidings of salvation (Psa. 68:11).

29. She will first see then tell others of a risen Lord (Jno. 20:18).

30. She not live at ease (Isa. 32:9-11).

31. She will be waiting and watching for the bridegroom (Matt. 25:1-4).

32. She will be instrumental in saving others (Jno. 4:39).

33. She will be qualified by God for His service (Acts 1:14; 2:18).

34. She shall be praised (Prov. 31:30).

35. The first step to a beautiful and successful life is letting the Lord into your life (Prov. 31:10, 11).

Middlebury, Ind.

THE RELATION OF THE CHURCH TO THE WORLD

By Mabel Groh.

For the Gospel Herald.

I. In the World, but not of the World.

When I think of this subject, my mind goes back to a scene in Jerusalem when Jesus in tender love and deep concern spoke those precious words recorded in John, chapters 13 to 16. How tenderly He exhorts, comforts, and warns His disciples of the trials that would come upon them after His departure. He says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hated you" (Jno. 15: 18, 19). "In the world ye shall have tribulation: but be of good cheer, I have overcome the world" (Jno. 16:33). And then He lifted up His eyes to heaven and prayed for His disciples and all who would believe on Him through their teaching, saying, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even

as I am not of the world" (Jno. 17:15, 16.)

How soon the words of the Master came true in the lives of the apostles. When they had received the promise of the Father they went forth teaching and preaching, fearlessly telling the people of their sins. As a result, thousands were added unto the Church. But Satan, the prince of this world, was busy trying to overthrow the work of God lest his kingdom be destroyed. In those days he went about as a roaring lion, mocking, beating, imprisoning, beheading and in many ways destroying the lives of the believers, but these tribulations only drove them closer to God who has power over all.

Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

See the note of victory in the words of Paul to the Roman Church. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay in all these things we are more than conquerors through him that loved us." (Rom. 8:35, 37).

Though Satan destroyed the bodies of the Christians in those days, he could not destroy their work or faith, and he found it necessary to change his ways. Truly his workings and appearance are not so horrifying as in the past, but Oh! the subtlety of that old serpent. Well he knows that if he can get God's people to compromise ever so little, for the sake of keeping on friendly terms with the world, that he has got his wedge in, and he will drive it deeper and deeper till he has separated the compromising one from God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Can anyone find language that will make it plainer? And yet, how often we see the world, with all its worldliness, at home in the Church; and Church members in the theatre, ballroom, secret lodge or any other place where the lust of the flesh may draw. How I wish that every child of God could be made to realize that all disobedience and unfaithfulness is sin; and that sin is of the devil and separates from God.

II. The Church a Blessing to the World.

1. The salt of the earth. Salt is a preservative. When there were no longer enough righteous people in Sodom and Gomorrah, God took His own out of the cities and then destroyed them. In the

last days perilous times shall come. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (II Tim. 3:2-5). This is surely salt that has lost its savor, and God says it is good for nothing but to be cast out.

Let God's Church beware of such a condition.

2. The light of the world.—Christ was "the true light which lighteth every man that cometh into the world." But He could not stay in the world always, and made provisions that His followers should reflect His light as the moon and stars reflect the light of the sun. He says; "ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We notice our duty is to *let* the light shine. If our life is clean the light will be seen by all about us, but if we allow it to become smoked and spotted by worldliness the light will be dimmed to the extent of the defilement in our lives.

3. Ambassadors. An ambassador is a messenger sent to represent the interests of his sovereign or state at the court of another sovereign or state. Paul says, "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:20). Christ's parting message was: "Go ye into all the world and preach the gospel to every creature." That was the important work which He left for His followers to do, and after nearly 2,000 years there are yet untold millions who have not heard the message or seen the light. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 33:7, 8).

4. Epistles—known and read of all men. It has truly been said that the world does not read the Bible, but is ever reading the lives of the people of God. It is also a sad truth that too many Christian professors are measuring themselves according to the measure of some other Christians instead of trying to measure up to the rule that God has set, even the measure of the stature of the fulness of Christ. How seriously important it is then that our lives do not give out a wrong interpretation of God's holy Word. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he

that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Preston, Ont.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

By Daniel Kauffman.

For the Gospel Herald.

(Continued.)

10. *They should agree that the spirit of worldly display is contrary to Gospel simplicity, and that therefore the people of God should testify against the former and practice the latter.*

It is a fact (which ought to be confessed with shame) that among the Christ-professing world there is more money spent for luxuries than for the necessities of life; more laid upon the altar of fashion and pleasure than upon the altar of the Lord; more spent for jewelry, superfluities and costly array than for needful clothing; more spent for ornamentation and display in houses, furniture and conveyances than for actual necessities along these lines; more spent for pleasure than for the spreading of the Gospel; more spent to satisfy the cravings of an abnormal appetite than to satisfy the stomach and the needs of the body; etc., etc. The worldly inclined meet these facts by crying "narrow," but that does not do away with the fact that God severely condemns such manner of living.

Looking for results, we find conditions which are appalling. Vain display wraps people in pride; and so completely does it enshroud them in thoughts of their own glory, that they fail to behold the glory of God. Under such circumstances church membership makes burdens heavier rather than lighter. Instead of being drawn to the church by the beauty and conveniences of Gospel simplicity, the poor are driven away because of an extravagance and a display which they can not imitate. The money spent by so-called Christian people for things which they do not need would be sufficient to carry the Gospel to all the world, and leave a comfortable balance to feed and clothe the poor and needy.

"What saith the scripture" to these things? For God's condemnation on vain display in dress, read Isa. 3:16-24. For His denunciation of church members who waste their time, talents and money in living in ease and luxury, read Amos 6:1-8 and Luke 12:16-21. For His judgment upon those who live for pleasure, read Eccl. 11:9. Those who are given over to worldliness should read Jas. 4:4 and I John 2:15, 16. "Wherefore do ye spend money for that which is not bread?" is God's searching question through the voice of the prophet. "That which is highly esteemed among men is abomination in the sight of God," is our

Savior's ringing testimony. The story of the rich man and Lazarus is a standing warning to all people against the sinfulness and selfishness of vain display.

With the Bible plain on this point, why should not the people of God be equally pronounced on it, both in testimony and in life? Why should we dishonor God by wasting the substance which He has committed to our trust, and with a perverted use of the Lord's money destroy our spirituality and usefulness in His service? Why should this spirit of vain display, so contrary to the letter and the spirit of the Gospel, be allowed to stand as a cloud which hides man from the face of God, thus allowing the enemy of souls to continue his work of destruction while the light from heaven is hidden from the world? Let the Christ-professing world awake, the simplicity taught by the Word be made a living reality in our lives, and our time, talents and possessions dedicated to the praise and glory of God.

11. *They should agree not to fellowship with ecclesiastical infidels.*

We use the word "ecclesiastical," in order to distinguish the unbelievers who masquerade as Christians from the believers who are honest enough to confess what they are. The people now under consideration are those who deny the divinity of Christ and the inspiration of the Bible, and yet claim to be Christians. They are known by various names, such as free thinkers, higher critics, Universalists, Unitarians, "new thought," etc.

One of the gravest dangers confronting the modern Christian Church is the prominence given to men of doubtful orthodoxy. It is not an uncommon thing to meet up with prominent clergymen and educators who look with contempt upon such theories that the Bible is the inspired Word of God and contains direct revelations given from God to man and who openly avow their conviction that the Bible has in many respects passed its day of usefulness and that to be practical we must modify our faith to suit the needs of the times. What is worse, these men are recognized as religious teachers; are found in pulpits of various denominations, sent into foreign lands as missionaries, recognized as teachers in theological seminaries, and welcomed as lecturers among people who profess not to believe as they do. Let this go on for one generation, and it is not hard to guess what will be the character of the leaders in thought among the next generation. It is considerations of this kind which make the Bible admonitions on this point stand out all the more emphatic. Hear what the inspired Volume has to say:

"A man that is an heretic, after the first and second admonition, reject" (Tit. 3:10).

"If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

"There shall be false teachers among you, who privily shall bring in damnable

heresies, even denying the Lord that bought them" (II Peter 2:1).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno. 10).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thes. 3:6).

"Narrow!" is the answer which the modern liberalist gives to such doctrine as that which we have just given; and his voice is all the more resonant because the cavity through which it sounds is devoid of the grace and faith of God. But since we quoted only Bible without any comments on our part, it is easy to judge of that man's attitude toward God whose teachings are thus condemned. The practical question is, do we also join in shouting "narrow" when the Bible teaching is given on the question before us, or do we reverently accept it as God's wisdom and live and work according to its directions?

The cause of Christ suffers every time a compromise is made with sin. Unbelief is the sin of sins. Unbelievers are always dangerous, especially so when their infidelity is covered with a "voluntary humility and worshiping of angels."

Finally, we invite all readers to read carefully and prayerfully, II Cor. 6:14-18.

(To be continued.)

IN MEMORY

Of Jonas M. Freed, who departed this life
July 4, 1910

By a Daughter.

For the Gospel Herald.

Father's place is vacant
To be filled no more;
His last words are spoken
Now for evermore.

Fitter were His sufferings,
Rest he often craved;
Now he rests with Jesus
And with all the saved.

Gone to meet the loved ones,
Who went on before;
Now he waits our coming,
On that blissful shore.

Let us now be faithful,
Those who vowed our vow,
And those who still linger,
To "His" will we bow.

When our work is ended,
And our race is run;
Brother, wife, and children
Shall be gathered home.

Yes we hope to meet you,
In that land of light,
There in joy to greet you
In our robes of white.

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF

PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XIII. OUR MEMBERS—POSSESSIONS

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

451. *How should we look upon things which God has entrusted to our care?*

A. As a stewardship.

452. *Is wealth a blessing or a curse?*

A. If gotten honestly, it is always a blessing from the Lord, but through deceitfulness of sin and the sinfulness of man it is often turned into a curse.

453. *What rule should govern us in the use of money?*

A. "Whatsoever ye do, all to the glory of God" (I Cor. 10:31).

454. *When is money used to the glory of God?*

A. When it is used to the comfort of His creatures and the promulgation and spreading of His Gospel.

455. *When is money wasted?*

A. When it is used in vain display, in seeking after worldly pleasures and for eating and drinking things which tear down rather than build up the body.

456. *Is it anybody's business if I spend money in a way not approved of God or His people?*

A. It is the Lord's business.

457. *Why?*

A. Because "the earth is the Lord's and the fulness thereof." We are simply renters on God's great farm, and He expects us to be faithful in our stewardship.

458. *Who suffers when we waste the Lord's money?*

A. (1) We ourselves, because of the sin; (2) our children, because of money misapplied; (3) the cause of Christ, because the Lord is robbed.

459. *What duty do we owe to our families?*

A. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

460. *What is it to provide for them?*

A. To see that they are properly fed, clothed, sheltered and brought up "in the nurture and the admonition of the Lord."

461. *Is it an advantage or a disadvantage to hoard up wealth for our children to use after we are gone?*

A. Decidedly a disadvantage.

462. *What is the proof?*

A. The fact that children of wealthy parents seldom become humble, whole-hearted, self-sacrificing workers in the service of the Lord.

463. *Is it not a fact that some of our best workers are the children of wealthy parents?*

A. Yes; but they are the exception, not the rule.

464. *If money is the means of leading people*

astray, is it therefore wrong to make it and to use it?

A. God expects us to use the talent of money-making as well as every other talent. "Not slothful in business" is as imperative as "fervent in spirit." It is not wrong to use it, but to abuse it.

465. *What are the arguments in favor of using money to the glory of God?*

A. (1) It is scriptural. (2) Self-sacrificing devotion to the cause of Christ on the part of parents is an inspiration for children to do likewise. (3) Where there is no unwieldy surplus to divide among children there is no temptation along this line.

466. *What is the best help that parents can give their children?*

A. To help them to help themselves.

467. *From what has been brought out in these questions and answers, are we therefore to conclude that it is wrong for parents to leave their wealth to their children?*

A. No; sometimes the children are the best custodians for the money which could be selected. This question should be considered in the fear of the Lord and decided in a way that will most redound to the glory of God.

468. *What is said about helping the poor?*

A. "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17).

469. *What is God's attitude toward the giver?*

A. "The Lord loveth a cheerful giver" (II Cor. 9:7).

470. *What about the blessings of giving?*

A. "It is more blessed to give than to receive" (Acts 20:35). "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

471. *What is the promise to the liberal giver?*

A. "Bring ye all the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

KINGDOM OF GOD

By Etta K. Coss.

For the Gospel Herald.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. 6:33.

Is the kingdom of God really first in our thoughts and affections? Is our mind fixed upon Jesus, and are we really in earnest about the soul's salvation?

The Lord is willing and able to save all who come to Him. May we not be discouraged by every wave of persecution that comes along, but may we give ourselves to Him so fully that He is able to mould us into fit subjects for His kingdom. Let us strive to enter the straight gate, for the Word tells us that many will seek to enter in and shall not be able. But we may, by taking God's way for it, live such lives that at Christ's coming He will receive us into His everlasting kingdom.

Hagerstown, Md.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

NOTES BY THE WAY

VIII. Language

By J. S. Hartzler.

For the Gospel Herald.

Being in our own land and surrounded by people of our own tongue, we can hardly realize the effect of the different languages. How much there is in the business world that is inconvenienced by there being so many different languages; how much in diplomacy that is never accomplished for the same reason. How different now from the time of Paul's missionary work. If one wanted to do mission work in all the countries where Paul preached on the second missionary journey, he would be obliged to know some six or eight languages. He needed but one.

Sin (first in not scattering out and replenishing the earth as they were commanded, and second, in the presumption that the building of the tower implied) was the cause of the confusion of tongues in the first place. Is it sin that is keeping the languages so decidedly separate now? I would by no means mean to say that on the whole it was, but is not the selfishness of man doing a very great deal to keep conditions as they are at present? In traveling one sees clans and classes cling closely together. First and second cabin passengers have very little to do with third cabin or deck passengers. They pay more, have better quarters, better board, and in many cases better clothes. At least their clothes are clean and present a better appearance. There does not seem to be very much disposition to those who are less favored. On the other hand the third class passengers often are just as little inclined to speak to the other classes. Pride, jealousy and covetousness are often the cause. Here is a great gulf. How shall it be removed? No one has spoken, but many have felt the need. The language was louder than the thunders and stronger than words. It matters not whether that party is a Greek, a Turk or an American, he understands that language perfectly.

We saw two young people on the train. They did not talk so very much, but sat quite close together. He cast an occasional glance. It was met by hers. There were French, English, Turks and what not on the train. They could not understand when others spoke, but they understood the language of the young man and woman. The boat was about ready to sail. A mother came with her daughter

who is going to a foreign land, possibly never to return. The tears flowed unrestrained as they kissed each other goodbye. We looked on until our own eyes were moist. They spoke. We heard their words, but could not understand them. The language of tears we understood very well. The young Turk who with his boat was trying to get people to be taken ashore from the vessel which has anchored in the harbor, feels he has not been justly dealt with by his fellows. He jumps on the front of the other boat. He talks as fast as he can make his tongue go. We do not understand a word he says, but we understand full well the language of his flushed face, his clenched fist, and his stamping foot.

Even the spoken word depends on two things, viz., who says it, and how he says it. As to the first, there are those who talk too much and too soon. If some other Turks would have left their own boats and gotten into their fellowmen's boats, used the language that the one above referred to used and manifested the spirit that he did, there might have been trouble. The work went right on as though no one had said anything. It depended on who said it. To know some people is to distrust them. In Constantinople I asked the price of a pair of steamer slippers. The man asked me seven francs (\$1.40). I offered him three francs and got them. I do not know how much less he would have taken, or how much more than their actual worth I paid.

As to the second part. Our own experience has taught us again and again that others will be governed largely by the way we say things. When we speak with meekness and godly fear, it will tend to quiet the passions of others, to ease the nerves of the restless and bring comfort and cheer into the home. On the other hand when we are irritated, the giving vent to our feelings tends to irritate us still more, and makes those around us uncomfortable. Then, too, others are irritated. They pass judgment on us, and whilst it is often too harsh, it is what the other one thinks of us and will continue to think. We may feel that it is unjust but we were at fault first. In speaking of missionary work in India, Mrs. Creighton said, "There is nothing that so amazes the Hindu as to see a missionary give way to passion." The world expects something else and has a right to do so.

On entering a school room, the teacher goes about her work and seems to give little or no attention to the government of the school, yet every child seems to be busy. The work goes without being driven. For some reason the teacher is called away. Another takes her place. Little by little, more attention must be given to government. The school finally becomes so unruly that teacher number 2, can no longer control it. Where is the trouble? Both had the same scholars,

both had a good education, and both were characters above reproach, but the one knew how to say things and the other did not.

Moral. Be ready to speak to others, even if they do not belong to your class. While on this journey, I have seen many faces brighten simply because some one was willing to speak a word of comfort. It is cheap and will do much to drive the darkness away. Every one needs to say the best that he can, in the very best way he can. "By thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12:37).

Beyrout, Syria.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Last week during the time of the Ohio S. S. conference held here, we were favored by more than one hundred strangers from various parts of the country, visiting the Home. We were glad to see them all, and for the interest they manifested in the work.

The number of inmates last week reached 76, but we have found homes again for a number of them, and the number at present is only 72. The family of eight admitted from Altoona, Pa., several weeks ago, have all been placed except two. Five of them were girls which accounts for it. All of the girls that were here to be placed out have been placed in homes with several applications not yet filled. But we have boys, intelligent and bright; boys of all ages from three months to ten years; boys that need good homes; more than twice as many boys as girls. We are waiting for the Lord to move upon the hearts of some consecrated families to open their doors to receive them.

The children and workers are all of good cheer and enjoying the blessing of health. A consecrated worker is needed. Who will respond?

West Liberty, Ohio.

P. S.

Since the above was written we have again received a boy eleven years old and several little girls to place out—a brother and sister—and the first satisfactory applications will be first considered.

A. M.

There are no really insurmountable difficulties in the way of an abandoned soul. Like the man with the withered arm, Jesus sometimes seems to command the impossible, but the moment the will fully yields, His almightiness gets behind that will, and the thing is easily accomplished.—M. L. Schooley.

"Difficulties vanish when confronted by faith."

Sunday School

Lesson for Sept. 11, 1910.—Matt.
22:1-14

For the Gospel Herald.

THE KING'S MARRIAGE FEAST

Golden Text.—Many are called, but few are chosen.—Matt. 22:14.

Introductory.—This parable of the marriage feast should be distinguished from the parable of the great supper spoken some months before and recorded in Luke 14:16-24. In the parable of the great supper the indifference with which many treat the soul's interest is especially brought out. In our to-day's lesson there is added to the indifference of many the open and violent opposition on the part of some toward the kingdom. The invitation in the parable of today is made very broad, and therefore is suitable for a missionary lesson.—D. H. B.

The First Called Refuse.—A certain king made a marriage feast for his son. He invited the guests. At the proper time he sent servants to call those who were invited. They were indifferent to the call and did not go. The king sent other servants to call them, announcing that everything was ready. But they made light of it and went to their own business. Others shamefully mistreated the servants and slew them. The king punishes the murderers and burns up their city.

In this part of the parable we have a clear picture of the Jews' rejection of the Gospel. God had made provision for a feast. The Jewish people are the especially favored ones chosen to enjoy the bounty of the king's feast. God sends servants—the prophets and the disciples of our Lord—to invite them. They reject the invitation and persecute the servants of the Lord. The Lord allows the Romans to take Jerusalem and to destroy the city and completely scatter the nation.—J. R. S.

Other Guests Invited and Brought In.—As in the parable servants were sent out to invite as many as they could find, so also the Gospel invitation has been extended to every one where the name of Jesus is known. All people of every land who hear the invitation may now be saved by accepting Jesus. All who hear this invitation should be glad and willing to accept it. Whosoever will may partake of the "bread and water of life."—Amanda L.

Minus a Wedding Garment.—It was an eastern custom for a garment, suited to the occasion, to be given each guest as they entered. In this parable one refused to accept the garment. This shows that he was out of harmony with the feast, and the occasion. So we unless we are clothed with the robe of righteousness will be bound hand and foot and cast into outer darkness.—S. S. T.

The Gospel is Real.—Thousands treat

the Gospel as though it were a romance. Science—that touches us. We listen with eagerness and admiration; we are curious and sympathetic; the subject is full of fascination. Politics!—here our preferences and antipathies are at once evoked. Commerce!—we are instantly all eye and ear. Amusement!—our faces shine, our hearts beat, our tongue is loosed. But our interest in religion is faint indeed; it is a subject that does not charm or agitate in the least; many a romance stirs us more deeply.—Watkinson.

Practical Questions.—Have we accepted the heavenly Father's invitation? Are we feasting on the bread and water of life? Are we preparing to have a part in that great wedding feast at the marriage of the Bride and the Lamb?

THE SUNDAY SCHOOL AS A FACTOR IN DEVELOPING SOCIABILITY

By Lucy Engel.

For the Gospel Herald.

The Sunday school affords us opportunity of meeting every Sunday, which naturally will develop sociability.

It also has a tendency of developing a truer friendship than that of various other societies because of its Christian influence.

Here we learn to love and study the Bible which tells us of the great love of God and of Christ and His holy, humble, peaceful life. The more we study of this holy One, the more we learn to know Him and the more we become filled with His loving, tender Spirit which creates within us a desire of doing a kindly deed, or speaking a loving word to all we meet.

The Sunday school whose members are filled with this spirit will give a warm welcome to all classes of people, both old and young, the poor as well as the rich.

Visitors will have a desire to come back, for instead of being stared at and left to take care of themselves, they are welcomed into the class and there recognized as one of the class.

The business man who is independent and arbitrary rather drives his customers away in place of holding his own and gaining others, while the one who is successful makes his customers his friends and through this friendship he holds their trade. But in our schools there ought to be a truer friendship, moved by a higher motive and for a nobler cause.

In order to develop this we must be brought on a common level, none esteeming themselves above others. The poorer people feel embarrassed when in a place where others are far superior to them, and it is this desire of being highest in society, best in appearance, that is keeping many of them out of the Sunday school and churches today.

While Christ was here on earth none ever met Him who were as low in life,

(Continued on page 349.)

Our Young People

MAN'S COVENANT WITH GOD.—

Jno. 1:12; Heb. 12:24, 25

Topic for September 18

MOTTO

"He that believeth on the Son hath everlasting life."

OUTLINE OF SUBJECT

- I. (See Topic for Feb. 20).
- II. God's Part of the Reconciliation is Complete.—II Cor. 5:18-21.
- III. Man's Part of the Covenant Promise is met by:—
 1. Coming in God's Way.—Jno. 14:6; Acts 4:12.
 2. Receiving the Son.—Jno. 1:12.
 3. Yielding to the call of conviction.—I. Thes. 1:5, 6.
 4. Repentance.—Acts 3:19; 20:21.
 5. Separation.—II Cor. 6:17, 18.
 6. Confession of Christ.—
 - a. By mouth in faith.—Rom. 10:9.
 - b. By the ordinance of baptism in Jesus name.—Acts 2:38.
 - c. By the communion.—Matt. 26:26-28.
 7. Obedience.—Matt. 7:21; Luke 14:26, 27.
 8. Faithfulness.—Col. 20:23.

STUDY OF WORDS AND PHRASES

Jno. 1:12

"Received him."—Welcomed His presence and teaching and acknowledged Him as the Messiah.

"Them that believe."—An explanation of who received Him and became sons of God.

Heb. 12:24, 25

"Mediator"—The one who stands between the covenanting parties, holding the terms of agreement and making them satisfactory.

"Blood of Sprinkling."—This is the price of our peace, which speaks to God in our behalf and satisfies. A token without which we cannot be accepted before God.

"Refuse not."—Our case before God is of such a nature that while we may choose or not choose to be at peace a refusal involves us in double guilt.

"Him that speaketh."—God in Christ (Heb. 1:1, 2).

"Spake on earth."—On Mt. Sinai—the Law.

"Speaketh from heaven."—From the Heavenly throne through the Gospel.

PERSONAL THOUGHT

How truly wonderful is the covenant of Peace, coming from Him who was guiltless and offering terms to the guilty in which He Himself pays the price. We who are sinners and without power beholding such love cannot refuse without greater condemnation. (Jno. 3:19).

SUGGESTIVE ASSIGNMENTS

- I. For Children.—
 1. Text word, "Peace."
- II. For Young People.—
 1. What Does It Mean to be a Christian?
 2. My Part in the Covenant.
 3. The Blood of the Covenant.
 - a. Its Power. (Heb. 9:14).
 - b. Its Sacredness. (Heb. 10:29).
- III. For Older People.—
 1. The Design of Water Baptism.
 2. The Meaning of the Bread and Cup.
 3. Evidences of Saving Faith.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, SEPT. 1, 1910

Field Notes

Steps have been taken to ordain a deacon in the Weaver congregation near Johnstown, Pa.; the work to be done some time this fall.

Dedication services were appointed for Sunday, August 28, to be held in the new Church at Elton, near Johnstown, Pa. May God abundantly bless the work at this place.

Bro. A. D. Wenger is at this writing making an extended visit to Concord, Tenn., and other places in the interests of the Master's kingdom. The Lord bless him in his labors.

Quite a number of brethren and sisters from various congregations stopped at Scottsdale last week on their way to and from the conference held at Masontown, Pa. They found a hearty welcome at this place.

Bro. S. G. Shetler of Hollsopple, Pa., filled the regular appointment at Frazier, Pa., on Sunday afternoon, August 21. At this meeting there was a decided interest, and several precious souls confessed Christ as their Savior.

Sister Orpha Maust of Springs, Pa., who assisted in the work at the Mennonite Publishing House a few weeks previous to the conference held at Masontown, Pa., last week, has again returned to her home. Her help here was much appreciated.

Since the launching of the Altoona, (Pa.) Mission, Feb. 6, 1910, there have been 23 public confessions of whom 18 have been received into Church fellowship. The Lord has wonderfully blessed the work at that place and we pray God that these blessings may continue.

An impressive devotional service was held at the Publishing House last Saturday morning, when about fifteen people, besides the workers here, collected for the regular morning worship. The service was lead by our aged brother, Abram Snyder of Roaring Springs, Pa.

At the Rockhill Mennonite Church, Bucks Co., Pa., there are at this writing thirteen applicants for admission into the Church. The Lord be praised. May there be many more who will step out on the Lord's side before the time appointed for baptism on September 4.

The brethren, James Saylor and S. G. Shetler of Hollsopple, Pa., were unable to attend the Sunday school conference at Masontown, Pa., last week on account of the funeral of Bro. Isaac T. Kauffman of Somerset Co., Pa. They were on hand at the Church conference however, and rendered faithful service.

Bro. N. O. Blosser of Rawson, Ohio, in a recent letter, thus expresses himself concerning the work in Ohio: "Enjoyed an excellent Sunday school conference at West Liberty last week. Prospects for Sunday school and young people's work in Ohio are good. May the Lord continue to bless with courage, thought and faithfulness."

Devotional Covering.—We have on hand two tracts on this subject. One is from the pen of Bro. D. H. Bender of Hesston, Kan., considered from a positive standpoint, the other from the pen of Bro. S. G. Shetler of Hollsopple, Pa., in which he answers from a scriptural standpoint the objections which one hears concerning this Christian ordinance.

Sister Anna V. Yoder of the Youngstown, Ohio, Mission, who has spent some time in visiting among the brethren in Pennsylvania and Virginia, attended Church and Sunday school conference at Masontown, Pa., last week. On her way back she stopped a day at Scottsdale. In company with Sister Ella Schmucker of Orrville, O., she left for Youngstown on Saturday morning.

Correspondence

Orrville, Ohio

(Oak Grove Congregation.)

Dear Herald Readers, Greeting:—Bro. I. W. Royer and family are spending a several weeks' vacation at Bro. Royer's former home near Orrville, Ohio. Although coming home for rest the brother has found something to do in the service of the Master, having preached several times here, also filled an appointment at The Old People's Home for the Bro. minister who could not be there. He also attended the Sunday school conference at West Liberty, Ohio.

Cor.

Milford, Neb.

Dear Herald Readers, Greeting:—On Sunday, August 21, twenty-one young souls were baptized at the East Fairview Church, Brother N. E. Roth officiating. May they all live a Christian life, that they may be a shining light in this world is my prayer.

The brethren N. E. Roth and Ben Lauber and their families intend to leave us in the near future for Alberta, Canada. May God's blessings be with them in their new field of labor, especially with Bishop N. E. Roth, that he may proclaim the Gospel in its fulness and many souls may come from darkness to light.

Yours in Christian Love,

Jos. R. Stauffer.

Scottsdale, Pa.

Dear Herald Readers, Greeting:—The work here is moving on at its usual rate. At the Publishing House, things looked almost deserted, as so many attended the conference at Masontown. Still there were enough left here to keep the necessary work going. The Scottsdale congregation was well represented at that meeting. We were pleased to have with us, during the services on Sunday, August 28, a number of brethren and sisters from the Springs and Morrison's Cove districts, especially for the help which our aged brother, Abram Snyder of Roaring Springs, Pa., gave us in the services. Many of them also attended the S. S. in East Scottsdale in the afternoon. The workers at the Publishing House who had been out of the institution for some time have now returned, and the busy hum of industry is heard throughout the building.

Yours for the spread of the Gospel.

Cor.

Canton, Ohio.

Dear Herald Readers, Greeting in the Master's Precious Name:—A few words from this place might be of interest to you. Yesterday we had an outing for the poor children of Canton. About 50 were taken about four miles into the country to sister Fanny Hersberger's. They seemed to be much pleased and were very happy. In the evening we took them back. The parents came out to meet them, and people out of the saloons, there was quite a crowd. Then we had a few songs and Bro. Lantz had a short message for them on "The Son of man has power to forgive sins." Oh, might they only be convicted of their sins, is our prayer.

As we were going to the Happy Hour Mission in the morning we passed a house where there was a funeral. The children told me that a mother died with a few children one only being a few weeks old. She died from the effects of strong drink. Her husband died five months previous from the same cause, only a few rods from the Mission. Oh, how our hearts go out for those poor

people! How sad that they neglect salvation! Yet we are glad to say some are saved. Only the other day one dear soul found her Saviour. She was under conviction for a time and she asked, "If I get converted can't I go to the picture shows and those places of worldly amusement?" When she was saved she said, "I do not want to go any more." Yes, truly God has something better for us.

Pray for us that we may be the means of bringing many souls into His kingdom.

Yours for the needy,
Fanny Tschantz.

Shelbyville, Ill.

Greetings to the Gospel Herald:—Our new church is so far completed that we are using it regularly. We have services every Sunday evening and on Wednesday evenings. The brethren, Sol Yoder of Hamilton Co., Ill. and S. D. Hostetler of Indiana were with us two weeks ago and preached two interesting sermons. The Lord bless them wherever they go, that they may teach the Word in its full meaning and that the hearers may take it to heart and practice it throughout their life is my prayer. About thirty members of the Amish Mennonite Church have settled here, and several more are moving in this fall. Health is fair among us all.

Yours in His service,
A Sister.

Elida, Ohio.

Dear Herald Readers:—We have reasons to praise the Lord for the way He is prospering us, both temporally and spiritually. The brethren Daniel and J. M. Brunk of La Junta, Colo. and Bro. J. B. Brunk of Goshen, Ind., were with the brotherhood at this place and preached several instructive sermons. May the Lord bless and prosper them.

Sunday school and young people's meeting are getting quite interesting.

Yours in His name,
E. E. T.

Aug. 27, 1910.

Minot, N. D.

Gospel Herald Readers, Greeting in the blessed Master's Name:—

The Lord is still mindful of us. To Him be all the Praise.

Bro. W. G. Seiber of Mifflintown, Pa., who is visiting among his friends here at present preached to us at the time of regular services on August 21, from Romans 12:1, 2. The Lord willing, he expects to be with the Spring Valley congregation near Kenmare, N. D., on August 28.

Weather continues dry, but cooler—very cool and threatening rain at this writing. The squeaky crow of the young cockrel—the "toot, toot," of the threshermans whistle—and cool weather all remind us that fall will soon be here and that God's promise to Noah is still

true (Gen. 8:22). Thrashing will be of short duration. More acres that were sown to wheat in the spring are plowed down than harvested in North Dakota. What is gathered is of good quality. Yet we have many things to thank God. Vegetation and corn has done remarkable considering the dry season. Of the latter not much has been found in this section thus far.

Health in general is good.

We crave an interest in the prayers of God's true children that we may remain faithful to Him.

In His name,
L. S. Glick.

Woodriver, Neb.

Dear Herald Readers, Greeting:—Bro's D. G. Lapp and John Hilty came into our midst August 23 and remained till the 25. Brother Hilty is visiting the churches in interest of the Hesston Academy and Bible School. Brother Lapp preached two interesting sermons from Job 1:10 and I Cor. 10:13. May God bless the brethren as they go from place to place, and may the good seed that is sown spring forth and yield abundantly. We were very much encouraged again on our pilgrim way. Pray for us.

Joe and Mary Zimmerman.

Lancaster, Pa.

At the Lancaster Mission the regular monthly meeting of the Lancaster County Sunday School Workers will be held on Tuesday, September 6, at 7 P. M.

Sunday school lessons will be considered as follows:

Lesson for Sunday September 11, Elam Risser; September 18, Christ Mosemann; September 25, Simon Landis; October 2, Jno. S. Musselman.

Everybody invited.

J. C. Leaman, Secy.

New Holland, Pa.

Beloved Readers of the Gospel Herald, Greetings:—

This beautiful afternoon under kind Providence finds me still among the living on this side of the grave, with hands not able to fold on account of the blessed duties which follow our every day life, "as good stewards of the manifold grace of God," (I Peter 4:10) we go through sanctification of the Spirit to obedience. I Peter 1:2. May take up some of my leisure moments to visit you all by writing. The great "I am" has visited us for the third time since February 2, and taken away another of my sisters-in-law, of which we suppose you all have heard through the Herald; left twelve orphans and three widow brothers.

Another opportunity for mission work especially for sisters who have the qualifications for this peculiar work. "The Lord has given, and the Lord has taken, blessed be the name of the Lord."

The house to house Bible reading will

meet at the home of Bro. Henry Beamer on Saturday evening September 3, and at our house on September 17. Everybody invited. God bless you all.

Lizzie M. Wenger.

New Holland, Pa.

Dear Herald Readers, Greeting:—A long felt want here in New Holland was partly realized on Sunday evening, Aug. 21, 1910, when Bro. N. H. Mack of this place preached to a large audience in the first M. E. Church. This was the first service in this church since a committee of five brethren of our church drew up an agreement with the trustees of the Methodist church whereby the Mennonite denomination is permitted to use this church for services for certain periods.

We say that the want is only partly realized because what we really need is a house of worship of our own. We, however, trust that this will be realized in the near future.

The attendance at the first meeting was large and all seemed well pleased. It is certainly a blessing to those who cannot attend services elsewhere, on account of distance, to have services so close. We expect still larger audiences in following services because the interest appears intense.

May these services be a means of encouraging saints and warning sinners from the wrath to come.

We will be pleased to have as many as can and especially ministers, come and "stop off" and assist in this part of the great field.

D. M. Wenger.

La Junta, Colo.

(Holbrook Cong.)

On August 21 we met our first appointment at Horse Creek Hall, situated seven miles east of this place. The house was built for dances and worldly pleasures, with only seats around the outside. There is a good farming section and enough people to have a good Sunday school and service. It is our aim to get these people interested. There were only a few present, but we had a good little meeting. Brother John Thut preached a very interesting sermon, and left an appointment for next Sunday. Bro. J. M. Nunemaker will be home this week. Brother J. M. Brunk and family are on a visit to Ohio and Virginia, and will make a stop at Goshen, Ind.

This community is blessed with good health this year only few mild cases of fever. We feel grateful to our heavenly Father for all His blessings.

Yours in love.

A. F. Burkholder.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—

On Sunday evening, July 31, Bro. I. B. Good was here breaking unto us the bread of life. Text, Eph. 6:10-18. We

indeed need the whole armour of God to withstand the enemy's attacks. Sunday evening, Aug. 7, Bro. Noah H. Mack preached the Word unto us.

On Friday evening, August 12, we held our annual harvest home services. We were privileged to have the brethren Daniel Kauffman and S. G. Shetler with us. Bro. Kauffman chose as a text, Luke 16:9. If we are prospered in this world's goods and do not use it right it will be to our condemnation. On the other hand if we use it to the glory of God it will become a blessing, whether we have much or little. Bro. Shetler's text was Psalms 37:3. It pays to put your trust in God. His Word is sure. He has always taken care of His people and always will. Let us put our trust in Him, so we are in a condition to be taken care of by Him.

Sunday afternoon August 14, Bro. Isaiah Witmer preached to our congregation.

Sunday evening, August 21, Bro. John W. Weaver of Spring Grove was in our midst. He admonished us very earnestly with the words, "Remember Lot's wife." Brethren and sisters, there is a lesson for us in this. Let our thoughts and desires not go back to the elements of this world because we know and can feel the great blessings in the Christian service.

Sisters Lessie Wenger, Martha, A. A. Landis' wife and Bro. Sam Landis' wife of Fentress, Va., are visiting in our neighborhood, having been present at services last evening.

We are always glad to meet our friends from a distance, especially those of the faith.

Yours in Jesus' service,
Minnie E. Schload.

Aug. 22, 1910.

Spring City, Pa.

To all the Herald Readers, Greeting:—The Bible instruction meetings proved to be a blessing to all present. They were well attended by brethren and sisters from Bucks, Montgomery, Chester and Lancaster counties.

Among the ministering brethren present were: Andrew Mack, Warren Bean, Amos Kolb, Jesse Mack, Noah Mack, Frank Swartz, Jacob Clemens, Christian Allebach, Aaron Freed, A. O. Hiestand, Irvin Landis, J. C. Habecker, John Mosemann, J. S. Mast, John Seneger and J. F. Brunk.

The Holy Spirit was at work in our midst, convicting and convincing. A few souls confessed Jesus and a number of others became willing to deny themselves of the vain and unnecessary things of this life. As we were together now for one week (as it were in heavenly places) drinking in the truths as the brethren brought them before us from the Word, let us therefore take heed to our walk and conduct and pray for each other so that Satan's power may not get the victory over us while we are separate one from another. We thank God and the brethren for the meeting we had and

hope we may all meet again on yonder shore where partings will be no more.

Yours for the Master,

Francis Bechtel.

Aug. 23, 1910.

Metamora, Ill.

Greeting:—Another harvest is past with a better yield than was expected as the frost nipped it in the Spring. The question now is are we thankful as we should be or are we using it in such a way that God is not pleased therewith.

Bro. S. E. Weaver of Middlebury, Ind. and his wife were in this community a short time last week. Bro. Weaver preached at the Harmony Church on Wednesday evening, from Eph. 4:16. Because of a misunderstanding and a rainy afternoon only a few were present, but I believe those who were there felt that it was good to be there.

In His name,
Agnes Albrecht.

Aug. 23, 1910.

Aurora, Ohio.

A friendly greeting to all Herald Readers:—

On August 7, the voice of the church was taken in regard to ordaining a deacon without anyone dissenting, and on Aug. 14, Bro. Alex Stutzman was called to serve, Bishops M. A. Mast of Baltic and A. C. Yoder of W. Liberty officiating. May God ever bless and strengthen the dear brother in the vocation to which he has been called. We certainly have much to be thankful for here at this place.

Yours in His service,

E. B. S.

Aug. 24, 1910.

Medina, Ohio

Greeting to all in the Ever Blessed Name of Jesus:—

When we survey the conditions surrounding us, we see that the Lord has still been merciful unto us, in blessing us with bountiful harvest naturally, and permits us to live in a Christian land where we can enjoy many religious privileges and spiritual blessings. Thinking of all these things, we have reason to say as did the Psalmist, "Bless the Lord, oh my soul, and forget not all His benefits."

Sunday August 21 the voice of the congregation was taken on the question of ordaining a minister. The decision obtained by ballot was a negative one. The Lord bless Bro. Lind who is alone in the ministry at this place. We held our annual harvest meeting Thursday August 25.

Brother and sister Jerry Loehr and wife, and Edwin Leshar started August 23 on a visit to the East. May the Lord bless them, and make them a blessing. May His blessing rest upon us all.

D. M. Friedt.

Aug. 25, 1910.

Miscellaneous

FINDING TIME TO PRAY

We can find the time for so many things
That claim it from day to day;
But we fully realize that "time has wings,"
When we fall on our knees to pray.
We can read or speak, we can sew or sing,
And "serve" in the busiest way;
But it seems so often the hardest thing
To find a fit time to pray.

In the morning rise we early or late,
There are dozens of things to do;
Things so "important" they must not wait;
And are they not "duties" too?
And—"Duty must never be left undone,"
With a virtuous air we say;
So, from time of rising to set of sun,
We can't find time to pray.

At night, when the purple shadows fall,
And songs of the birds are still,
The bonds of weariness so enthrall
Body, and mind, and will,
We are "too tired" to keep our vow,
That at the close of day
We would talk with God; for our heads we
bow
In sleep, when we kneel to pray.

And (just how it happens we scarce can
tell)
The work that we plan and do.
Seems often a failure though done so well,
And steadfastly carried through.
We looked for a blessing, and lo! a blast,
With blighting upon its breath:
And we find a season for prayer at last
In the hour of pain and death.

So many things in so many ways
We busily plan and do;
But a "still voice" speaks and the Spirit
says,
"Why tithe ye the mint and rue,
While the larger tithes that the Father
craves
Ye are holding back today?
Why only in grief and by new-made graves
Will ye find the time to pray?"

—Selected.

PRACTICAL RESULTS OF DAILY LIFE

By Katie Swartzendruber

For the Gospel Herald.

If all that has been said concerning "the life hid with Christ in God" be true, its results in practical daily walk and conversation ought to be marked, and people who have entered into the enjoyment of it must be in deed and in truth "a peculiar people zealous of good works." We are God's witnesses necessarily because the world will read our lives. If our religion is to make any head-way now, we must present (for investigation), to the critical minds of our age, the grand facts of lives which have been actually transformed by the mighty power of God working in us. The standard of practical holy living has been so low among Christians that the least degree of real devotedness of life and walk, is by many looked upon with surprise and contempt. And for the most part, the followers of our Lord Jesus Christ are satisfied with a life so conformed to the world and so like it

in almost every respect, that no difference can be seen between them and worldliness.

But we, who have heard the call of our God to a life of entire consecration and perfect trust must do different from all this. We must come out from the world and be separate, and must not be conformed to it in our characters nor in our lives. We must give up its friendship, its pursuits, its interests. Our conversation ought to be in heaven, and we must seek those things that are above, "where Christ sitteth on the right hand of God." We must walk through this world as Christ walked. As pilgrims and strangers, we must "abstain from fleshly lusts, that war against the soul." As good soldiers of Jesus Christ, we must disentangle ourselves from the affairs of this life as far as possible, that we may please Him who has chosen us to be His soldiers. We must be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us.

We must not resent injuries or unkindness, but must return good for evil. We must take the lowest places among our fellow men, and seek not our own honors but the honors of others. We must do all that we can for the glory of God.

Dear friends, this is all practical, and means a life different from those who do not believe in the living God, and also some that are, or say they are, Christians. It means that we do really turn our backs to the world, its fashions and amusements. It means that we are a peculiar people, not only in the eyes of God, but also to the world around us, and wherever we go we will be known from our habits, our dress, our conversation, that we are followers of the Lord Jesus and are not of the world. We shall not want to go to operas, dances, and so forth as the world does. Our days ought not to be spent in serving ourselves, but serving the Lord. And yet all our rightful duties will be more perfectly performed than ever, because what ever we do will be done "not with eye service as men pleasers but as the servants of Christ doing the will of God from the heart." In all these things we shall be led by the blessed Spirit of God, if we ourselves give up to his Guidance.

Meekness and quietness of spirit becomes in time the characteristics of the daily life.

A submissive acceptance in the hourly events of each day.

A true Christian will always lay, aside worldly things once indulged in, as novel reading, putting on of jewelry, drinking, etc. Christians are seen to grow more unworldly each day and year and be more heaven and Christ like. Even their faces express such a beautiful divine life that all who look at them can see they live with Jesus and are abiding in Him. Let everything else go, that in walk and conversation we may live a practical daily life, to the glory of God.

Tuleta, Tex.

WIRELESS TELEGRAPHY

By Moses D. Evers.

For the Gospel Herald.

What great and wondrous inventions given to this world. People may be living hundreds of miles apart, or perhaps traveling thousands of miles from land on some deep, blue ocean. Becoming overtaken with some raging storm, their ship may be wrecked beyond all hope of ever getting ashore. Such have been some of the experiences with mankind; but the great call for help through the wireless system, would he hurled into the upper elements, some nearby help with like system on deck catches the call, and with hurried effort, arrives to their rescue in time to save many lives from a watery grave.

Dear reader, look at the God-given instruments to this world, (Gen. 1:27). We can behold them sailing over the mighty ocean of time; with the eyes of faith, we can see them in storms of tribulation. (Gen. 40:14, 15). We can see another wonderful storm of persecution that swept over this ocean of time, by reading the fourth chapter of Daniel, Coming down along the line of time. We see John the Baptist suffering execution. (Mark 6:27). Of all the storms that have passed, in Matt. 27 we can behold the worst, the crucifying of Jesus. Those God-given instruments encountered many storms, but out of them all God delivered His people. The sweetest of all to think of is the messages that have been sent, and can yet be sent to the heavenly portals, the world of glory. The longest message on record we can read in John 17, and many other messages we have on record. We have one that was sent to this world from the glory world, at the time Saul was going towards Damascus. This message was sent him in the form of a question. "Saul, Saul, Why persecutest thou me" (Acts 9:4)? Man may invent all the machines that can sing, preach or hurl words into the atmosphere, but they can not compete with God. Dear brethren, who is it to-day, that if they were to receive a message from glory, that some one was sinking in despair and would not go and administer aid? "And of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh" (Jude 22, 23). Difficulties overtake the human family. So then all that we have to do is fight. We need not worry for fear the reward will not come. It is unworthy to work solely for a reward. In the great coming day, "No one will work for money and no one will work for fame." But when the discouragements come, as they came to Moses, to Nehemiah, to Paul, the sore heart may properly comfort itself by remembering that God knows the hard effort and the eager desire.

He will not blame as man would. Duty is easy when it lies along the path which

is trodden by the majority. It is when principle and conviction force you to walk a *lonely* way, ridiculed or persecuted for your singular beliefs, that it becomes hard.

The old hymn says:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

Elmira, Ore.

LOVE XXII.

By Jacob Eby.

For the Gospel Herald.

There was a certain man whose name was Elkanah. His wife, Hannah, prayed to the Lord for a son and her petition was granted. She named the son Samuel, and he was dedicated unto the Lord. She received from the Lord all that she prayed for, and so will we if our prayer is from the heart; for the prayer of the righteous availeth much.

Samuel became a true prophet of God. The Lord called on Samuel when he was very young. He called the fourth time before the child understood. We can well understand that God's powerful hand was in all this, for Eli's sons, who by lineage would have been the leaders in Israel, were great sinners and God did not suffer them to have charge over His people. So when the Lord spoke to Samuel the fourth time, Samuel said, "Speak, Lord, for thy servant heareth." The Lord revealed to Samuel that He would judge the house of Eli because of the iniquity of his sons. Eli and his two sons were killed in one day.

Here is a wonderful lesson for us. It was not Eli that sinned, but he knew the sins of his sons and did not reprove them. It is plain to me that it was all Eli's fault. Oh, dear parents, how will it be with us if we ourselves live righteous lives and do not reprove our children in their sinful ways, but rather help them on. Here is great mission work for us. Hannah prayed for a son and kept praying until her petition was granted. We hear of many women in our day who would rather they would have no children. They think it so nice to sit in their cottages or in their swings under the shade trees and go about dressed in fine linen and fare sumptuously every day. Such people have it as the rich man did, but it changed with the rich man when he lifted up his eyes in hell.

Now, we find Israel pleading for a king. As they were tired of having God rule over them. They wanted to be as other people, but God through Samuel told them how it would go with them if they had a king. But their love was lost and so God granted their request. It was all to their sorrow. So it will be with us if we go against God's will or commandments. The Philistines overpowered the Israelites and captured the

ark of the covenant. This proved so harmful to the Philistines that they were glad to return it again.

If we want to have the ark of God with us, we must live accordingly or it will benefit us nothing.

"Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow
Dies as a wasted breath."

(To be continued.)

GIVING

By Dan Schlabach

For the Gospel Herald.

For where your treasure is, there will your heart be also.—Matt. 6:21.

This is a question which gives some people trouble, but is easy to understand by those who have their whole hearts in the service of Christ.

Taking a glance over the past, we notice that the past was an age of organization and invention, but now we are in an age of labor. There are great reasons why there should be something done in order to advance the Christian work. From 1701 to 1801 four missionary societies were organized, and from 1801 to 1901 there were 52 more societies organized. The question arises in our minds, What will the future bring forth? It is impossible that these missionary societies be carried on without expense, and upon us devolves the responsibility of giving.

This giving to the Lord is one of the most important questions of to-day. Some think that all money given in this way is money thrown away; but Christ said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." So we should be very careful where we lay up our treasures.

We may give in other ways besides giving money.

In leaving our own wicked cities and looking over the dark, heathen world, we feel conscience-stricken at the thought of giving so little to the Lord, and of neglecting our opportunities. I wonder how many church members can fold their arms and realize that they have nothing to do. Let not the idea enter our minds, but let us all be workers, as God would have us be.

Petersburg, Ont.

INBRED SIN

The term "inbred sin" is a coined word and is not found in the Scripture. As to its being unscriptural depends upon the interpretation that is put upon it. What sin is and is not has had varying shades of meaning. In certain savages a very crude, if any, sense of sin has been held. Christianity has developed the doctrine more fully than was taught by the

Graeco-Roman civilization. The future life with its punishments was more fully defined by the early fathers. In the defining of what sin is two schools arose.

One regarded sin as an individual affair, as a voluntary act, as an actual reality. The other regarded it as a matter of race, as a matter of hereditary depravity and corruption. Out of these opposing views arose the distinction between actual and original sin. Infant baptism, etc., does tacitly admit of the necessity of an appeasement for original sin in infants.

Adam and Eve were created with all the opportunities of perfection; it was in their possession; neither passed through the period of childhood. And as they sinned before they became parents, all children thus far have come under the same general principles. But had Adam and Eve not sinned would not the child life have been different? We believe it would.

By the original fall the will which had the freedom of choice and responsibility of leadership gave way to the desire of the flesh (five senses; Gen. 3:6) and consequently the flesh became master of the will or the lower self gained control over the higher self.

"We admit that sin is not imputed to innocent children and that Christ's atonement covers their period of unconscious transgressions, but do we not see the manifestations of the lower self predominating, anger, strife, etc., before the child becomes conscious of any wrong doing. Naturally the course seems to be into that which is evil rather than into that which is good. "Inbred sin."

Paul's words in Rom. 7:7-11 covers beautifully the innocent period and ushering into of the conscious period. It also has an application to our first parents and their transgression.

The tendency we have in us to depravity in its varied phases depends largely upon the life our parents have lived. We would not ignore environmental influences, but first and foremost is the hereditary tendency to sin which we believe in greater or less degree is manifest in all of us. The tendency can, we believe, safely and scripturally be called, inbred. Is it not true that actual sins are more easily disposed of than the tendency that leads into the actual? Have there not been individuals who have been cleaned up on the actual transgressions and later more fully delivered in the desire or tendency to sin? In other words a more perfect establishment of the rule of the will over the lower self. However, the lower self or that part of man embodied in the five senses continues to exist in the sanctified soul as the servant to the higher self, not as the master.

The views of theologians are good in their place and dare rightly be consulted, but after all we should depend more on the Word and His spirit to enlighten us and give us the reason of the hope that is within us.

The quotation from Luther as to a

"primary power bearing unto evil" can be and we believe is true of Adam's posterity, but was not true of Adam. His yielding to the lower self's desires has made it more likely for us to follow in the same course. A victorious life on his part would have transmitted the same tendency in his offspring. The laws of heredity as applied to the lower animals enforces this truth, "Like begets like."

Adam was on a plane before the fall that is not possible for us to attain to. Subdued is nearer the truth than annihilation as applied to the lower self, but why not "mastered?" Subjugated might make it a trifle stronger than subdued.

Of what use in this world would an individual be with the sense part of his nature annihilated? Would he be capable of dealing with conditions in a material world? Would he not be a spirit only? The term "inbred sin" can be used we believe scripturally in distinguishing our state and condition with its consequences, as born into the world from the condition in which Adam came into the world at his creation but no further.—Evangelical Visitor.

CONDUCT IN CHURCH

Selected by a Sister.

Suppose an East Indian, a worshiper of idols was by chance to pass by our church while we were engaged in service and seeing the doors open was to come in. Suppose he was to sit down on one of our vacant seats and without understanding anything what was said was to look on and watch what we were doing. Would he say, "What is the meaning of all this? There is one man who every now and then takes out his watch and looks at it and seems restless. There is another one who is overcome with sleep. I don't think they mean much. I do not think much is going on."

Or would he say, "There must be something of deep importance that engages their attention. Every one seems to be in earnest. They all sing as if their hearts were in their mouths, and then when the man at the end of the room speaks they listen as if something very important was being said, as if life and death were at stake. What can it be? How I would like to know. I feel such a strange power that I will find out. They must be worshiping their God. How solemn the place is."

Now which of these judgments would our East Indian visitor form as he was watching us in church. We need not try to guess, but we will know which he ought to be led to form. If all with earnestness and fixed purpose join in the worship of God, the stranger coming in will be convinced that he will be impressed to see the greatness of the object of worship. The fervor of devotion and the attention given to what is said will cause the stranger to realize his own spiritual needs and may lead him to a devout and holy life.

Say nothing of the great and lasting good which is done to our own souls by devout and holy conduct in God's house; it becomes us for the sake of others to make our public worship of God bear the marks of earnestness, fervor and sincerity.

David was not content serving God to himself; he felt that he must teach others by his example. He said: "I will declare thy name unto my brethren. In the midst of the congregation will I praise thee, O praise the Lord with me, and let us magnify his name together." All this indicates how careful he was as to his behavior in the worship of God. Reverence in the place of God's worship is a theme which we perhaps need to be reminded of now and then, because like most people who have reacted against an excess of formalism, we may be in danger of forgetting that it is a serious and solemn thing to have the Savior give us such an interview as He has promised to even two or three.

What are our thoughts before we enter God's house? How about Sunday morning? Is it like any other morning in the week, given up to thoughts of business, worldly pleasure, etc. If we made it a plan to spend at least a few minutes at home ere we left for church, in private prayer that God would give His blessing upon our attendance at his house; how we would enjoy the worship. How we would do our part in the service with care, diligence, sincerity and blessing to ourselves and others.

The worship from heaven, as we learn from the book of Revelation, is orderly, and God has commanded that all things shall be done decently and in order. If we delight not in the services of the earthly sanctuary, what heart will we have for the worship of the heavenly tabernacle! Is not the source of irreverence to be found in forgetfulness of God's presence?

STRANGE THINGS

By P. Hostetler.

For the Gospel Herald.

In Luke 5:26, we read where the people said, "We have seen strange things to-day," and truly they had; for Jesus had done wonders before their eyes.

There have been and still are many strange things.

Is it not strange that in Noah's time, he preached and warned the people so many years, and yet so few believed or took heed to what he said?

Was it not strange that so many in Christ's time, who saw with their eyes the strange things He did, would not believe? No doubt they thought they had good reasons for not believing.

Is it not strange that so many of them did believe, and went with Jesus for a while, afterwards turned against Him and would go with Him no more.

Is it not strange that Jesus had to say that a prophet is not without honor save

in his own country and in his own house, showing us that we are such a people, that if we had a prophet with us we would scarcely know it or appreciate it?

Strange it is that there were those in Christ's time, who tried to honor the prophets and thought they were with them; but Jesus had to tell them that they were witnesses to themselves that they were children of them that killed the prophets.

Likewise it is strange that many want to honor the martyrs of later years and be with them, yet refuse to accept the doctrines they taught and lived, and in some things follow the ones who did the persecuting.

Is it not strange that there were missionaries in Christ's time who went far over sea and land to win people to their faith, and yet in accordance with Jesus' words, when they had won them, they were still a child of hell?

Strange it is that while Jesus told the people to go into all the world and teach and baptize and teach to observe all things, many are going and teaching and baptizing, but who is teaching the observing of ALL things?

How strange that we can read and know of only ONE way that leads to heaven: yet people wanting to go to heaven and expecting to get there are traveling on so many different ways, not thinking of it that all will miss heaven who are not on that ONE way that takes them there.

Is it not strange that while we have the word to tell us that the way to heaven is narrow and only a few that find it, when we see or hear of a way that looks narrow and that seems to be just in accordance with God's Word, we will look to see who, or how many, go that way, and then decide to risk going a way that is a little wider and has more travelers?

Oh! How strange that while we have the Word as our guide and we know that it will be our judge at the last day, and it gives us so many warnings, that we do not study it more diligently and take more heed to all its teaching.

Is it not very, very strange indeed, that when we hear or read something like this, and we know it to be the truth, we are so very much inclined to try to fit it to others and not to ourselves; not realizing that we are only FREE when the Word of God makes us free; or, in other words, when we are willing to obey that Word in all its teaching. May the words of Psalms 119:18, be the honest and earnest prayer of our every heart.

East Lynne, Mo.

Faith is the mighty lever between God and man. It is according to the measure of our faith that we can abundantly draw from God's storehouse. Again, "without faith it is impossible to please God."—C. C. H.

Faith sees no impossibilities. "All things are possible to him that believeth."—Exchange.

(Continued from page 343)

that they did not receive the same tender look and loving words as did the others.

Geo. A. Lofton says, "We should remember that the whole world is akin, that the God who made us to differ is our common Father, and that Jesus Christ is our Elder Brother." This is especially true spiritually and it is true naturally.

For Christ's sake we are debtors to all the world "made of one blood," as the apostle spake of himself. To scorn one of my fellow-beings because of his lowly condition is to scorn Jesus Christ, especially so if I claim to be a Christian and profess to love God.

Children appreciate the pleasant ways shown to them in the school quite as much as older people. The teacher who loves her work will invariably show to them by some word or deed that their presence is appreciated and is desired in the future. I remember of hearing a story told of a little child who went with its mother to visit a Sunday school, where she was slighted by the teacher, and ever after that had no desire to go to that school. Jesus says, "Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God." If these words mean anything to us, surely we will be careful about our conduct, never to discourage any child from attending Sunday school.

Whittier writes:

"A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

"A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth
Would bless life's darkest hour.

"Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring
A heart may heal or break."

Washington, Ill.

REPORT

Of the Third Annual Sunday School
Meeting Held at Mummaburg,
Pa., August 17 and 18, 1910.

For the Gospel Herald.

Meeting opened with its appropriate organization.

Moderator, Harry Charles.

Subjects under discussion:—

Power of Small Things Relative to S. S. Work? W. W. Hege

Why is the S. S. so poorly attended? N. H. Mack.

The Sisters' Part in S. S. Abram Metzler.
Blessings of systematic giving. A. D. Martin.

Talk to children. D. N. Gish.

Is the Consecrated S. S. Worker a Missionary? J. S. Musselman.

Influence of spirit-filled worker. A. D. Martin.

How can we bring about more united effort in S. S.? Abram Metzler.

Hindrance to prayer. N. H. Mack.

How can the S. S. be made attractive and yet scriptural? J. S. Burkholder.

What Value in a S. S. Library? A. D. Martin.

Getting Results. N. H. Mack.

To what extent should we take part in temperance movements? Abram Metzler.
Talk to Children. Abram Metzler.

A few thoughts presented are as follows:
Great things are accomplished by small things.

We must have power from the throne of heaven.

There is great power in a smile and a kind word.

The Sunday School is poorly attended because of lack of piety at home. Not having a desire to know God's word. Because the S. S. teacher has not a pleasant disposition.

Priscilla and Aquilla taught Apollos more perfectly (Acts 18:26). So by this we believe a sister has an important part in S. S.

If the Church was up to her duty in systematic giving Satan's power would be much hindered.

Giving is a cure for selfishness.

A child is often the means for opening the way for Gospel.

The Sunday school worker is surely a missionary because he is filled with a mission or message. He is victorious through prayer.

The consecrated worker enlists members for the fold of Christ.

The influence depends on how much we open our hearts to God and ask Him to fill us with His Spirit.

That which is within us testifies of itself.

The Spirit will work if He can find a soul to have His abode.

The prayer life will bring about more united effort in the Sunday school and a desire of being filled with God's word; also getting rid of habit which grieve the spirit, will increase unity.

Unbelief is the one great hindrance to prayer, with this is embodical cares of this world, discontentment, self-righteousness, disobedience and lack of consecration.

If we would have the Sunday school attractive we must have unity and sociability.

Promptness will help the cause much.

The Sunday school library has a value in giving more and better literature to the average person, also in getting good reading in the hands of the nonattendants.

Workers should not be discouraged if they do not see results immediately, for they will surely come from all work that is done out of love for God.

The Church of our Lord Jesus Christ shouldn't take any part in temperance movement, which is reformed, for it belittles the power of God.

—Secretary.

REPORT

Of the Sixteenth Annual Mennonite S. S. Conference of the Southwestern Pennsylvania District, held at Masetown, Pa., Aug. 23, 24, 1910

For the Gospel Herald.

Tuesday Evening

Devotional exercises by J. N. Durr. Isa. 12.

Organization: Mod., A. D. Martin, D. S. Yoder; Sec., Daisy M. Cutrell, Henry Henley; Treas., D. J. Honsaker; Chor., Ed Miller.

Address of Welcome, E. D. Hess.

Following are topics discussed:

Our responsibility—

1. For the success of this meeting, Levi Mumaw.

2. For the cause in general, A. D. Martin.

Closing prayer by Abram Metzler.

Wednesday Forenoon

Devotional exercises by L. A. Blough.

Rom. 12.

Needed improvements—

1. In organization, A. Loucks.

2. Qualified teachers, Ed Miller.

3. United effort, E. D. Hess.

Our Young People—

1. A recognized force in the Church, G. D. Miller.

2. Their personal needs, I. K. Metzler.

3. How may their needs be supplied?

E. J. Blough.

Essay, Orpha Johnson.

Wednesday Afternoon

Devotional exercises by E. F. Hartzler.

Children's meeting, conducted by Anna V. Yoder.

Would a graded system be helpful? H. F. Reist.

Question period, conducted by Noah E. Miller.

Whole-hearted service, Emma Wingerd, Abram Metzler.

Influence of literature, Wm. Haning, John Horsch.

Closing prayer by Aaron Loucks.

Wednesday Evening

Devotional exercises by D. Kauffman.

Mal. 4.

Bro. J. N. Durr made an appeal for more workers in the field.

S. S. Workers' Relation to the world, E. F. Hartzler.

How rescue the perishing, Daniel Kauffman.

Closing prayer by E. D. Hess.

Following are a few of the many thoughts presented:

We will be benefitted, not by what is said or heard here but by that which is taken with us and put into practice.

To make a success financially, nothing seems too hard or too sacrificing; but of how much more importance should the work of this meeting be.

We should resume individual responsibility by taking our part in this meeting and God will be glorified.

Responsibility depends upon opportunity. There is a work to be done. Work undone stands against us as an opportunity if we could have been prepared and are not.

If we walk too near the border lines, those walking with us may step over.

Sunday school organization should be in harmony with the Church and should be the will of the brotherhood.

The teacher should study the needs of the class, grow in grace and thereby become sufficiently qualified.

Understand the value of a soul and the importance of the Sunday school and there will be united effort. Unity with God and of individuals in Sunday school are essential features.

Young people should have the courage to stand alone; thereby they will influence others for good.

Young people first need the religion of Jesus Christ. They need to realize what the Word of God will do for them.

We must be ideal in the need we strive to supply.

All literature should have the teachings of the Bible as a basis.

Guard against literature that compromises. To compromise truth is to lose the truth. The Church loses its divinity by compromising.

Every Christian is ordained of the Lord to bring forth fruit to the glory of God.

We should live such lives that the world will want that "something" that we have.

If all members would be upon the altar of the Lord it would only be a matter of time until the rest of the world would be within the fold of Christ.

How can we preach the Word if we do not know it?

From the fourteen Sunday schools report-

ed we glean the following summaries:

Number of pupils enrolled, 1316.

Average attendance, 745.

Contributions, \$392.89.

The resolution committee, composed of Daniel Kauffman, Ed Miller and H. F. Reist, submitted the following resolutions, which were unanimously adopted:

We as Sunday school workers in conference assembled, after hearing the earnest discussions on various topics recommend:

1. An "evergreen" Sunday school wherever possible.

2. A careful and prayerful preparation of each lesson, especially by superintendent and teachers.

3. A hearty co-operation between home and school in the interests of full, prompt and regular attendance.

4. A teachers' meeting wherever practical.

5. A teachers' training or supply class in every school where the same is practical.

6. A carefully selected library in every school.

7. A consideration by all workers of the merits and demerits of a graded system of lessons, with a view of future action to either adopt or reject the same.

8. A report of this meeting to be given to the Sunday schools represented here.

9. The election of a moderator at each meeting to serve at the following annual conference, said moderator to be an ex-officio member of the program committee.

The following resolution was also adopted:

Be it resolved, That the secretaries of this conference be authorized to purchase a book in which the proceedings of this conference and succeeding conferences be recorded. Said record to be in the custody of the newly elected moderator.

The meeting, from beginning to end, was marked for its spiritual tone, its marked interest and for its apparent effect upon the hearers. God grant that this same spirit of devotion and interest in the cause may be carried home and continue throughout the year in our respective congregations.

Secretaries.

REPORT

Of the Sixteenth Annual Session of the Ohio Mennonite S. S. Conference held at the South Union Church near West Liberty, O., Aug. 17-19, 1910

For the Gospel Herald.

On Wednesday, the 17, after the regular devotional exercises the following officers were chosen: Mod., I. W. Royer, N. O. Blosser; Sec., C. Z. Yoder, J. C. Meyer; Chors., B. F. Thut, J. I. Byler.

Following are the subjects discussed and a few of the thoughts given:

Religion in every day life. Geo. Hostetler, C. H. Hilty.

Christianity is the only religion that is practical, that brings peace to our soul. More devotion is necessary.

Our people should do more to help to advance the peace movement and the temperance cause. Keep control of your temper. Be careful in your conversation. Deal honestly with your fellowmen.

Timely remarks by a number of brethren, closing by prayer.

Thursday Morning

The training of the Sunday school teacher. Mamie M. Yoder, I. J. Lehman.

(The essays are being forwarded to our publications, GOSPEL HERALD and Christian Monitor.

A Sunday school teacher must know God,

he is dealing with souls. No one can teach above his own knowledge and practice.

A Sunday school teacher has a great and responsible position. Character is a requirement, also preparation.

How conduct the lesson review? Mary Zook, N. A. Lind.

Do not treat technicalities. Summarize the lesson. Maps are helpful.

A lesson review when technical questions come forth may not have the desired results. We should endeavor to interest all present.

The graded Sunday school lesson. B. B. King.

During the intermission on Thursday evening a special session was held for the benefit of the Sunday school teachers and superintendents, conducted by J. M. Kurtz, which was both interesting and beneficial to all present.

The need of more completely organizing our Sunday school. J. A. Lichty.

A home department, cradle roll and teacher training class would be helpful. We need to all work together harmoniously as teachers and superintendents.

Ten Minute Talks

1. **Advantage of special rooms for classes and departments.** P. R. Lantz.

The advantage in special rooms are less confusion and better attention in the classes which is very essential.

2. **The value of memorizing scripture verses.** Lydia Frey.

3. **Suggestions for systematic giving.** J. A. Ressler.

First, give yourself to the Lord. The Bible method is the best (I Cor. 16:2). Monthly collections are better than quarterly.

4. **Latent talent, how developed?** Jacob Meyer.

"He that gathereth not, scattereth. The individual who does not use his talent shall have it taken from him and given to one who will use it."

5. **Tardy teachers, how deal with them?** G. L. Bender.

Let the superintendent inquire as to the cause. Deal gently with them. Teachers' meetings are helpful.

Thursday Evening

An edifying song and praise service.

How do the social gatherings of our people affect the Sunday school and young people's meetings? Essay by Mary Hostetler. Discussion opened by S. E. Allgyer.

God made man a social being. Raise the standard of social meetings. Worldly gatherings will cause spirituality to decline and loss of first love; thereby losing interest and preparation for religious services.

The young people's meetings as a shield against evil influences. Lizzie Good, R. R. Brenneman.

Each one should feel a personal responsibility as to the success of the meeting, bearing in mind the value of a soul. Talents will be developed in the right way which will be a shield from the evil.

The young people's meeting as a training school for religious leadership:

1. **In the Sunday school.** W. G. Miller.

2. **In the regular service.** S. H. Miller.

Love of humanity necessary for leadership. The training obtained in a good young people's meeting will make us more efficient in the regular services.

3. **In missionary activity.** C. Z. Yoder.

The hope of the Church for the future to evangelize the world is in the young people. The young people's meeting is an incentive to study and Bible knowledge gives an opportunity to exercise their talents; also gives inspiration for the work.

How to create life and interest in our young people's meetings. Amanda Byler, J. M. Kurtz.

We must have the Holy Spirit's power, win by love, make good plans, select speakers to suit the topic, let each one feel responsible for the work to be done. Keep in close touch with each other.

Next followed a very interesting children's meeting by Lydia B. Stutzman and Mamie Lehman.

Unconscious spiritual decline, how avoid it. Emma S. Eby, J. B. Smith.

The change is slow. It is the loss of the first love. Errors in doctrine. Worldly allurements. Watch and pray. Look into the Bible mirror. Leave the border line.

A plea for more workers. M. S. Steiner.

The audience became heavily burdened because of the Youngstown Mission suffering for a want of workers. A plea was made especially for that station. Prayers were offered in behalf of the work, when workers responded to the glory of God. A number of city missionaries being there, they favored the audience with an appropriate song.

The collection held amounted to over \$230.

A condensed general report was given by the secretary of the conference, A. J. Steiner, of the Sunday schools of Ohio. Of the thirty-one schools reported all are evergreen with a total attendance of 3050, grouped into 246 classes, an average of 12 to a class. Three or four Sunday schools failed to report. There are five mission Sunday schools in the state. Report accepted.

The following resolutions were adopted:

1. Whereas it is the sense of this Sunday school conference that we need a Sunday school field secretary to do more effective work in the Sunday school and young people's meeting, therefore, be it resolved that the executive committee look out for a man for this work with a view of appointing him at our next annual Sunday school conference, if so desired by that body.

2. Be it resolved that it is the sentiment of Sunday school conference that mission study classes be organized in every Sunday school.

3. Resolved, that we encourage our Sunday school teachers and superintendents to visit our city missions and invite city missionaries to visit our Sunday schools with a view of becoming better acquainted with the needs of the work and how to promote it.

4. Resolved, that this Sunday school conference urge upon the publishers of our Sunday school literature the consideration of graded lessons for our Sunday school work.

5. Resolved, that it is the sense of this Sunday school conference that each Sunday school needs and shall put forth special efforts to organize a teachers' training class during the coming year.

Executive committee appointed: D. S. Yoder and Ephraim Hostetler for a term of one year; E. B. Betzner and S. H. Miller for a term of two years; A. J. Steiner, Secretary.

J. M. Brunk of La Junta, Colo., preached the closing sermon.

In the opinion of many this has been the best Sunday school conference we have had. The subjects and addresses were practical, edifying and inspiring. To God be all the honor and glory.

C. Z. Yoder,
Jacob Meyer,
Secretaries.

Before we are entirely surrendered to God, we labor under the pressure of His hand. But when we are consecrated to God's will, then His hand is underneath to uphold.—S. B.

Obituary

Stahl.—Fanny Kauffman was born in Somerset county, Pa., April 4, 1839; was married to Jeremiah Stahl January 25, 1857; came to Michigan March 10, 1880; died March 12, 1910, aged 70 y, 11 m, 8 d. To this union was born one daughter, Mary Weaver of Bowne and one son, Moses Stahl of Campbell, and she is survived by one brother, Harry, of Goshen, Ind., and one sister, Angeline of Bowne; also eight grandchildren to mourn her departure. She had been a member of the Mennonite Church for about 50 years. Funeral services were held from the Mennonite Church Monday afternoon, conducted by Isaac Weaver, Aldus Brackbill and David Sours. The remains were laid to rest beside those of her husband, who preceded her to the better land several years ago.

Stutzman.—Sarah Stutzman was born Aug. 12, 1843, near Millersburg, O.; died Aug. 22, 1910; aged 67 y, 10 d. She leaves 2 sisters, 2 brothers and many friends. The greater part of her life was spent near Topeka, Ind., while the last 8 years she spent at the Old People's Home near Marshallville, O., where she was ever patient and contented, thereby gaining the love and respect of all who learned to know her. Funeral services were held at the Home, Aug. 24, by Jacob Gerig in English and David Hostetler in German. Text, Jno. 16:33. Burial in cemetery at the Home.

J. K. Hooley.

IN MEMORY

Of our father, Israel White, who died suddenly on June 11, 1910; aged 67 years.

By His Daughter.

For the Gospel Herald.

Today we are thinking, dear father
Of the grief that has come to our home;
How you left us in silence one evening,
You left us in silence and gloom.

We bow in submission, dear father,
And say, "Let God's will be done,"
And we'll meet you on that blissful morning;
When our race here on earth is run.

Your life work is ended dear father,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright celestial shore.

We miss him, Oh, how we miss him,
When we see his vacant chair;
And the home is so lonely without him,
For father no longer is there.

Our dear father here has left us,
Here no more his face we'll see;
But in heaven we hope to meet him
Where we can all together be.

All his troubles now are ended,
With us here no more he'll roam;
God saw his work was finished,
And He called him to his home.

We'll wander to your grave, dear father,
And some sweet flowers we'll plant there,
And try to be ready to meet you
In that home so bright and fair.

"Farewell, my dear wife and children,
My Savior has now called me home,
At the gates of the city eternal
I'll watch and wait till you come."

Dalton, Ohio.

Items and Comments

The revolutionists of Nicaragua have finally succeeded in driving President Madriz from power, and the rebel leader, Juan Estrada, has been declared elected President.

Japan, in annexing Korea after giving to the world solemn assurance that such would never be the case, has demonstrated the fact that she is not a whit behind our foremost so-called Christian nations.

Kaiser Wilhelm of Germany, in a recent notable address reaffirmed his belief in the divine rights of kings. What his convictions would be if he occupied some other station in life we can only guess at.

The idea of living in the open air as much as possible is by some people looked upon as only a modern fad, but Benjamin Franklin advocated the same thing over a hundred years ago. If it is a fad, it is a healthy one.

The aeroplane industry seems to be thriving in France, where over 800 machines have been made within the last few years and sold for over \$2,500,000. The machines sell from \$3000 to \$5000 each. Some day the automobile man may open his eyes to find himself out of date.

The population of the United States has been estimated in round numbers at 90,500,000. Of these, New York City is credited with 4,600,000 and Chicago 2,400,000. While these figures are not exact, enough is known that the official figures will not be far above or below them.

A terrific forest fire swept over a number of the northwestern states at an immense loss of life and property. The number of deaths reported up to Aug. 26 is as follows: Montana, 13; Idaho, 186; Washington, 4. Former forester Pinchot, in a public address, places most of the blame for the destructive fire on the shoulders of the national legislators who refused to make sufficient provision in the way of appropriations to enable the forest department to fight the fires effectively.

Washington, Aug. 26.—Asserting that the curricula of the lower and higher schools in America provide for little or no instruction in the history of China and Japan, a petition signed by more than 100 prominent Americans, resident in Japan, asks all the educational authorities of the United States to supply the deficiency.

The petition is being circulated throughout the United States by the American Asiatic Society, of Yokohama, Japan. The bureau of education has been asked by the society to assist in making known its wants.—News item.

A KINDLY REQUEST

The author who is writing a History of Nicholas Beery and Descendants—reaching back to Switzerland over 200 years—desires a clue to the descendants of Jacob Blosser who married Barbara Beery, and who lived at Luray, Page Co., Va., until old age, after which they moved to Mahoning Co., Ohio, where some of their children had settled, and where they died. The old people, as well as their descendants, were Mennonites. Will the Blosser descendants of Mahoning and Columbiana counties and elsewhere who are descendants of the above Jacob Blosser, please send me their names and addresses? and I will gladly tell them what points I want for this valuable history which will be handed down from one generation to another as long as the history and the generation exist. I will indeed thank all such for any assistance they

may be able to give. May I hope to hear from many soon.

Your cousin,
Joseph H. Wenger,
South English, Ia.

Married

Shaffer—Shriner.—On Aug. 13, 1910, at the home of the officiating minister, Bro. Elmer Shaffer of Bowne, Mich., and Sister Nora Shriner of Osceola, Mich., were united in holy matrimony by Bro. Isaac Weaver. May the Lord bless them in their married life.

Blough—Blough.—On May 3, 1910, at the home of the officiating minister, Bro. Josiah Blough and Sister Lizzie Blough, both of the Bowne, Mich., congregation, were united in holy matrimony by Bro. Isaac Weaver. May God's richest blessings go with them.

Eiman—Showalter.—On Aug. 17, 1910, at the Mennonite Sanitarium, Bro. David Eiman and Sister Showalter, both of La Junta, Colo., were united in holy matrimony. Bro. David Garber officiating. May their life and home be typical of heaven in peace, joy and love.

CONFERENCE ANNOUNCEMENTS

WESTERN, A. M.

The Western A. M. Conference will meet (the Lord willing) with the Crystal Springs congregation, Crystal Springs, Kans., Sept. 15 and 16, 1910. A hearty welcome to all. Ministers and deacons are requested to meet Sept. 14 at 2 P. M. to arrange questions.

Those coming on the A. T. & S. F. R. R. come to Crystal Springs, those coming on Orient Notify Bro. Sam Len, Harper, Kan. For further information, write to J. D. Yoder, Crystal Springs, or J. J. Zimmerman, Harper, Kans.

S. H. D.

MISSOURI-IOWA

Through the providence of God the Missouri-Iowa Conference will meet the following appointments:

On Monday, Sept. 19, the District Mission Board will meet. All members of this Board are requested to be present, prepared to take up the work promptly.

On Tuesday and Wednesday, Sept. 20 and 21, the Annual Sunday School Conference will assemble in its capacity of work.

On Thursday and Friday, Sept. 22 and 23, the regular meeting of the Missouri-Iowa Conference will be held.

All these meetings will be held in the Mennonite Church near Palmyra, Mo. A cordial invitation is extended to all. Come praying that the work may be a glory to God.

For further information, or in announcing your arrival, write to J. M. Kreider, or J. H. Hershey, Palmyra, Mo.

J. R. Shank, Secy.,
Carver, Mo.

Oh, child of God, be calm, be still,
Let the past be what it may;
Live now as for the Father's will,
And him obey.

And let the tumult and the rush,
And the doubts and questions cease;
Give God thy care—and know the hush
Of perfect peace.

—Mariann Farningham.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Cullom, Ill., Sept., 12-17, 1910. Instructors, D. D. Miller, I. R. Detwiler.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

MENNONITE GENERAL CONFERENCE

We are now ready to entertain and consider invitations for the next meeting of our General Conference. All invitations should be in by the first of October. Send invitations to N. O. Blosser, Rawson, Ohio.

Levi J. Miller.

L. J. Burkholder.

N. O. Blosser.

Committee.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.—Hos. 14:9.

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.—Mal. 4:2.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, SEPTEMBER 1, 1910

No. 22

EDITORIAL

"Great peace have they which love thy law: and nothing shall offend them."

A number of practical thoughts on real peace are found in the pointed article on "Things that Make for Peace."

Those interested in the proposed new supplement to our Church Hymnal, will be interested in the announcement on "Hymnal Supplement," found on another page.

Peace can be obtained only on condition of full surrender. Whether it is peace with God and godliness or peace with the world and worldliness that you are seeking, the condition is the same.

A close examination of the Teachers' Sunday School Quarterly will convince you that it will be a valuable aid in the preparation of the lesson. 400 pages of solid reading matter for 32c is more than you usually get in commentaries, to say nothing of the fact that this quarterly is prepared especially to supply the needs of our schools.

Sunday School Literature.—Work is progressing rapidly on the Lesson Quarterlies for next quarter, and by the time we receive your response to this notice we will be ready to fill orders. It would be well always to state for which quarter you desire the literature. Send your orders in early, and we shall endeavor to be as prompt in filling them.

Ordination Services.—As will be seen from the correspondence from Harrisonburg, Va., an important meeting was held in Weaver's Church, Rockingham Co., Va., on Sunday, Aug. 28, when the Brethren, Melvin and Amos Heatwole, two young brethren of the Middle District, were set apart to the ministry. May the Lord richly bless them in their new and responsible calling, and may they as faithful watchmen and expound-

ers of the faith give a true account of their stewardship.

Renewals.—Look on the labels of your papers to see how the date reads. If you see that it is overdue, take enough time to see a few of your neighbors who are not yet taking the paper and get their permission to send in their names with your own. During the next few months we ought to receive 5000 renewals and new subscribers.

Our readers will please read carefully the facts stated in Bro. Metzler's "Orphans' Home Letter." Then, after meditation and prayer, let there be a general response to his suggestions. We feel certain that there are several times as many childless homes among our people as there are homeless children in the Orphans' Home at West Liberty. "As we have therefore opportunity, let us do good." One of our most blessed opportunities is to be the friend of unfortunate children. Who is ready to support the work?

Nearing India.—Latest reports from the brethren, Shoemaker and Hartzler, inform us that they expect to reach Bombay, India, about Sept. 13. The brethren express themselves as being highly pleased with their journey thus far, the Lord having blessed them with good health and a pleasant journey. Their contributions to these columns have been both interesting and instructive, and we trust that after they reach our mission in India they may not be so thoroughly absorbed in the work there but that their weekly letters may keep on coming. All mail intended for them should be addressed, Dhamtari, C. P., India.

Cost of Armed Peace.—Before the sixteenth Interparliamentary Conference at Brussels, Belgium, Prime Minister Auguste M. F. Beernaert made the statement that the world was living in a regime of armed peace with 14,000,-

000 men under arms at an annual cost of \$1,000,000,000. This is one small fraction of the world's tribute to the idea that the way to promote peace is to make yourself so terrible that every body will be afraid of you. A general acceptance of the Bible doctrine of nonresistance would put an immediate stop to this enormous waste of money and turn a mighty army of 14,000,000 men into the industrial fields of the world.

A pathetic incident is recorded by the Zionsbote of McPherson, Kans. Several weeks ago Bro. David Reimer and family of Russia started for America. Coming to Philadelphia they were informed that they would be permitted to land; but learning that they could reach their destination (Texas) cheaper by water than by rail, they took ship for Galveston. They being poor, it was decided that the three boys might earn a little money by shoveling coal. But the employment proved very costly. When they reached Galveston the three boys had sore eyes, and the government officers decided to send them back to Europe. The heart-broken father and mother sorrowfully went ashore, and soon another sorrow was added to their already heavy burden when the Lord called home their little infant child. Now they are alone in their grief and poverty in Galveston, while their three boys have been sent back to Europe. May God so overrule that the time may not be long until their boys may again be restored to them. Friends are interested in the case, and in heaven there is a Friend who hears the cry of the needy and who overrules all things for our good. But one must wonder if in the interpretation of our immigration laws some officers do not use more "red tape" than law. It is not right that the United States should be made the dumpingground for the refuse of other nations; but it does seem that regulations could be made that would keep out the undesirable classes without, as in this case, working a hardship on worthy people.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

I KNOW HE ORDERS ALL MY WAYS

I know he orders all my ways;
The sunshine and the cloudy days,
The hours of pain, the hours of joy,
My days of leisure, and employ,
When toil is arduous and severe
'Tis then I feel His presence near;
And in the hours of deepest grief
He brings me comfort and relief.

I know He orders all my ways;
True to His word He always stays—
Close to my side, displays His power
In the insidious tempter's hour;
And drives away all sense of fear;
With gentle hand He draws me near,
Pillows my head upon His breast,
And soothes my spirit into rest.

I know He orders all my ways;
His spirit o'er my spirit plays
Like the soft zephyr born in June
Sets all the wind harp-strings in tune,
So to the measure of His will
To melody my heartstrings thrill,
And frames an anthem formed of praise—
I know He orders all my ways.

—Selected.

GOSPEL LIGHT ON TIMELY TOPICS

V. The Labor Union Question

By J. R. Shank.

For the Gospel Herald.

In our opposition to any organization, institution or course of action, we should take such an attitude that will speak more than a prejudice against a particular society or object. It is well to name particular instruments of evil in order to help men and women to locate things that might entrap their souls, but we must live in a higher atmosphere than those "who strain at a gnat and swallow a camel." We must condemn a thing of evil because it is evil, and not because it is a particular institution. We want to approach the question before us with fairness, and with no fear or favor to the same evil found in any other place.

There are laws or principles with which our Creator has environed our lives. When these principles are observed they keep our lives in perfect harmony with the things that work for peace, happiness and prosperity for time and eternity. If such things were universally observed, they would solve the perplexities of the nations. The problem of labor involves these laws of which the following are fundamental:

1. *The Fatherhood of God.*—"In him we live, move and have our being, as certain of our own poets have said, For we also are his offspring" (Acts 17:28). In this source of all that we have and are

we should continually rejoice and do honor.

From Him comes all life (Acts 17:25). From Him comes all that sustains life (Psa. 136:25). From Him comes all that fills life with comfort (Psa. 136:4-10). Upon Him depends the prosperity of our labors (Acts 14:17). Upon Him we must all depend for salvation (Isa. 45:22). Failure to recognize and obey Him is the foundation of every folly and sin and is the path to certain destruction.

2. *The Brotherhood of Man.*—"And hath made of one blood all nations of men for to dwell on the face of the earth." Men readily recognize their obligation to one another when those obligations seem to them the tie of blood; but here we are taught that He who made us all, "made of one blood all nations." We are also taught that God has so overruled the nations that they might have opportunity to "feel after him and find him." We can conceive of no law that would license one part of this vast brotherhood to work in any way detrimental to another without also opposing the laws and works of God. This principle has largely been ignored by fallen man, and is again emphasized by our Savior, Jesus Christ. His Gospel resounds with this glorious law in all its workings.

3. *Labor in Harmony with God's Laws is our God-given Means of Support.*—"Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good that he may have to give to him that needeth." According to this law there is no place for any business or organization that opposes the general good. Every dollar gained for pure gain, when the effort made to gain it does nothing to help do the work of society, is wrong. Gain gotten from the labor of our fellow-man without a just return of labor by us is so much robbery. All gambling trades, all man-fleecing speculations; all manufactures that feed only men's lust without benefiting life; all merchandise that benefits none but the seller; all farming which produces crops that are of no service to man's highest welfare—all such shall be sifted out by this principle, and "the thing which is good" shall take its place.

Then there are those in society that sometime in life are helpless to support themselves. These God has rightly ordained that those who can labor should support. Labor to have, but with the having put the brotherly motive, "to give to him that needeth."

The Labor Union

We have seen by the foregoing discussion that there is a natural union in the very make-up of man—a universal Father who seeks the welfare of "all the ends of the earth;" a universal brotherhood, "made of one blood" who have common needs, created with a nature and with a power to help one another. Union along heaven-ordained plans is needful and God-like, and will bring blessing and

peace to men. But after a fair test we notice the following prominent foundation motives in modern labor unions:

1. *A Desire for Gain.*—On its face we are apt to see nothing wrong with such a desire as indeed there is not when taken in its God-ward aspect. But instead of the Christ-like principle of "looking also on the things of others," there is here the selfish desire of every man looking "upon his own things." Why is there, then a union? Simply because there has a contention arisen between the employer and the employee. One claims a larger share for labor done, the other seeks to have it done for as little as possible in order that the gain will be larger that comes his way. And since there are many of like employment, they can by banding together, bring a greater force to bear upon the point in question and thus gain the better of the contention. The organization promises like benefit to all so organized, and thus has a show of benevolence; but take away its self-interested aspect to each member and you will scatter it to the four winds. It is simply the selfish desire for gain banded with a number of others of like desire. Outside of the organization they seek no one's welfare except wherein their own is thereby affected.

2. *A Desire for Protection.*—This, too, looks well on its face. Who should be so careless as to not desire to have his financial interests protected? But the protection of the labor union rests alone in its monopolizing power. It makes its demands and proceeds to get what it asks by the threatened power of withdrawal of employees. If the force is of sufficient strength to stop all operation of like workmen they are apt to win.

They will not strike for better wages unless they are sure they have the advantage. Getting an institution into a corner where it must have help or lose much, they use the occasion to make their demands. No matter how many people suffer for the delay, nor how many people starve or freeze, they will hold out to the end. If their demand were always fair and just, the method to say the least is yet unbrotherly and unscriptural (II Cor. 10:3, 4; Phil. 2:3, 4; Matt. 5:38-48). Why should a body of men take the power to give or withhold their labor and use it to the financial peril of their employer, and to the peril of many others who have arranged their affairs dependent upon the supply of the labor turned out? Examples of these things are readily found in the railroad strikes, coal strikes, and others. Poor, selfish protection that must be bought at the price of the lives and property of their tied up fellows.

But this pretended protection is not always a protection to its members. Some would gladly labor for the support of their families when the strike is on, but are compelled to suffer and wait till their leaders say so. Rather a slavery than protection.

3. *A Desire to Get Employment.*—This is likewise a noble desire, when it can be accomplished without selling out our personal liberty or without banding ourselves against the liberty of others.

It is only an evidence of the evil character of an institution when it works against the life-sustaining power of all outside of its ranks, to force them into its service. If all the inner workings were otherwise approved, this domineering disposition alone would condemn it as a partaker of the spirit of the pit. (cf. Rev. 13:16, 17).

A Christian Cannot Join Them, Because—

1. They violate the principle of the brotherhood of men by using their power of getting gain without a regard for the welfare of those outside of their ranks.

2. They violate the principle of non-resistance by using force and violence to accomplish their end (Matt. 5:38-48).

3. They form an unequal yoke from which God's children are to separate (II Cor. 6:14-18).

4. They incite and foster crime by the spirit in which they domineer over men (Phil. 2:14, 15; I Pet. 2:15).

5. They breed dissatisfaction against government and society by taking power in their own hands (I Pet. 2:12; Rom. 13:1).

6. They force men to join their ranks or suffer loss, thereby becoming like the spirit of the "beast" of Rev. 13.

7. In conclusion let us say that not only can we not join labor unions because of these things; but we cannot be partakers in these same violations in other organizations, religious or secular, or in our own business or occupation.

"Ye are the salt of the earth; but if the salt have lost his savour where with shall it be salted?" (Matt. 5:13)

Carver, Mo.

THE STRAIT GATE

By Elam Horst.

For the Gospel Herald.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.—Luke 13:24.

Let us notice the difference in the words, strive and seek.

Strive.—To make efforts; to labor hard; to contend.

Seek.—To look for; to go in search of; to try to find or to gain.

We notice many looking for something better than they enjoy, and they virtually try to gain or find, some in their own strength, some in their own ways, some by good works, But alas! nothing gained, nothing found. But those who make the effort, comply with God's requirements, work hard, to make their calling and election sure and contend or oppose Satanic influences; world, flesh, the devil, lust, pride, sensuality.

Jesus told Peter, "Thou savourest not

the things that be of God, but those that be of men." Savourest—natural taste. Peter in his rebuking Jesus didn't realize what he was doing, any more than some in our day. Jesus said, "If any man will come after me (as much as to say, if any man will follow me) let him deny himself, take up his cross daily, and follow me."

This takes striving against nature and pernicious ways in which some love to walk. Men generally want the benefit of the eternal crown but do not like the way of the cross. If honor, money, pleasure, fame, etc., would be the goal, it would be easier to get men converted, but to strive by way of the strait gate or of the cross is being fast laid aside, even in the so-called Christian Church, who is going by the way of the cross? If there were any other way, dear reader, do you suppose the Savior would have had to go by the way of the cross? Is it a cross to live out the following scriptures? Psal. 132:3; Prov. 16:32; Matt. 10:37-39; Luke 14:26-33; Luke 21:2-4; Acts 20:22-24; Acts 21:13; Rom. 6:6; Rom. 15:1, 4; Phil. 2:4; Gal. 5:16-24; Gal. 6:14? Other scriptures implying self-denial could be cited. If we find the living out of the scriptures a cross, and we bear this cross, let us not glory in anything save the cross of our Lord Jesus Christ by whom the world is crucified unto us, and we unto the world. Strive therefore to enter in at the strait gate. Jesus said, "I am the way." No man cometh unto the Father but by Him.

Wolftrap, Va.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

By Daniel Kauffman.

For the Gospel Herald.

(Continued.)

12. *They should agree that the Church, independently of the world, should grapple with all living issues, having as the primary object in view (not reformation, but) regeneration.*

We say "independently of the world," because that strikes at the root of the question. The modern trend is toward churchmen becoming leaders in political and social movements rather than servants in the great cause of real conversion. Clergymen are out on the stump, lifting their voices in favor of reforms of which their own congregations are sorely in need, vehemently proclaiming the gospel of having the Church take charge of things and running the government along right lines. It is the old question of union between Church and State, only in a new form.

The Church is weakened every time we attempt to do through outside organizations the work which should be done through the instrumentality of the Church, for two reasons. (1) It takes

us off the true foundation. (2) It detracts from the prestige and power of the Church. These we shall endeavor to notice at some length.

The mission of the Church is to bring the Gospel to the world (Matt. 28:18-20). That part of the world which accepts the Gospel will experience moral reformation as a necessary result of spiritual regeneration (Rom. 6:2; Tit. 2:14). As children of God we can not unite with the children of this world in any organization which ignores regeneration as the paramount issue and which has mere reform as its object, without putting our necks into the unequal yoke. For example: In common with some lodgmen, some infidels, some warriors, some moralists, etc., we may be hard against saloons. In common with some Jews, some moralists, some infidels, some saloon keepers, etc., we may be hard against the secret lodge. In common with all these and other classes we may be much in favor of good roads. In common with some infidels, some moralists, some socialists, some gamblers, etc., we may be deathly opposed to war. We may even encourage, and we should, anything which any of these men may do in behalf of any of the causes named, for they are all commendable causes. But our testimony is one thing, and our yoking together with all classes of people in entangling alliances is another thing. In the Church we have an organization which is broad enough to supply all the needs of man; and that individual or body that steps aside to be yoked up with an outside organization to accomplish the work which ought to be done through the heaven-ordained channel steps aside from the true foundation. Our attitude before the world should be that of Christian workers, not as mere reformers, testifying in no uncertain tones on all moral issues, advocating the things we do as a part of the Gospel which we are to bring to all people.

Now as to the second point in question. All that church-members give to charity through the instrumentality of the lodge is so much encouragement to the false claim that lodges are necessary because churches fail to do their duty. Who gets credit for what is done in the interests of peace, anti-secrecy, reforms in dress, charity and other worthy causes, the Church or worldly organizations? Do you say the latter? Can you tell why? That would not have been your answer if all members of all churches were loyal to their God and to the organization which alone was instituted of God to provide a means of His people working together to bring the Gospel to all people.

We trust that we may be understood in this matter. Every good work should be encouraged, no matter who does the work. We thank God every time we hear of a sincere effort to work reform

(Continued on page 366)

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XIV. CHRISTIAN VIRTUES—PURITY

Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

472. *What is it to be pure?*
A. Free from all defilements of sin.
473. *Where can such purity be found?*
A. In Christ.
474. *What is the promise?*
A. "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).
475. *Can our souls be purified in any other way?*
A. No. Read Acts 4:12 and Heb. 9.
476. *What does purity include?*
A. A clean heart, a clean outward life.
477. *What is the condition upon which the heart may be purified?*
A. Faith (Acts 15:9). Obedience (I Pet. 1:22).
478. *Can a man be saved and the heart still remain impure?*
A. No (Rom. 6:1-6).
479. *Can a man be inwardly pure and outwardly unclean?*
A. Only so far as he has yet failed to receive the light.
480. *Can a man justify himself in wrongdoing on the plea that "if the heart is right all is right?"*
A. Whether man justifies himself or not, it is sure that the Lord will not justify him on such a plea; for "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).
481. *Is it not a fact that when the heart is right all is right?*
A. God will certainly justify every one whose heart has been made right by the blood of Jesus; but disobedience to God's Word is sure evidence that the heart is not right.
482. *Does God look on the outward appearance?*
A. Yes. Read Isa. 3:16-24.
483. *How harmonize this answer with I Sam. 16:7?*
A. The outward condition described in Isa. 3:16-24 is evidence that God sees the heart as described in Mark 7:21-23.
484. *What is Paul's practical question on this point?*
A. "How shall we that are dead to sin live any longer therein" (Rom. 6:2)?
485. *What effect has a pure heart upon the outward life?*
A. It purifies it as far as one has the light.
486. *Is there danger that after having once been cleansed we may again be defiled?*
A. Yes. Read Matt. 26:41, I Cor. 9:27 and Heb. 6:4-6.
487. *How keep safe?*
A. Keep under the blood. Read I Jno. 1:7.
488. *What influences tend to keep us pure?*
A. Pure thoughts, pure reading matter, pure associations.
489. *What are some of the defiling influences?*
A. Evil companions, impure sights, impure literature, a worldly life.
490. *Are impure thoughts sinful?*
A. To harbor or to invite them, yes.
491. *What is usually the first sign of impurity in the heart?*
A. The tongue (Matt. 12:34).
492. *What is a sure cure for impure language?*
A. A pure heart and pure thoughts.
493. *What should be our attitude toward impure conversation?*
A. We should be free from it ourselves, and discourage it in others.
494. *What is Paul's advice to young people?*
A. "Be thou an example . . . in purity" (I Tim. 4:12).
495. *"But young people must have their enjoyment."*
A. Certainly; but do not slander them by saying they can have no enjoyment except in vulgar habits and conversation.
496. *Where draw the line in calling anything pure or impure?*
A. Measure purity by the standard of godliness.
497. *Where do we get the idea that this is setting the standard too high?*
A. It comes from the defiler of souls, and is re-echoed by those who themselves have become defiled.
498. *What advantages in the standard of heavenly purity?*
A. It enriches the soul, makes experiences more soul-satisfying, causes growth in purity and godliness, and makes the influence uplifting to others.
499. *Why is it so hard to educate the world up to this standard?*
A. Because "the whole world lieth in wickedness," and sin is wonderfully and woe-fully contagious.
500. *How cultivate habits of purity?*
A. "Whatsoever things are pure . . . Think on these things" (Phil. 4:8).
501. *What strong incentive to purity does John mention?*
A. The hope of meeting our Lord at His second coming (I Jno. 3:3).
502. *What should be our attitude toward the true faith?*
A. It should be held in a pure conscience (I Tim. 3:9).
503. *In what does pure religion consist?*
A. In sympathy; in freedom from worldly spots (Jas. 1:27).
504. *What does purifying do for the people of God?*
A. It makes of them "a peculiar people, zealous of good works" (Tit. 2:14).
505. *What assurance to the pure?*
A. "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

JESUS SAVES

By Anna Lapp.

For the Gospel Herald.

When over life's tempestuous sea
Our frail bark is driven;
Let us more of thy beauty see,
Revealed to us from heaven.

And where ten thousand tongues engage
In songs of ceaseless praise;
It is through Christ's redeeming blood
Their souls from sin are saved.

And when the ocean waves are rolling
The billows foaming high;
There amidst the dark, dark temptations,
Our blessed Lord is nigh.

With outstretched arms to help us on,
Through temptation's strongest wave;
'Tis Christ our only Savior, Lord,
Who can rescue, who can save.

Oh come, ye tempest tossed and weary,
And lean on Jesus' breast;
Beneath the shadows of His wings
Abides the sweetest rest.

Dakota, Ill.

NOTES BY THE WAY

IX. As We Journey Toward the Orient

By J. S. Shoemaker.

For the Gospel Herald.

As we sailed out of Port at Naples on Saturday, July 16, we were filled with a sense of relief in leaving this city with its scenes of confusion.

As the city faded out of sight we took one last look at Mt. Vesuvius, the champion of Volcanoes, by whose molten eruptions multitudes of human beings have been suddenly destroyed.

After land had entirely faded out of sight we contented ourselves with reading, writing, and studying the characteristics of the nationalities represented among the passengers on board, composed principally of Italians, French, Syrians and Turks. There were but few who could speak the English language, hence we made but few acquaintances.

The weather was delightful during the entire voyage, with the exception of being rather warm a few days. Little, if any, seasickness was experienced by the passengers.

Our vessel took a round-about-way for Beyrout. The same was to our advantage, giving us an opportunity to visit cities and places of special interest, which we otherwise would not have had the privilege to visit.

On the second day after leaving Naples our vessel was sailing near the shores of Greece. Late in the afternoon we anchored in the Harbor of Piræus near

Athens. Being informed that the vessel would not leave port until 6 hours later, we went ashore and under the direction of a guide took a car for Athens, six miles distant. Our guide led us direct from the station to the Acropolis and Mars Hill. We approached the Acropolis from the west. The other sides are inaccessible, because of the walls of the ancient fortress which are built on the edge of the almost perpendicular rock, on the summit of this noted hill.

The most striking of the ruins to be seen on the Acropolis, are those of the Partheon, the once magnificent Temple of Minerva, built during the reign of Pericles. The structure cost about three million dollars. Its dimensions are 230 feet in length and 100 feet in width. The ruins of other temples are to be seen on this hill of renown, notably the Erechtheium and Pinacotheca, these at one time were centers of idol worship. In beholding these ruins one is filled with awe, and convinced that all the institutions of idolatry shall crumble into dust.

On an elevation a little to the north of the Acropolis stands the Temple of Theseus, the best preserved of all the ancient temples of Athens. It has 13 columns on each side and 6 on each end, making 38 in all.

Another place of interest is the hill called Pnyx. This hill is west of the Arcopagus, and is the place where centuries ago the citizens of Athens met to decide all the great questions of the day, such as peace and war. Here stood Themistocles, Pericles and others in the days of their greatness and discussed the issues of the times.

The place which to us was of infinitely greater interest was "Mars Hill," which is located a little to the west of the Acropolis. Sixteen steps cut in the solid rock (now greatly worn) lead to the summit of this famous hill where almost two thousand years ago Paul stood and addressed the learned men of Athens in these words, "Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions I found an altar with this inscription, 'To the unknown God,' whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:22, 23). As we ascended the steps leading to the top of the hill, and stood upon the same solid rock, and probably upon the same spot where Paul stood upon this memorable occasion, our hearts were filled with strange emotions, and true gratitude toward God for the privilege of visiting the place where the venerable apostle preached the Gospel of the living Christ to the Athenians.

The glory and splendor of the early Athenian temples has vanished; the magnificent structures have crumbled and gone into decay; but the Gospel which Paul preached to the Athenians has increased in glory and power as generations come and go, and nations rise and fall.

Athens is said to have a population of 160,000. The main part of the city is built very compactly and some parts quite modern in appearance. Other parts look very ancient and are inhabited by the poorer classes. A number of nationalities are represented in the city. In passing through it seemed to us a babel of languages and confusion of tongues.

Twenty-four hours after leaving Athens our vessel anchored in the Bay at Smyrna, where another 8 hours were spent in loading and unloading the ship's cargo. Our ship being scheduled to stop again at this port on her return from Constantinople and the water in the harbor being quite rough, we did not go ashore, but contented ourselves in watching the numerous boatmen in small boats, who thronged the vessel, each one trying to crowd in ahead of others, and with loud voice clamoring for a chance to transfer some of the passengers and their baggage to the landing place. It was a scene of confusion not soon to be forgotten.

Land was almost constantly in sight as we sailed from Smyrna to Constantinople, Europe to our left and Asia to our right. The country was mountainous along the shores on either side and much of it quite barren in appearance. An occasional village was to be seen along the shores and on the hillsides. The time passed rapidly as we gazed out upon the varied landscape which was seen very plainly with our field glass in hand.

Our vessel anchored at the docks in Constantinople early Thursday morning July 21, and remained during the day. An opportunity being afforded, we spent some time in visiting places of interest, the first of which was the Galata Tower. From the top of this ancient tower we had a fine view of the bay in which were anchored about 20 ocean steamers and numerous smaller vessels of various kinds, all giving evidence that this city is a center of commerce. After visiting several museums where antiquities are exhibited, we visited the St. Sophia Mosque, said to be the largest of the six or more in the city. Here the Moslems meet to worship God through their prophet Mohammed. There are no images, statues or paintings to be found in this vast structure, which is at least one commendable feature about Moslem worship. Some of them seem very devout. Among the passengers on our vessel could be seen Mohammedans going through their form of worship, prostrating themselves five times with face toward the ground, and turned toward Mecca. How sad to know that with all their devotion, they are lost because they are without the living Christ.

After leaving the mosque we were led to an annex into which we were permitted to look and see the resting place of one of the sultans and his 700 wives.

After going through a part of the Bazaar (where one has a splendid opportunity to get rid of his change, if in

anyway so disposed), we returned to our vessel to await the signal to leave the port. The same was given at 5:30 P. M.

The day following, our vessel again cast anchor in the Harbor at Smyrna. Having plenty of time, we went ashore and spent a short time in strolling about the city. The mixed multitudes which thronged the principal business parts of the city, all speaking in an unknown tongue, and dressed in a number of strange costumes, did not appeal to our Americanized tastes, hence we soon returned to our floating home.

After leaving Smyrna our vessel took practically the same course as was taken by the Apostle Paul and his associates on his return from his third missionary journey.

On Saturday morning our vessel anchored in the harbor of Vathy, a city on the island of Samos (See Acts 20:15). During the afternoon we passed close to Miletus. It was from this place that Paul called for the elders of the Church and gave them his last charge (See Acts 20:17-35). A little farther on we saw at a distance to our right what was supposed to be the Isle of Patmos. In the evening we passed close to the Island of Kos (Coos) a place where Paul touched on his way to Jerusalem (Acts 21:1). At about 10:00 P. M. we passed close to the Island of Rhodes. While passing in plain view of these various islands and places, referred to by the author of the Acts, in giving a report of Paul's journeys, we thought of the great sacrifices made by this great apostle and his associates in carrying the Gospel of salvation to the people living in the various parts of Asia Minor, Greece, and Macedonia. The same was an inspiration to us.

All these experiences made the voyage from Constantinople to Beyrout especially interesting. Another pleasant feature of the last half of the voyage was the associations of four missionaries from Macedonia who joined us at Constantinople and accompanied us to Beyrout.

We arrived safely at Beyrout about noon on Monday, July 25, after which we found comfortable quarters at the Hotel Orient. We now are made to realize our fond hope of reaching the Orient in safety. We feel to say with David, "Bless the Lord, Oh, my soul, and all that is within me, bless his holy name." "Bless the Lord, Oh my soul, and forget not all his benefits." In our next article we hope to report some of our observations in the Holy Land. May the Lord richly bless and keep each reader.

Aley, Syria.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

During the last month twenty inmates were admitted into the Home, and nearly half that number placed out into homes. The number of inmates in the Home at present is 75. At the rate the work has

been increasing for some time it will become necessary, in the near future, to either enlarge the capacity for inmates or else close the doors against them. The latter would seem almost barbarous, and we have not the heart to refuse further admittance of needy ones as long as we are able to crowd them in somewhere.

But a third and very practical plan to tide over the difficulty, would be for a number of our consecrated families to open their doors and receive some of the bright, but unfortunate little boys into their own homes, three months on trial, and if all is satisfactory at the expiration of the three months, then until of age. We also have recently admitted a few more girls which we can place in good homes.

It is both noteworthy and thankworthy that all are enjoying good health. We have only four workers besides the superintendent and wife, and are in need of another consecrated worker. School begins Sept. 5, when there will be some fifty to attend school.

Bless the Lord, and pray for His work and workers.

West Liberty, Ohio.

LETTER FROM PHILADELPHIA MISSION

For the Gospel Herald.

Dear Herald Readers:—We greet you in the name of Jesus, who loved us, and gave Himself for us.

Our work continues to be interesting. Sunday school averages about 100. Public school will soon open, then the children will be back, and our work will grow as well. Sewing school was not so well attended during the hot weather, but the girls did very nice work.

Continue to pray for definite work among us. We thank the brethren and sisters who visited us, for their interest in the work, and while our work is in a different part of the vineyard may we labor together in prayer.

Our General Superintendent Melling-er was with us over Sunday, Aug. 28, and Bro. Hiram Kauffman preached, assisted by Bro. J. F. Bressler. Bro. W. G. Bean expects to be with us Sept. 4, Bro. Noah Bowman Sept. 11, Bro. Jacob Rush Sept. 18, and Bro. J. W. Weaver Sept. 25.

Our heavenly Father, in His wisdom and love, has gathered two of our flowers for His heavenly home: Charles Miller, 8 years old, who died of lock-jaw, from a cut thumb, and little Susan E. Bechtel, Bro. Joseph Bechtel's daughter, 18 months old, of inflammation of the bowels.

"Not in cruelty, not in wrath,
The reaper came that day,
'Twas an angel visited the green earth
And took the flowers away."

In the Master's service,
Mary S. Denlinger.

Aug. 30, 1910.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Henry B. Sell who departed this life
July 26, 1909

By the Widow.

For the Gospel Herald.

We are sad for death has entered
And claimed a loved companion;
Who was always kind and truthful,
Which we never shall forget.

It was a sad, sad time indeed,
To all who loved him dearly;
When they heard that his disease,
Was sure to hasten death so near.

With fervent voice to God we called
That God perhaps would heal;
But all in vain, it was for all
A lesson to draw us near.

Those who came to comfort him
By praying and singing too;
Certainly did much to cheer him
And to them a blessing's due.

He has gone to yonder city,
Leaving wife and children here;
Two sisters and one brother
And a host of friends so dear.

Since he now has left us lonely
May we so live, one and all,
That by being truly holy,
We may meet him on yonder shore.

Souderton, Pa.

GOOD HEALTH

(The following is an extract from an article on "The American Disease," written by Dr. O. H. Yoreman and published in The Inglenook. We print it for the practical suggestions it contains. Probably if the author were questioned on another point he would have said: Whatever you may do in the way of seeking medical advice and treatment, do not forget that there is a God in America, into whose hands you should commit all things, trusting in Him to make of you what you ought to be. In applying natural remedies we too often forget that it is after all God's blessings upon them which makes them effective.—Ed.)

"Use common sense in caring for yourself, and do not forget that "ups and downs" are part of life, and you must take them with as much equanimity and courage as possible. Above all else, conquer the tendency of thinking and talking about yourself and your symptoms, by interesting yourself in something else. Cast into oblivion all the fads and systems lauded for curing nervousness, and live as simply and rationally as you can. At a recent banquet held by some physicians in New York City, the following satire on nervousness was rendered which illustrates this point:"

How to Become a Neurasthenic

'Eat no breakfast.

'Indulge in but one meal daily; at any rate not more than two.

'Eat no meat.

'Eat freak cereals, vegetables, nuts and fruits.

'Masticate every morsel two hundred and sixty-eight times—two hundred and sixty-seven times won't do.

'Take a cold bath every morning.

'Take a laxative every day whether you need it or not.

'Better still a cathartic. Take enemata frequently.

'Be massaged daily.

'Read the health magazines daily.

'Read all the books on how to gain self-control and on mental healing.

'Concentrate the mind upon the digestion and upon all articles of diet.

'Upon every possible occasion discuss your imaginary troubles with your friends, and coerce your wife into catering to every dietetic whim that you can formulate.

'Buy a lot of apparatus for indoor exercises, and roll a cannon ball around the abdomen every day along the course of the colon.

'If all else fails try Christian Science.'

"This needs no explanation. Do you see the point?"

"Finally, if you are one of those who can not work to their satisfaction, eat too little, sleep irregularly, worry, regret, apprehend danger, and feel tired all the while; friends, books, home and work fail to interest you, but rather add to your discomfort—here is what you should do: Find out how much work you can do physically and mentally without feeling fatigued. A few trials will enable you to determine this amount, and then you can go to work and make a program for yourself at the beginning of each day. Arrange your day's duties in such a way that you are not engaged in any one of them for any length of time. Variety of occupation is necessary to exercise the different faculties alternately, and not exhaust any of them. Your program should include mental as well as physical exercises. It should have a certain specified time for work, for recreation, for reading, for resting, and these limits must be *worked up to but not exceeded*. Gradually you can have the time extended, but not until you have worked up to it for several weeks or months. Things will often come in the way, and you will find plausible excuses for not working up to your program, but push these away from you with strong determination—a determination to get well, and in order to do that you must work to schedule time.

"You are not alone. Thousands of women and men all over this country are making this fight right now. Are you not their equal? Can you not do what so many other women are doing? Try with a determination and you will get free from this monster that is destroying your happiness and usefulness?"

The man has never been born who can give a valid reason for the existence of the saloon anywhere.—American Issue.

Sunday School

Lesson for Sept. 18, 1910.—Matt. 22: 34-46

For the Gospel Herald.

THREE QUESTIONS

Golden Text.—Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.—Matt. 22:21.

Question No. I.—Is it lawful to give tribute to Caesar?

The Pharisees hoped to entangle Jesus. They wilfully closed their eyes to His true mission and claims, hence we are not surprised at their foolish questions. Supposing Him to count Himself a rival of Herod or of Caesar to the throne, they hoped to have an answer from Him that would convict Him of treason. Christ had only to take them at their own words to convict them of their folly. They had tried to close His eyes with flattery, and now they proceed to set a trap for Him. "Is it lawful to give tribute to Caesar?" was their innocent looking question. "Shew me the tribute money," said Jesus. They brought him a coin. "Whose is this image and superscription?" He asked. "Caesar's" was their reply. It received simply a matter of honesty to answer their question. "Render unto Caesar the things which are Caesar's" was simply the answer of an honest man. The plot of the Pharisees came to nought.

Question No. II.—What about the resurrection?

The Sadducees were not the friends of the Pharisees, but all the enemies of God, no matter how great their enmity among one another, unite against God when godliness is the issue. The pet doctrine of the Sadducees was their doctrine of no resurrection. They thought they had a problem which Christ could not solve. They told of a woman who in turn had seven husbands, and wanted to know whose wife she would be in the resurrection. (Did it ever occur to you that in this conversation between the Sadducees and Christ we have a recognized avowal of the fact that Christ did not recognize plural marriages? for if plural marriages would be recognized, why should the Sadducees raise such a question as they did?) Our Savior had no difficulty in silencing His questioners. In the first place, they were ignorant of the Scriptures. Then they had failed to recognize the fact that in the resurrection they neither marry nor are given in marriage, but are like the angels in heaven. When a man is religiously inclined, the less he knows about Scripture the more he wants to argue it. It was the very ignorance of these Sadducees that made them so confident that they could entangle our Savior in a very little while. But ignorance vanishes like smoke before the great light of truth.

Question No. III.—Which is the greatest commandment?

When the Pharisees heard that Christ had silenced the Sadducees, they gathered together and fixed up another question. One of them, a lawyer, asked this question: "Master, which is the great commandment of the law?" Evidently he intended that Jesus would name some commandment to which some of His followers would file exceptions, but Jesus never made mistakes. However, it is not the shrewdness of Jesus that we want to notice in this answer, nor even the blindness and meanness of the Pharisees; but rather the commandment which Christ names as being the greatest of all commandments.

Love stands out prominently in the Bible as "the greatest thing in the world." It is through love that God makes His greatest conquests. The power of love as manifested on Calvary is infinitely more effective in winning souls for the kingdom than was the power of physical force as manifested on Sinai. Love has been declared "the bond of perfectness." Compared with faith and hope, it is ranked above them. "God is love," is the loving testimony of the disciple whom Jesus loved. As the greatest of all commandments, let love be so securely fixed in our lives and characters that we will at all times and in all places manifest it in daily living. With the love of God shed abroad in our hearts by the Holy Ghost, we can not but love God with *all* our hearts, with *all* our souls, and with *all* our minds. This being the case, it is impossible but that we will love our neighbor as ourselves. Not only for the Pharisees, but for all people of all ages, did our loving Savior teach that love is the greatest of all Christian virtues. "God is love."

The Pharisees Silenced.—While the Pharisees were completely silenced, they had not yet given up the struggle. The Word says that they were together. What they might have done had not Christ interrupted them, we can only guess; but our Savior tested them by asking them a question. "What think ye of Christ? whose son is he?" "The son of David," was their prompt reply. Very well, if that is true, why then did David call Him his Lord? How can Christ be both son and Lord of David?

The Pharisees could give no further answer. So completely were they beaten out that no one dared to ask Him any more questions. They were at their wits' end. They had been completely defeated in their efforts to humiliate Him, and now in absolute silence they must bear His teaching and virtually acknowledge Him to be what He claims to be. But they deliberately refused to acknowledge Him as Lord, and thus become the type and example of all people who wilfully close their eyes to the light and refuse to recognize Jesus Christ as their Savior and Redeemer.—K.

"Inclination and duty are one when love fills the heart."

Our Young People

OUR MISSION IN DHAMTARI.—JNO. 10:16

Topic for September 25

"Keep that which is committed to thy trust."

OUTLINE OF SUBJECT

- I. **God Opens Fields.**—Acts 16:14; 11:18-20.
- II. **God Directs Workers.**—Acts 16:6-10; 8:26-40; 11:12.
- III. **The Workers' Cares.**—Acts 15:36; II Cor. 11:28, 29.
- IV. **The Responsibilities of the Home Church.**—Acts 13:2, 3; 15:5, 6, 22, 23; Gal. 2:9; Acts 11:22, 23.
- V. **The Outlook of Possibilities.**—Acts 15:14-17; I Thes. 1:7-10.

OUTLINE OF TEXT

Jno. 10:16

"Other sheep."—Jesus knew that there were many of other nations who would accept the Gospel.

"I have."—Not yet saved, but His own in possibility, because of the known effect the Gospel would have upon them.

"I must bring."—Bring through the preaching of the Gospel.

"One fold and one shepherd."—No longer Jew and Gentile, but children of God by faith in Christ Jesus.

PERSONAL THOUGHT

God knows all His plans. My finite mind may grasp a little of what He is doing. Am I pliable enough to be guided by Him into new revelation of His will and way, or am I satisfied in my ways studied out for myself? Does the India field, though new in many ways to my surroundings, impress me as God's field opened to us? Am I ready to carry out His will concerning it?

SUGGESTIVE ASSIGNMENTS

- I. **For Children.**—
 1. Text word, "seek."
 2. Tell them the story of the children of Dhamtari.
- II. **For Young People.**—
 1. How Dhamtari Became Our Mission.
 2. History of Workers' Trials.
 3. Encouragements.
 4. Present Needs.—
 - a. Of the Natives.
 - b. Of Our Workers.
 - c. Of the Stations.
 5. What End Should We Pray for in This Field?
 6. Bring a Bit of Information to the Meeting that has Impressed Each of You Personally.
- III. **For Older People.**—
 1. India as Our Teacher for the Extension of Missionary Effort.
 2. How We May Lighten the Burdens of the Workers in the Field.

"Take heed that ye be not angry, lest ye sin." "Are you angry? do not sin." "If tempted to displeasure, do not sin." "If overtaken, hasten to cast the fire out of your bosom." "Let no personal exasperation mingle with your anger." These are various translations. Wrath is harshness; anger abiding resentment. Wrath is the powder; anger the shot. (Ex. 32:19; Nah. 1:3; Matt. 3:5).—Our Hope.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, SEPTEMBER 8, 1910

Field Notes

Bro. L. J. Heatwole of Dale Enterprise, Va., started Sept. 1 for Hagerstown, Md., where he expects to spend some time with the brotherhood in that community.

Bro. E. J. Berkey of Warrenton, Va., is expecting to change locations, having cast his eyes toward Augusta Co., Va. The Lord bless him and his family, and make him a blessing wherever he goes.

Bro. S. E. Weaver of Goshen, Ind., was with the brotherhood in Cass Co., Mo., over Sunday, Aug. 28, filling three appointments at the Sycamore Church and one at the Bethel Church. His preaching was well received.

Bro. N. E. Byers and wife of Goshen, Ind., are spending a brief vacation at their former home at Sterling, Ill. In a recent letter Bro. B. expressed himself as well pleased with the present working condition of the Sterling congregation. The Lord bless the work there, and may it abound more and more.

We are in receipt of a program of the coming conferences to be held at Roseland, Nebr., Oct. 18-21. See announcement on last page. It is needless to say that the brethren of the Kansas-Nebraska field are looking forward to a time of spiritual refreshing, and our prayer is that their hopes may be fully realized.

We have before us a program of the Sunday school and mission meeting to be held at Canton, O., Mission Sept. 17 and 18. The program gives promise of an interesting meeting along practical lines, and we trust that many may be there to help with their testimony and

prayers and to receive the benefits of the meeting.

"The Lord is kind to us in all things, both natural and spiritual," is the way that a brother from Roseland, Neb., refers to the bountiful harvest with which God has blessed that section of the country. May all people be as appreciative as our dear brother, and the temporary blessings be turned to blessings for the spiritual harvest.

Bro. A. D. Wenger stopped with the brotherhood at Wolftrap, Va., on his recent return from his labors in East Tennessee. He filled a number of appointments at the mission station established by the brethren of Wolftrap, also preached a harvest sermon at the Mennonite Church. He left for home on Friday, Sept. 2.

Bro. S. D. Guengerich of Wellman, Ia., is on an extended visit to Kansas, Colorado, Texas, New Mexico, Arizona and California. Bro. Guengerich's gray hair gives evidence of advanced age, but his heart is aglow with the fervor of youth, and his interest in the affairs of the kingdom increases with age. The Lord spare him for many years of active service.

On Thursday of last week was the time set for the beginning of a series of meetings at Tiskilwa, Ill., at which time Bro. J. E. Hartzler of Elkhart, Ind., was expected to arrive there to take charge of the meetings. After the meetings at Tiskilwa it is Bro. Hartzler's intention to spend some time in continued effort for the ingathering of the lost at Sterling, Ill. The Lord bless the efforts put forth in His name.

The brotherhood in the vicinity of Berlin, Ont., are showing their interest in the work of young people's meeting by holding a Young People's Meeting Conference. This meeting was announced for Sept. 5. Bro. O. S. Kolb of Berlin, in enclosing a few programs, states that this is the first meeting of the kind to be held in Canada. So far as we know, it is the first meeting of the kind held by our people anywhere. The Lord bless the work to the strengthening of our young people and the Church.

Sailing Date for Missionaries.—Bro. C. D. Esch and wife, prospective missionaries to India, have made arrangements to sail from New York for India, Oct. 6. In the meantime, it is their intention to visit a number of our congregations, leaving the following places on the dates named: Ft. Wayne, Ind., Sept. 10; West Liberty, O., Sept. 14; Wayne Co., O., Sept. 17; Scottdale, Pa., Sept. 19; Johnstown, Pa., Sept. 21; Mifflin Co., Pa., Sept. 28; Lancaster Co., Pa., Oct. 5; Philadelphia, Oct. 6. The Lord bless them along the way, and make them a blessing wherever they go.

Correspondence

Chappell, Nebr.

Dear Herald Readers, Greeting:—We are all enjoying good health, a blessing for which we are grateful.

We have dry weather at present and need rain for the fall crops, otherwise the weather is pleasant.

Bro. N. C. Roth of Lexington, Nebr., was with the congregation over Sunday and preached morning and evening. We expect Bro. Eli Frey and Samuel Gerber with us some time in October to conduct Bible conference.

May the grace of God rest upon His people is our prayer.

Cor.

Aug. 26, 1910.

Telford, Pa.

Greeting in the Master's Name:—It is some time since I last wrote through the GOSPEL HERALD. Thinking, however, that there may be such who would like to hear from us, and especially what the Lord does for us in this part of His vineyard; namely, the Rock hill congregation, we have decided to write a few lines. There are thirteen applicants to be received into Church fellowship on Sunday, Sept. 4. May these young souls work for King Emmanuel all the days of their life let come what may in times of adversity or times of prosperity, and may we say with them as Joshua of old, "For me and my house, we will serve the Lord."

Bro. Jno. F. Brunk of La Junta, Colo., has been with us handing out the bread of life and doing solicitation work for the Sanitarium. We are glad for these visiting ministers and especially those like Bro. and Sister Brunk whom we have known so well. Come again.

Our Sunday school is doing very well, and it seems there are some who have the cause at heart. How I do wish that parents could feel the responsibility that is resting upon them, for negligence in the training of their children as well as the parents who willfully absent themselves from these heaven-ordained training places, such as the church and Sunday school. Brother, sister, if Christianity and its service can not be enjoyed in this world it is doubtful if we ever can enjoy it in the hereafter. Come, let us be "courageous," and press onward—yes, "very courageous," as it was said unto one of old.

May the Lord richly bless you all is my prayer.

In His name,

Edwin A. Souder.

Aug. 26, 1910.

West Liberty, O.

We were very grateful for the visiting brethren and sisters at the Oak Grove congregation recently. Among them were Bro. and Sister Byler and Sister Brown of Toronto Mission, and Bro.

C. Z. Yoder and wife of Wooster, O. Bro. Yoder preached three helpful sermons, at which time five precious souls confessed Christ. The following Sunday, Aug. 28, Bro. Levi H. Kauffman of Fairview, Mich., agreeably surprised the people with his presence and broke unto us the bread of life, when two more young souls confessed Christ as their Savior. May the Lord richly bless the dear brethren for their labors of love, and these young souls that they may prove faithful and true.

S. E. Allgyer.

Aug. 29, 1910.

Caledonia, Mich.

Dear Herald Readers:—On Friday, Aug. 26, Bro. and Sister A. Eberly and Bro. and Sister D. Horst of Dalton, O., came into our midst. On Sunday morning Bro. Eberly preached a good sermon. We thank God for the privilege of listening to His Word. May we take heed and press forward in the work. From here they went to the Bowne Church, Elmsdale, Mich. May God bless them on their journey wherever they may go.

We also extend a hearty invitation to all travelers of the Mennonite people to stop off at Caledonia and give us a visit.

Aug. 29, 1910.

Dale Enterprise, Va.

On last Sunday two ministers were ordained at Weaver's Church, middle district, Bishop A. P. Heatwole officiating. The brethren, Melvin Heatwole, Amos Heatwole, J. D. Hartman, and John Layman were presented. The lot fell on Melvin Heatwole, son of the late Pre. J. F. Heatwole, and Amos Heatwole, son of P. S. Heatwole. The brethren are both young. They feel the responsibilities placed upon them very keenly. They need the prayers, counsels and encouragement of the Church, that the Lord would give them wisdom and spiritual boldness to proclaim the Word in its purity, power and simplicity. Brethren and sisters, will we remember them.

The brethren, Pre. A. B. Burkholder and Dea. Henry Blosser, have been in West Virginia for nearly a month, assisting the brethren in the work. They are expected home very soon.

Bro. J. F. Brunk and wife of Colorado, spent a short while with the Church here the first of this month in the interests of the Sanitarium. Bro. Brunk also preached several times while here.

Bro. J. M. Brunk and wife of Colorado are at present visiting among the brotherhood and relatives here, this being the former home of Sister Brunk.

S. M. Burkholder.

Aug. 30, 1910.

Souderton, Pa.

A Friendly Greeting to all Herald Readers:—"The Lord hath done great

things for us, whereof we are glad."

The many refreshing rains are blessings to us temporally, and the interesting instructions received the past few weeks at Spring City and at our home churches are as showers to refresh us spiritually. We are glad to see the interest shown in these meetings.

Bro. J. F. Brunk preached a forcible sermon to our congregation the evening of Aug. 31. He has been laboring amongst the churches of this district the past two weeks in the interests of the Mennonite Sanitarium at La Junta, Colo.; also in the interests of the lost souls of Christ, to turn unto the living God; and to encourage those who have already enlisted in His service, to draw nearer to God and be the means of bringing others with them. We appreciate the interest he and his companion have shown in the work here, for we realize the fields are already white unto harvest.

Bro. Jacob Rush of Plumsteadville, Pa., filled the regular appointment Aug. 28 and Bro. Frank Swartz of Blooming Glen, Pa., the evening of Aug. 21. All these brethren leave their home congregations to supply our needs. We wish them God's blessings in their work.

Sisters Bertha, Carrie and Elizabeth Hunsberger who had been staying here the past nine months, have returned to their former home near Wadsworth, Ohio.

In His service,
Jennie Ebersole.

Sept. 1, 1910.

Alto, Mich.

On Aug. 28 Bro. and Sister Aaron Eberly and Bro. and Sister David Horst of Dalton, O., came to Bowne congregation. The same evening and also on Monday evening following Bro. Eberly preached for us. The brethren and sisters visited in this community until Tuesday, when they left for home. Their visit was much appreciated. Come again; and let others do likewise.

Cor.

Sept. 2, 1910.

Freeport, Ill.

Greeting to all the Herald Readers:—On Saturday afternoon, Aug. 27, we met in a harvest meeting to praise the Giver of all good for the harvest we were permitted to gather in, and for all the temporal blessings He is so wonderfully bestowing upon us.

Bro. John McCulloh of Morrison, Ill., preached for us on the occasion and also preached for us on Sunday morning, Aug. 28. The brother preached to us about the spiritual blessings. In the evening Bro. A. C. Good of Sterling, Ill., preached on the theme, "Is life worth while?" We trust that God will bless these able messages to the spiritual uplift of His children.

It may be of interest to you to know

about the sewing circle that was organized about a year ago. The object is to sew for the worthy, and make new garments for the poor and orphan children. They have a meeting once a month at different homes. Every one that takes part is counted a member and is expected to give ten cents or more which is used to purchase goods to make clothing for the needy. The last time they met they sewed in a home where the mother has been called to her long home.

Such service will not go unrewarded. Jesus said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me."

Cor.

Sept. 2, 1910.

Lewistown, Pa.

Gospel Herald Readers:—Bro. E. W. Graybill of Richfield, Pa., was with us Sunday, Aug. 21, and gave us food for our souls from Isa. 32:1, 2, and in the evening from Gen. 8:21, 22. We are glad for men of God to come and preach for us, and we invite others to come.

R.

Sept. 3, 1910.

Akron, Pa.

(Metzler's Congregation.)

Dear Herald Readers:—Many, both sad and joyful, occurrences have transpired since we have written to you the last time. Many friends, brethren and sisters, from various congregations have been with us, leaving sweet remembrances of the pleasant associations we have had together. Quite a few whom we had learned to love have gone to their eternal reward. Thus we might enumerate instance after instance, but to avoid being too lengthy, we will just call our attention to the fact that the things of this world will only "endure for a season."

We are made to rejoice that three souls have become willing to live the Christ-life, all young in years. May they become so willing to heed all things, that the Lord may shed His Spirit in full abundance upon them that they may become staunch advocates of the faith. It makes us especially rejoice that two of these precious souls have stepped from innocence into the Church. O, that there were many such ones.

Bro. Andrew Mack was with us today and preached to us from II Tim. 2:15-19, dwelling especially on verse 19. It gives us new courage to press on when we are taught by brethren who have passed through the trials themselves. He taught us many precious truths concerning the true foundation.

We are thinking of holding a Sunday school meeting in the near future, if the Lord so wills.

Yours in His service,

Gideon S. Eberly.

Miscellaneous

THE LORD WILL PROVIDE

By a Sister.

For the Gospel Herald.

Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,

Yet one thing secures us, whatever betide;
The promise assures us, "The Lord will provide."

The birds, without barn or store-house, are fed;

From them let us learn to trust for our bread;

His saints what is fitting shall ne'er be denied,

So long as 'tis written, "The Lord will provide."

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,

The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;
The good that we seek we ne'er shall obtain.

But when such suggestions our grace have tried,

This answers all questions, "The Lord will provide."

No strength of our own, nor goodness we claim;

Our trust is all thrown on Jesus' dear name;

In this, our Strong Tower, for safety we hide;

The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,
The word of His grace shall comfort us through:

Not fearing nor doubting with Christ on our side,

We're sure to die feeling, "The Lord will provide."

—Selected.

UNCONSCIOUS SPIRITUAL DECLINE—HOW ABOUT IT?

By Emma L. Eby.

For the Gospel Herald.

Unconscious spiritual decline is a condition in which the soul is gradually slipping away from God, yet the one in whom the change is being effected knows nothing about it.

There are some bodily diseases the characteristics of which are much like that of spiritual decline. Take for instance a cholera patient. It is said that if this disease is once fastened upon a patient, he is perfectly indifferent and wonders at the solicitude of his friends. His tears are dried. He can not weep if he would. His body is cold and clammy, and he feels like dead flesh; yet he tells you he is warm and calls for ice-water.

If you meet a person who is ill with pulmonary tuberculosis and you say to him, "How are you today?" he will almost invariably reply, "I feel quite

well today, thank you. So much better than yesterday." And the next day, and the next, he will tell you the same thing. But you notice the flush of the cheek deepen, the body become more emaciated and the eye grow brighter day by day, and you know his life is certainly ebbing away, while he is unconscious of his condition. So it is with the soul whose spiritual health is failing. He is not aware of any change in himself. His name is on the Church roll. He thinks he is all right. He does not see himself as others see him; but they notice the change.

One of the doctors at our hospital in Chicago who was a church worker, a choir director and a Sunday school superintendent had some time become accustomed to the use of profane expletives of speech. To him they were nothing but the most innocent words. As the time passed by we noticed that he used them more frequently, until one Sunday when giving an address to the Sunday school and wishing to give great emphasis to his assertion he used the name of the Lord unintentionally. He was unconscious of the fact until a friend mentioned it to him. Others knew that his life was not what it once had been, but he knew it not. Of him it might be said as of Samson, "He wist not that the spirit had departed from him."

Of a group of girls, Christian professors, with whom we associated during the last winter, all but one or two would go to the theater and dance almost every night in the week and scarcely ever think of going to a religious service, although there were churches almost by the door. Some of them left their Bibles in the bottom of their trunk, while those who took them out never used them. One of the girls, whose parents live in Scotland, would occasionally sigh for the time when father would read the Word to them and when they would all drive to the little church upon the hill. Worldly society had captured them and their spiritual life was gone.

How is it that a soul who has been dwelling in the secret places of the Most High and enjoying the sweet peace of a Savior's love may slip away from Him without knowing it? Is it not because of the gradual way in which the change is effected and because of neglecting the study of His Word and of private devotion to Him?

In reference to the gradual advance which the enemy makes upon a Christian, W. M. Taylor says, "If one's hair were to change from raven blackness to snowy whiteness in a single night, one could not fail to be struck with the alteration in his appearance; but, because the gray hairs came one by one, increasing by slow degrees and mingling with the others imperceptibly, he takes little knowledge of the transformation through which he is passing." Today shows little difference from yesterday and tomorrow will show little difference

from today, and thus because the process is gradual he is apt to think there has been no process going on at all.

A person does not usually become very wicked all at once, neither does a Christian change from a godly to an ungodly life in a single day; but the change is made by such slow degrees that it is scarcely noticed. When the cares of life are pressing heavily upon every side, we are apt to neglect taking the necessary amount of spiritual food, and consequently our spiritual health will be affected.

The maid, the housekeeper, the student, the business man will each find the day so crowded with duties to be performed, that when evening comes, unless a special effort is made, their religious duties will be neglected. Instead of the usual thanks to the Father for His mercy and goodness and an earnest petition for forgiveness of sin, there will be a temptation to offer a prayer like this: "Father, thou knowest that I am weary. Please excuse me from saying my prayer tonight." For weeks and months the demands upon the system from every side may continue equally large, and the soul becoming deeper immersed in the cares of the earth, gradually falls away.

Now, perhaps wealth, honor and fame, with all their alluring glories, appear upon the scent, and draw the soul still farther away. All the while Satan is administering opiates to dull the senses and render the soul unconscious of any danger.

All this, however, does not come to pass without the interposition of our Father's loving hand. He has given His life-blood to redeem the sinner and He will not allow any one who has been trying to serve Him to go to everlasting ruin without trying to rouse him.

When we were too busy with the affairs of this life, did He not give us a reminder in the shape of an illness, torturing pain, poverty, sorrow, bereavement or other affliction to cause us to remember Him? If we should stray from Him and continue in our way, fail to "read the meaning of the warning which He gives, our conscience will become seared. The soul will be paralyzed and paralyze is only a different name for death.

Upon the highest of the a cluster of eminences in Scotland it is said stood Edinburgh castle. Its walls were massive and strong, everything about it was supposed to be safe against the attack of the enemy; and yet one early morning twilight the enemy captured the garrison. How is that? we wonder. The story is soon told. Guards were set to watch all around, except one side of the slope where there were rocky cliffs which they thought no one could climb, so they put no sentries there. Upon the very side where they imagined themselves safe the entrance was gained.

A short time before Christ was cruci-

fied He gave to His disciples the admonition, "Watch and pray that ye enter not into temptation." And to us who would avoid spiritual decline we would say: Watch and pray lest little sins creep into our lives that will eventually lead us to ruin. Watch against evil beginnings, for the process of declension is gradual.

Let us examine ourselves day by day, compare ourselves with the standard of God's law. A look into the mirror of His Word will reveal to us the spots that are in ourselves, and if we ask Him He will cleanse us from all unrighteousness.

If we would avoid spiritual decline we also need to feed upon the Word. Around our home this summer when there was no rain the pastures became dry and brown and the horses and cattle would have suffered want had the farmers not provided other feed for them. The pastures of His Word never fail. The water of life is constantly flowing and the Word is a pasture ever green. There is nourishment there for all hungry hearts. As we feed upon it we shall be healthy and strong.

If we would be kept from spiritual declension, we need also to observe special seasons of prayer. If we come to Him each day confessing our sins and asking for help wherein we are weak, we shall not only be kept from falling but we shall go from "strength to strength" and accomplish victory after victory.

Bluffton, Ohio.

OBEY GOD

For the Gospel Herald.

The following item, which we clip from *The Gospel Messenger*, furnishes food for much thought:

A Puzzled Methodist

It has long been a question in my mind if it would not be better for the sake of truth and honesty, for us modern Methodists to strike out of our disciple some of the old rules that are so far out of date that none of us think of obeying them. Is it any credit to us to stand up in the presence of God and man and take vows upon ourselves we never expect to keep? You know the Wise man says, "When thou vowest a vow unto the Lord, fail not to perform it, for it is better thou shouldest not vow than vow and perform it not."

When we promise to renounce the devil and all his works, with all the vain pomp and show of the world, and that we will not follow nor be led by them, we never expect to do it, and the minister never expects to enforce the rule. You know the Methodists of Wesley's time were so old-fashioned that they really took the Bible for their fashion plate. They thought Timothy meant what he said when he wrote that Christians should adorn themselves in modest apparel, without gold, or pearls, or costly array. But we have outgrown all these old-fashioned notions and are keeping up to date in everything. We came to the conclusion that the best way to win the world was to join hand in hand with its people and since then we have had no trouble with them at all. It is hard to tell which is leading or which is being led,—the Church or the world.

Another thing I cannot understand. Why do they build churches and dedicate them

expressly for religious services, when they know we all need them for places of fun and merry-making? Young Methodists must have amusement for we never have any of the joys of the Lord. Some one please answer.—A Puzzled Methodist.

Methodists are not the only people who find their disciplines contrary to their way of living. In every denomination in which the founders were men of prayer and conviction who left their original churches because of the worldliness in them which they could not endure, and in which a discipline was written in the early history of the Church, this same ringing testimony against the vain display and pomp of worldliness is found in the discipline. Some of those churches have become rich in this world's goods and powerful in numbers and influence, and are no longer walking in paths of lowliness and meek submission to the will of God. From these object lessons let the Mennonite Church beware. We often hear calls for the revision of their disciplines, but the fact is that it is not their disciplines but their lives which need revision.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

LOVE XXIII

By Jacob Eby.

For the Gospel Herald.

Saul was now king over Israel. He loved Jonathan and hated David. But God's love was with David, for David walked with God. Saul tried to take David's life, but God overruled, and in the end both Saul and Jonathan lost their lives.

After the death of Saul, David inquired of the Lord saying, "Shall I go up into the cities of Judah?" The Lord said unto him, "Go up." So David went to Hebron, and was anointed king over the house of Judah.

But Abner, captain of Saul's host, took Ishbosheth and proclaimed him king over all Israel.

What a vast difference there was between these two kings. David asked the Lord whether he should begin to reign. His love for God was so great that he would not dare to do anything without asking Him. God's love for David was also great, and Ishbosheth was slain.

David was anointed king over all Israel. He was very prosperous, and his love was shown unto all his people.

But in II Sam. 11 we read that David committed a great sin. He must have lost his love for his Master. From this we learn that we cannot be too careful that we lose none of our love for God. Without this love the greatest must surely fall.

When David repented God forgave him. This is the only way that we can come to God. We must repent of all our

sins. Soon after David repented, Solomon was born and the Lord loved him.

As David grew old and weak, Solomon was anointed king in his stead. God still loved Solomon, and told him to ask what he most desired and it would be given to him. Solomon chose wisdom. This is a great lesson for us. We should never fail to ask for wisdom, not worldly wisdom, but wisdom from God that we might rule our own soul and keep it from being wrapped up in worldly wisdom or the pleasures of this world and the pride of life.

In the fourth year of Solomon's reign he began to build the house of the Lord. David wanted to build this temple, but God did not allow it as he was a man that had shed blood. As there was now peace among the Israelites it was time to build the temple. After the temple was dedicated, the people began to worship in it and to bring sacrifices. What a great love the people had for their Master builder. They did not lose any time or spare any means to have the temple built and dedicated.

Christ said that His people are the temple of the living God. Oh, how we ought to labor to have this temple dedicated unto the Lord, for it was out of His great mercy and love that He gave us this temple that we should build it, not in strife or war, but in love and peace, for God wants all His people to live in peace and love and in harmony with one another.

Notwithstanding all Solomon's wisdom, the Word tells us that he loved many wives and they brought him to idolatry. Oh, how we ought to flee from idolatry and serve the living God. After the death of Solomon the kings continued to serve idols. When there was one who loved God and cut down the idols, there would come another and build them up again. So it is in our own time. When the Word of God is preached in its purity, there are others to come and take away the true Word of God. But if we remain steadfast and hold out faithful unto the end there will be a glorious crown awaiting us.

(To be continued.)

THINGS THAT MAKE FOR PEACE

By Edna Yoder.

For the Gospel Herald.

F. B. Meyer said, "The longer I live and learn the experience of most Christian people, the more I long to help them and unfold glimpses of that life of peace and power and victory over sin, which our heavenly Father has made possible for us."

All through the ages of history men have longed for peace, they have put forth their best efforts to obtain and keep it. Some have been successful while others have failed—failed because wrong methods were used to obtain it.

Can we estimate the real value of

peace in the soul, in the home, in the Church, in the nation? Do we know what pain, what agony and heartaches are suffered when peace with God and men is not known? A certain great infidel who had anything but peace with God writes, "I wish I had never been born." Wealth cannot produce peace, fame has never ministered real happiness. But David says, "Great peace have they which love thy law, and nothing shall offend them."

There are two kinds of peace in the world; the one is real, the other an imitation. Like the wheat and tares they appear very much alike until the fruit-bearing season comes, when the reapers will find the imitation but a shell without a kernel, good for nothing.

The real peace is that which the world cannot give and cannot destroy. We must get it from above. Christ gives it. It will stand severe tests and remain perfectly calm. It is amazing to see how little it takes to ruffle the peace of some seemingly good people. Just a few slanderous words, just a little opposition from some one or, in other words, when things do not all come their way. Do you not know that all things that are pure have been taken to test or through a refining process of some kind? Gold in its crude state must be heated to an extremely high degree in order to get rid of its dross and become pure. God takes you and me through test after test in order to make us really pure and strong. Though trial and temptation may seem to be greater each time, if we overcome we will be much benefitted for having endured them.

There is no virtue in being good when there is nothing around to make you bad. There is no virtue in being temperate when there is nothing around to drink. There is no virtue in saying, "I don't steal," when there is nothing around to steal. Saying no to the things which appeal to our senses when we know they are wrong in the sight of God is but doing our simple duty.

But what are some of the things which make for peace between us and our fellowmen? There is a vast difference between peace in the soul and peace with our associates. The one concerns simply God and the individual, the other, God and a number of differently natured humans. One thing necessary for us to live peaceably among each other is to study well the methods used by Christ when He was on the earth. He came in contact with all classes of people, the rich and poor, educated and unlearned, wise and simple, kings and rulers, and was peaceable among them all.

Do we mean by this that He sanctioned all their ways and doing? Ah no! He was not slack in telling them wherein they were wrong, but He did not do so because He wanted to find fault or was angry with them, but because He loved their souls. It is all in the motive in which those things are done.

Christ never diagnosed a spiritual case without offering a remedy showing that His great desire was not to reveal sin but to cure it. Did He quarrel when people contradicted Him? Indeed not. As soon as He saw His efforts were in vain, He withdrew Himself and spent them elsewhere.

Another thing that works peace is love for one another. John gives as an evidence that we have passed from death unto life, "because we love the brethren." Have you ever noticed what the warm rays of love will do? They will penetrate the most frozen heart and melt it to tears. It has an effect upon the most determined, stubborn people and makes them pliable in the hands of God.

If all had love to the extent God wants us to have, "love others as ourselves," beyond a doubt we would always enjoy perfect peace. But because selfishness, love for fame and honor have crowded in, the real love is so often in the background and cannot do its perfect work. But let us all strive to be a peaceable people although the spirit of strife will occasionally crop out. If we cultivate the good that is already within us, and dig up the evil, we will be able to establish a peace which will be a real foretaste of the great peace which reigns supreme in the House of many Mansions.

Topeka, Ind.

A HEALTHY APPETITE FOR SPIRITUAL THINGS

By Henry E. Landis.

For the Gospel Herald.

Amos prophesied of a time of famine in the land, not of bread and water, but of hearing the word of God; a general famine of spiritual things, when oracles shall fail and good preaching be scarce. They shall have the written Word, Bibles to read, but no one to explain; water in the well, but nothing to draw with. They shall run to and fro to seek the word of God and shall not find it.

The means of grace are movable things. Many never know the worth of mercies until they feel the want of them. "As the hart panteth after the water brook, so panteth my soul after thee." To acquire a healthy appetite for spiritual things it is necessary to feed upon them daily; not only read, but study the Word for personal growth; not growth in knowledge, although the Word is a storehouse of essential knowledge; not intellectual growth, although there is no other group of writings which contain the same intellectual grasp, breadth and power. But study for each man's spiritual growth. It will make us better men tomorrow than today. It will find us higher up the mountain path of Christian experience a year hence than at present. It will enable us to meet God and to hear His voice and to know that it is His voice and open up the possibilities of the life hid with Christ in God.

Devotional Bible study is a test of true discipleship. Christ says, "If ye abide in my word, then are ye truly my disciples." We may have our names on the roll of His professed disciples, but that is not sufficient proof. The real test is not possible apart from devotional Bible study. We must abide there, we must spend time there, we must live there; then are we His true disciples. If we would overcome doubts, temptations, passion, evil imagination; unclean, unholy, proud thoughts, let us center our energies upon such study.

The habit of meditation without the Bible is likely to lead a man to become morbid and melancholy, but conducted with the aid of the Bible it is a most healthful process.

The Christian teachers who help us most are those who have the life behind the works, who are growing themselves. If the teacher has found new riches, he sets his pupils to digging. If he rejoices with David as one having found great spoil, his pupils will be attracted to the search. No one detects insincerity so quickly as the unbelievers who are in our class or watch us in other relationships.

Lack of time appears to be the greatest hindrance for Bible study. John R. Mott says, "In each country that we visit the Christian men and women claim that they are busier than those of any country." He found this true in fifteen countries in the period of fifteen months. May we

"Take time to be holy,
The world rushes on."

Plainview, Tex.

ARE EVERGREEN SUNDAY SCHOOLS NEEDED?

By Levi Blauch.

For the Gospel Herald.

When we look around over the field we see that there are a number of Sunday schools that are not evergreen. Why is it so? Is it because the evergreen Sunday school is not needed? No, not that, for we must all admit that they are needed. Why are they needed? Because the Sunday school work is the work of the Lord, and the Lord's work needs to be carried on from one New Year's day to the next New Year's day. The Lord loves us with an everlasting love (Jer. 31:30), therefore His desire is that we study His Word, love each other to such an extent that we want to be together on the holy Sabbath day to study His Word, to teach and be taught by others, to sing praises unto His holy name and offer earnest prayers. The older people need evergreen Sunday schools so that they may become better acquainted with the Word, become stronger in the faith and more intensely interested in the welfare of the young. The young people need evergreen Sunday schools that they have a place to go

to on the Sabbath day. They want to go somewhere and they will go; then why not give them the privilege of coming to Sunday school in winter time as well as in the summer time and teach them the blessed life-giving Word. The little children need Sunday school the whole year round because their hearts are so pure, their minds so clear and their faces so bright and oh, what does it mean to neglect them! They need to be fed daily from the life-giving Word. When meal-time comes we put all our children at the table. When bed-time comes we see that they go to bed, but when Sunday comes, then what?

Now the Sunday school services are not the only services that need to be held every Sunday. It is just as needful to have preaching services every Sunday. I am sure that all Sunday school workers are in need of a sermon or two every Sabbath. Why not preach it to them? They would appreciate it, I am sure.

Then there is another service that needs to be evergreen and that is the family service. Reader, have you the privilege of gathering your family around the altar? If so, do you do it? Have we a sacred place within our homes wherein we love to go daily and commune alone with our heavenly Father? If so, we shall indeed be blessed. Alone with God! Alone with God! What does it mean? What does it mean?

Johnstown, Pa.

THE VALUE OF PROPHECY

By D. B. Shelley.

For the Gospel Herald.

There is a great value in prophecy. First, if it would not be for prophecy, the world would be a dark blank. When sin came into the world by our first parents there would have been no hope for them of ever being redeemed from sin; but God gave them a promise that in time there should one come through the seed of the woman that should bruise the serpent's head and the serpent should bruise his heel (Gen. 3:15). The prophecy was given by Enoch that He shall come with ten thousand of angels to judge the world. After the flood God made another covenant with Abraham that he would multiply his seed like the stars of heaven and through his seed should all nations be blessed (Gen. 22:17, 18).

Now we shall take up Balaam's prophecy. "I shall see him but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel" (Num. 24:17). This prophecy was of great value to the children of Israel to keep them in remembrance that there was one coming that would redeem Israel from their sins.

We go on to the prophecy of Jonah. O, what a value this was to the Ninevites when Jonah went there on a three days' journey to that great city and said, that

in forty days Nineveh should be destroyed. Ah yes, they repented. Even the king came down from his throne; put sackcloth and ashes on his head and proclaimed a fast throughout the city, and the Lord heard their supplication and spared the city, and through Jonah's preaching they repented and this was a great value to their souls. How much harder will it be for sinners today if they reject all prophecy and Christ and His Word.

We have another true prophecy in Daniel (Dan. 9:24-27). Seventy weeks are determined upon the people and upon the holy city to finish the transgression and make an end of sins and make a reconciliation. Those seventy weeks were 490 years prophesied by Daniel and was a great value to the Israelites just to know when the time should come that the long promise would be fulfilled when their Messiah should appear in this world. They were reminded of the prophets to still look for His coming, and not get weary and lose confidence in God who had promised that He would send One to redeem them from that deplorable condition where man had fallen to.

Now we look forward to the time when He shall come the second time, abolish sin forever and gather His own into His kingdom where sin is not known. What a blessed thought in Matt. 1:20, 21: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

"And this voice which came from heaven we heard when we were with him in the Holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:18-21).

Hubbard, Oreg.

WARNING AGAINST BACKSLIDING

By Elam N. Horst.

For the Gospel Herald.

If you have bent your knees before God, and united with the Church, then give all diligence to be faithful unto Him. Watch and pray daily and hourly and in faith resist the enemy. After Christ was baptized He was led up by the Spirit into the wilderness to be tempted of the devil. Now if Christ was

thus tempted, how much more will the enemy assail us with manifold temptations.

Again, after you have by the internal light of your soul learned to know your sins and the depravity of your heart and entered on the narrow way of self-denial in order to become a true follower of Jesus, then give all diligence thus to continue; for the crown is not at the beginning, "but he that endureth unto the end shall be saved." "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Nor do like Lot's wife, look back towards Sodom, nor with the children of Israel towards Egypt. But run with patience the race that is before you. Nor do again yield to the lusts and sins in which you formerly walked. But put off more day by day the old man which is corrupt according to the deceitful lusts and pray the Lord that He may more and more enlighten and renew your heart. Think also what accountability will follow if you make covenant with God, pledging yourself to be faithful to Him, and then again become unfaithful. Some fall through quarrels, brawls and disputes; others, through adultery, fornication, pomp and haughtiness, gluttony and intemperance. God says, "When the righteous turneth away from His righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24).

The just drawings of grace are the best. Keep thou that which is committed to your trust. Occupy thou well thy pound that thou mayest not be found an unprofitable servant and even that be taken away from thee which thou hast, and thou be cast into outer darkness. May the Lord of mercy lead us through this world of tribulation, strengthen our faith and increase our knowledge and preserve us unto a happy end. May we be faithful on the walls of Zion is my prayer.

Ephrata, Pa.

THE WAY OF THE TRANSGRESSOR IS HARD

By Anna Martin.

For the Gospel Herald.

But not so with the child of God, who lives a clean, pure and prayerful life before God.

Oh, it means so much; our walk on earth, which is only a little while, and then we shall go to stand before God clear or with condemnation upon us, just as we choose. No one can hinder us from serving God if we want to be honest. Salvation is free, without money and without price. We can step in and partake of its fulness. It pays to be

true. The way is narrow and not all that say, "Lord, Lord," will enter heaven but they that do the will of the Father. So let us all be sure that we have a heart-felt experience. Nothing short of this will stand the test. O, that we might pray more and live in the Spirit and power of God and not so much in the mere human. Of what use is it if we want to do anything for God and have been so much encumbered with this world's goods and have not been praying much and do it in our human strength. What we need is the Spirit and power of God. Then hearts will be reached. We are too prayerless. Jesus prayed all night. How much we ought to pray and commune with God; but the idols of this world come in between too much. It makes God seem such a far-off being. Oh, ministers, remember your calling. It means much. This is a day when there is a great settling down. Folks need to be stirred. Let us pray much, live close to God and heed what He says. Let us obey, and then finally receive that glorious reward.

State Line, Pa.

(Continued from page 355)

along any righteous lines, even though the work be done by worldly people. Yet we can not but feel that all the efforts which Christian people have made through worldly organizations would have been more effective, more heaven blessed, if the time, money and energy had been spent in connection with the work of their respective churches.

Let the Church everywhere be active in maintaining righteousness among its members and in proclaiming righteousness before the world, and it will not impress the world as an imbecile body, afraid to express itself on moral issues except in conjunction with popular movements. With such a standard unconverted members would become converted or get out, and the spiritual uplift of the Church would solidify it into a powerful body working for the spiritual regeneration of the world.

13. *They should agree that war and all kinds of carnal strife are incompatible with the teaching of the Prince of Peace.*

Contrast the progress of the Church in the first century, when the doctrines of the Prince of Peace were still fresh in the minds of the people, with the progress of the last century, when Christianity has so remodeled the doctrine of peace that it justifies war under provoking circumstances. Then, without the aid of a single carnal weapon, the Church went forth, armed with the sword of the Spirit, and through suffering carried everything before it. Now, backed by the most powerful nations on the face of the globe, and with a militarism represented by 14,000,000 soldiers and an annual sacrifice of \$1,000,000,000 and thousands of lives to the goddess of

war, the Christian world must confess in shame that there are more unconverted heathens in the world today than there were a century ago.

Do you doubt that Christ taught against carnal strife of all kinds? Then listen to His testimony.

"Ye have heard that it hath been said of old time, Thou shalt not kill . . . But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment . . . Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also . . . Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:21-45).

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36).

Do you doubt that the apostles understood this teaching to mean that all carnal strife is wrong? Then listen to their testimony.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath" (Rom. 12:19).

"The weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4).

The Christian's armor is minutely described in Eph. 6:10-18, Christ is held up as an example of peace (I Pet. 2:20-24), and carnal warfare is denounced as coming from sinful lusts (Jas. 4:1).

Do you doubt that God could protect us better than we can ourselves? What of all His promises? Where is the state or nation that gives Him a chance to show what He will do for a people who put their entire trust in Him and take Him at His word? It is said that William Penn's treaty with the Indians was the only treaty never sworn to and never broken. Though there was an open avowal of nonresistance on his part and the people he was dealing with were savages, yet the power of God was sufficient to keep this treaty sacred in the memory of all concerned.

When we are talking of Bible nonresistance we are not talking of that sickly sentiment which in one breath extols the blessings of peace and with the next apologizes for and justifies "war in a righteous cause;" but we speak of that heaven-approved doctrine which lifts the soul of man above the domain of human butchery and prompts him to suffer

wrong rather than do violence to fellow men. Let all the people of God unite in support of real Bible nonresistance, and we shall again see the hosts of God moving forth in mighty phalanx, suffering injury rather than inflicting violence upon others, and winning mighty victories of peace under the banner of the cross.

(To be concluded.)

REPORT

Of the Mennonite Sunday School Meeting,
Held at Marion, Pa., Aug. 25, 1910

For the Gospel Herald.

Moderators, Daniel Gish, J. A. Martin; Chorister, Harvey E. Shank.

The young soldier and his sword. John Burkholder, Henry Sollenberger.

Two classes of soldiers, (1) The soldier that takes the carnal weapon is obedient to his captain and will give his life for the country. (2) The soldier of the cross. Whose sword is the Word of God. This is the only sword that the young soldier should use. We need more young soldiers that they may be trained to the service.

Effects of youthful habits on after life. Walter Charlton.

Youthful habits are started very simple and are always gathering as the youth grows up, whether good or evil. They are the most lasting and should be well trained by the parents. The parents should show a good example as they have the greatest influence over the child. If we practice bad habits in youth they will be hard to get rid of in later life.

Christian enjoyment vs. worldly amusements. Joseph E. Lehman, Jno. W. Weaver.

Christian enjoyment is the consciousness of duty well performed. There is no Christian enjoyment in worldly amusements. The Christian life is the only true enjoyment; therefore it is the only life worth living. The Sunday school meeting should not be turned into worldly amusement instead of a Christian enjoyment. Worldly amusements are only pleasing to the carnal mind and are not soul-satisfying.

The power of unity in the Sunday school. D. E. Kuhns, John F. Grove.

Where there is no unity there is no power. There must be united efforts if we wish to accomplish anything in the saving of souls. If our teaching in Sunday school should have any effect it must be in unity with the teaching of Christ. Our walk and conduct should correspond to our teaching. Where unity does not prevail it is an evident fact that the love of God does not prevail. There should be unity in teaching, attendance, prayer, singing and faith.

Indications of carelessness in the Christian life. Benj. Stouffer, W. W. Hege.

False doctrine will lead people astray sooner than anything else. Indications: (1) lack of interest, (2) lack of prayer, (3) non-attendance at Church. It is carelessness not to have a mark of distinction as to where we belong. Parents should set an example for the children.

What is nonconformity and how taught in the Sunday school? C. R. Strite, Noah H. Mack.

Every worker should be a nonconformist. We must either live godly or ungodly: it is impossible to be both. To live a transformed life (of simplicity) we should give our lives a living sacrifice to God that He may use us according to His will. Fashion is cruel and leads to ruin. We should teach the children by example and also by illustrations.

To every man his work. Denton Martin.
Each one has his work to do, according to his talents. The Sunday school pupil

should have his lesson prepared when he comes to the class. It is the teacher's duty to prepare the lesson to teach. In the church, (1) the minister has his work to preach the Gospel, (2) the laity have their work in being united in prayer in behalf of the cause of Christ.

Am I my brother's keeper? Noah H. Mack.

God wants us to keep our brother who is in need, and bring salvation to the lost. It is the duty of the parents to keep the children and to bring them up in the nurture and admonition of the Lord.

Loyalty. John W. Weaver.

We should be loyal to God and work according to His directions. All Sunday school teachers, superintendents, and ministers should be loyal to the Church and to the teaching of the Word of God.

Joseph S. Lehman,
Barbara Ernst,
Secretaries.

Married

Price—Shank.—At the home of the officiating minister, Bro. A. J. Steiner near North Lima, Ohio, Bro. Jasper Price and Sister Maud Shank were united in the holy bonds of matrimony Aug. 22. May the Lord bless and direct them through life.

Glick—Kettering.—On Aug. 15, 1910, Bro. Christian F. Glick of Norfolk, Va., and Sister Lydia S. Kettering of Annville, Lebanon Co., Pa., were united in holy matrimony at the home of the officiating Bishop, J. D. Wert near Fentress, Va. Annville, Pa., will be their future home. May God bless them together to the upbuilding of His kingdom.

Horst—Martin.—On Aug. 11, 1910, at the home of the officiating minister, Bishop J. S. Burkholder, Bro. Samuel H. Horst and Sister Martha Martin of Guilford Springs were united in holy matrimony. May God's blessings attend them through life.

Obituary

Price.—Sister Nancy Price died at the County Home July 8, 1910; aged 90 y. She was at the Home some years, and a few years ago while some of the brethren visited the Home she was asked about her soul's salvation. She said she would like to unite with the people of God, and she was received into the Church by water baptism, although she was unable to attend services excepting those that were held in the Home. Last spring she was visited and she expressed a desire to commemorate the death and suffering of her Lord and Savior but till the next day when the necessary arrangements were made she fell into an unconscious condition so that she could not be roused to partake of the sacred emblems and remained in that condition until death relieved her. Funeral services, July 10, conducted by the brethren, W. W. Hege and J. S. Burkholder, at the Chambersburg Church, where she was buried.

Rife.—John Lester Rife, little son of Bro. Rush and Sister Lydia Rife, was born June 25 and died Aug. 13, 1910; aged 1 m. 19 d. Funeral Aug. 15, services at the house by Henry Bricker and interment in the cemetery at the River Brethren Church at Pleasant Hill. Budded on earth to bloom in heaven.

Jantzi.—Bro. Nick Jantzi was born Jan. 5, 1869, in Ontario; died Aug. 21, 1910, at Milford, Nebr. He was united in marriage

with Susie Jantzi March 7, 1901. Their union was blessed with two children. He leaves to mourn, his wife, father, 6 brothers and 3 sisters. Bro. Jantzi was sick for the last six years. He bore his suffering with much patience. Was buried at the East Fairview cemetery, Aug. 22. Funeral services were held by the brethren, Jos. Schlegel, Jacob Stauffer, Jos. Whitaker and N. E. Roth. Texts, Heb. 13: II Cor. 5:9, 10; I Cor. 1:5, 22.

Auker.—Sister Mary Heckman Auker was born June 9, 1838; died Aug. 23, 1910; aged 72 y. 2 m. 14 d. She was buried in the Lostcreek cemetery at the Mennonite Church. Funeral services by John Mosemann of Lancaster, Pa., assisted by Samuel Gayman. Text, Heb. 10:10-14. Sister Auker was patiently waiting on the Lord through a long siege of suffering.

Zendt.—Bro. Jacob Zendt was born June 21, 1823; died Aug. 25, 1910; aged 87 y. 2 m. 4 d. Interment in the Lostcreek cemetery. Funeral services by Samuel Gayman. Text, Phil. 1:21. Bro. Zendt was patiently waiting on the Lord through all his trials and sufferings.

Kaufman.—Sem. Kaufman, near Davidsville, Somerset Co., Pa., was born July 16, 1831; died Aug. 12, 1910; aged 79 y. 27 d. He was united in holy matrimony to Christena Johns nearly 58 years. To this union were born 14 children, 10 sons and 4 daughters, eight of which have preceded him to the spirit world. He is survived by 6 children, 26 grandchildren and 9 great-grandchildren. He was a member of the Amish Mennonite Church for 59 years.

Cockley.—Noah Cockley was born near Schoeneck, Pa., Barch 30, 1832; died near Pinola, Pa., Aug. 18, 1910; aged 78 y. 4 m. 18 d. He leaves to mourn his departure his second wife, three sons and one daughter; his first wife and one daughter having preceded him. He is also survived by 25 grandchildren and 7 great-grandchildren. Grandfather had the pleasure of seeing all his children and their companions unite with the church of his choice, of which he himself was a member for many years; one son, Reuben, being a minister in the Churchtown congregation of Cumberland Co., Pa. One son, who resides at Peabody, Kans., could not be present at the funeral which took place Aug. 22. Services at the house were conducted by Bro. J. S. Burkholder and at the Rowe Church by Bro. Joseph Martin from Job 7:10. May God comfort the bereaved ones.

His granddaughter.

Kauffman.—Isaac Y. Kauffman of near Thomas Mills, Somerset Co., Pa., was born Sept. 9, 1842; died of typhoid fever and heart trouble Aug. 22, 1910; aged 67 y. 11 m. 13 d. He was a faithful member of the Mennonite Church for many years. He will be missed in the home, in the neighborhood and in the Church. May our loss be his eternal gain. Funeral services were conducted at the Thomas Mennonite Church by S. G. Shetler and James Saylor. Text, Acts 7:60.

Joseph Saylor.

Horst.—Sister Susanna Horst was born in Lancaster Co., Pa., Oct. 7, 1835, and died near Pinola, Pa., June 14, 1910; aged 74 y. 8 m. 7 d. Funeral June 16. Services at the Row Church by the brethren, Joseph Lehman and J. S. Burkholder. Sister Horst was the last member of her father's family to go. She was never married, was of a kind and amiable disposition and a faithful member of the Mennonite Church for many years. Peace to her ashes.

HYMNAL SUPPLEMENT

A statement concerning the progress of the new supplement to our "Church and Sunday School Hymnal" will no doubt be of interest to all our readers, judging from the inquiries we receive regarding it.

The committee appointed for the selection of songs to be used in the supplement has completed its work. The hymn editor and music editor have arranged their part of the work, and the copy is now in the hands of the plate-makers. The work is being carried along as rapidly as possible, but from present indications the book will probably not be ready for delivery before December.

The supplement will be bound under the same cover with the original book, and will add 120 new hymns, or about 100 pages. For the convenience of those who have the old book, the supplement will also be bound under separate cover and can be purchased separately, thus saving the expense of buying the entire new book.

The supplement will add 10 cents to the price of the old book when bound under the same cover. The price of the supplement, bound separately, will be as follows: Single copy, postpaid, 25c.; per dozen, not prepaid, \$2.00; per hundred, not prepaid, \$15.00.

As a special inducement to those who wish to avail themselves of securing books, at a cheaper rate, we will offer our present edition of the old book in stock at the regular price and will furnish the supplement free for each book thus sold. Send for the book now, and it will be furnished at the regular price, and as soon as the supplement is out it will be sent free of charge.

For further information, address,
**Mennonite Publishing House,
Scottsdale, Pa.**

A KINDLY REQUEST

The author who is writing a History of Nicholas Beery and Descendants—reaching back to Switzerland over 200 years—desires a clue to the descendants of Jacob Blosser who married Barbara Beery, and who lived at Luray, Page Co., Va., until old age, after which they moved to Mahoning Co., Ohio, where some of their children had settled, and where they died. The old people, as well as their descendants, were Mennonites. Will the Blosser descendants of Mahoning and Columbiana counties and elsewhere who are descendants of the above Jacob Blosser, please send me their names and addresses? and I will gladly tell them what points I want for this valuable history which will be handed down from one generation to another as long as the history and the generation exist. I will indeed thank all such for any assistance they may be able to give. May I hope to hear from many soon.

Your cousin,
Joseph H. Wenger,
South English, Ia.

HESSTON ACADEMY AND BIBLE SCHOOL

The new catalogue of the Hesston Academy and Bible School is out, and will be sent to any one interested, free of charge, with any further information desired. Address T. M. Erb, J. D. Charles or D. H. Bender, Hesston, Kans.

"Time was, is past, thou canst not it recall.
Time is, thou hast, improve the portion small.
Time future is not, and may never be,
The present is the only time for thee."

Items and Comments

"Determined to provide adequate transit facilities for its rapidly increasing population, New York, through its public service commission, today advertised for bids for the construction of a new subway system, which will link the three most important boroughs of the city and cost \$120,000,000. The new subways will be forty-one miles long and have a carrying capacity of 1,000,000 passengers a day."

The official census of New York City accredits the city with a population of 4,766,883, or an increase of 1,329,681 over the census of 1900. To get an idea of the enormity of this population, let us remember that it lacks only 164,649 of having as many people as the combined population of the following cities: Pittsburg, St. Louis, Detroit, Buffalo, Cincinnati, Newark, Milwaukee, Washington, Indianapolis, Jersey City, Kansas City, Providence, St. Paul and Denver, each of which is credited with over 200,000 people.

Roman Catholics have a national educational association. It met in Detroit a little more than a month ago. The Detroit Free Press has gathered some facts and comments which tell of a work of which the public knows very little. The first fact is that more than a million and a quarter of children are receiving their education in the church schools of the Roman Church. The second fact is that the cost of this education is about \$7.00 per child as over against an average cost per child in our public schools of \$27. This is made possible through the thorough organization of the "sisters" who give themselves to this work in the Roman Church. We are informed that without protesting the necessity of double taxation in order to maintain the public schools, liberal plans were made for enlarging the work of extending and equipping their own schools because they are "uncompromising in their contention that religion must be the basis of all sound education."—Lutheran.

CONFERENCE ANNOUNCEMENTS

WESTERN, A. M.

The Western A. M. Conference will meet (the Lord willing) with the Crystal Springs congregation, Crystal Springs, Kans., Sept. 15 and 16, 1910. A hearty welcome to all. Ministers and deacons are requested to meet Sept. 14 at 2 P. M. to arrange questions.

Those coming on the A. T. & S. F. R. R. come to Crystal Springs, those coming on Orient notify Bro. Sam Leu, Harper, Kan. For further information, write to J. D. Yoder, Crystal Springs, or J. J. Zimmerman, Harper, Kans.

S. H.D.

MISSOURI-IOWA

Through the providence of God the Missouri-Iowa Conference will meet the following appointments:

On Monday, Sept. 19, the District Mission Board will meet. All members of this Board are requested to be present, prepared to take up the work promptly.

On Tuesday and Wednesday, Sept. 20 and 21, the Annual Sunday School Conference will assemble in its capacity of work.

On Thursday and Friday, Sept. 22 and 23, the regular meeting of the Missouri-Iowa Conference will be held.

All these meetings will be held in the Mennonite Church near Palmyra, Mo. A cordial invitation is extended to all. Come praying that the work may be a glory to God.

For further information, or in announcing your arrival write to J. M. Kreider, or J. H. Hershey, Palmyra, Mo.

J. R. Shank, Secy.,
Carver, Mo.

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and

deacons will meet Tuesday evening, Oct. 18 to arrange questions for Church Conference.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information.

Chris Snyder.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Cullom, Ill., Sept. 12-17, 1910. Instructors, D. D. Miller, I. R. Detweiler.

Sugar Creek Church near Wayland, Ia., Sept. 19-24, 1910. Instructors, D. D. Miller, C. R. Gerig.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

MENNONITE GENERAL CONFERENCE

We are now ready to entertain and consider invitations for the next meeting of our General Conference. All invitations should be in by the first of October. Send invitations to N. O. Blosser, Rawson, Ohio.

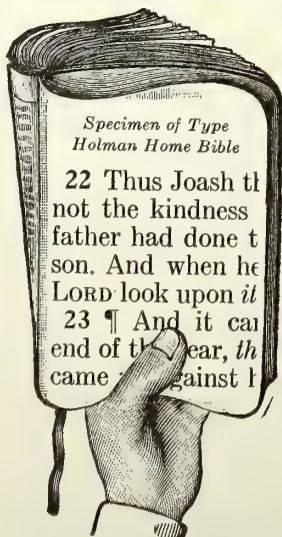
Levi J. Miller.
L. J. Burkholder.
N. O. Blosser.
Committee.

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THE HOME BIBLE

Printed from large clear Pica Type with Marginal References, Family Record, and Maps. This Home Bible is new and very desirable for every day use in the home, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages and deaths. A very desirable Bible for old folks who need extra large clear print and a light weight book.



The exact size of the Bible when closed is 5½ x 8½ in No. H1702 and 6½ x 9 in the other Nos.

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No. H204 Morocco Grain Cloth, boards gold side and back titles, round corners, red edges. Pub. Price \$3.00. Our Price\$1.52

No. H206 French Seal, limp, gold side and back title, round corners, red under gold edges. Pub. Price \$5.00. Our Price\$1.75

No. H207 French Seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges. Pub. Price \$6.00. Our Price\$2.75

No. H208 Seal Grain Morocco, divinity circuit, grained leather lining to edge, hand bands and marker, round corners, red under gold edges. Pub. Price \$7.00. Our Price\$2.65

Add 20 cents for postage for each of above Bibles.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, SEPTEMBER 15, 1910

No. 24

EDITORIAL

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."

In the article on "The Life Beautiful," printed on another page, the critic can read himself. The earnest seeker after truth can likewise find food for sober reflection. The most beautiful life is a life of godliness.

"Pass it on" was written on the envelope which brought to our office the excellent tract on "Gathered Fragments" which we publish in another column. We have obeyed instructions, and now kindly ask our readers to read the article and through lips and lives pass the rich instruction on to others.

One of the best little papers which comes to our office as an exchange is *The Vindicator*, organ of the Old Order German Baptists. It is to be expected that the paper should present some things on the question of baptism and a few other doctrines which we see in a different light, but on the great questions which separate the Church from the world the paper is solid from beginning to end.

This year we heard much about a "safe and sane" Fourth of July. The celebration over, our papers had much to say about the great improvement over former years. Now that statistics have been compiled we are told that notwithstanding this great improvement the victims of the celebrations on this fateful day still number 131 killed and 2,792 other injuries. It is hard to doctor up worldliness so that it is safe.

.. Every blessing from the Lord ought to deepen our sense of gratitude and humility—gratitude because of God's favor, humility because of the increased responsibility. There is no gift from God

which does not add to our responsibility; hence the things which make the unthoughtful high-minded and vain should be the means of humbling us before our Maker that He may give us wisdom and grace to turn these blessings to His glory and the uplift of fellow men.

"What should be the nature of our young people's social gatherings?" is a question frequently discussed in public gatherings. It is a live question at all times, and should at all times receive prayerful consideration. A mistake is sometimes made in supposing that the Bible has nothing to say that has a bearing on the question. The way to make your religion practical is to carry it into your home, social and business relations.

Patience under trial, calmness in the midst of a storm, courage in the face of opposition, silence under accusation, humility in the midst of prosperity, cheerfulness under adversity, meekness in the midst of insult and slander, endurance under heavy burdens, hope when the future seems dark, steadfastness in times of desertion, prayer under all circumstances—such are the traits of character manifested by the conquering hero of the cross who knows no glory but the glory of the cross and no victory but victory in Christ.

One Opportunity.—"There is nothing in religion. The Church is full of hypocrites, and I can't tell that they are a bit better than I am. I would just as soon risk my chances for heaven as theirs."

Thus spoke a worldly-minded man to one of our brethren not many months ago. The Lord has given him an opportunity to try his chances. Suddenly, without a moment's warning he was hurled from time to eternity. As he lived and died, so will he meet his God at the judgment seat of Christ. As he will appear at the judgment bar, so will he exist in eternity.

Dear friend, will you risk your chances

for eternity as did this man? Life presents to us one golden opportunity to get right with God; to be in line with Him and His Word in time, which fellowship and communion will be perfected and glorified in eternity. Neglect the opportunity, and eternity will be spent in companionship with hypocrites, with Dives, with the wicked, with the devil and his angels. Embrace the opportunity, and your present existence will shine for God while your future will be one glad, glorious, eternal reign with Christ and the saints of heaven.

A Notable Meeting.—The 200th anniversary of the first settlement of white people in Lancaster Co., Pa., was celebrated on Thursday, Sept. 8, at the Brick Mennonite Church near Willow Street, Pa. It was in 1710 when Hans Herr and a small body of faithful Mennonites from Switzerland settled at this place, and this was the beginning of what is now the most populous Mennonite community in America. But it was not the Mennonite Church which held the celebration, but rather the Lancaster County Historical Society who, in accordance with the spirit of the times thought it fitting to commemorate this bicentennial with the erection of a monument to the memory of our fathers. The piety and sterling character of these early Mennonite pioneers were extolled in eloquent tributes, and their characters held out as models worthy of imitation. But there are two things that the adherents of the faith which these pious ancestors brought to America can not fail to notice: (1) Those tributes of praise which were so freely sounded would have made a deeper impression had the orators themselves imitated the examples of the men they praised in piety, humility and obedience to all of Christ's commandments. (2) Were those pious and unassuming ancestors alive today, they would probably be the first to protest against this display and vainglory. Their memory can best be honored by walking in their footsteps.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE LORD IS KING

The Lord is King, His mighty hand
Rules all the affairs of men;
Though some may seem from where we
stand,
Beyond our mortal ken,
Yet looking through the ages past
We know 'tis now, as then.

The Lord is King. Our history proves
That He has ruled o'er all;
Among the nations still he moves,
Or be they great or small;
Without His mandate never one
Can rise, or reign, or fall.

The Lord is King. And He alone
The Lord and King shall be,
When from before His great white throne
The heavens and earth shall flee;
And new creations from the skies
Our startled eyes shall see.

Mary Starck, in *Herald and Presbyter*.

GOSPEL LIGHT ON TIMELY TOPICS

VI. The Sunday Question

By Paul E. Whitmer.

For the Gospel Herald.

Every New Testament institution is foreshadowed in the Old Testament. To fully understand a New Testament institution one must trace out its Old Testament origin and history.

One of the most striking features of the Old Testament teaching on the Sabbath and its observance is its directness and explicitness. "Six days thou shalt do thy work and on the seventh day thou shalt rest; that thine ox and thine ass may have rest and the son of thy handmaid, and the sojourner may be refreshed" (Ex. 23:12). "Bear no burden on the Sabbath day, neither bring in by the gates of Jerusalem, nor carry forth a burden out of your houses nor do any business; but hallow ye the sabbath day, as I commanded your fathers" (Jer. 17:21, 22).

Not only is the Old Testament teaching explicit on observing the Sabbath, but some reasons for keeping it are given incidentally here and there. Ex. 20:8-11 commands that the Sabbath be observed as a commemoration of the Sabbath rest of God. In other words, the Sabbath is a fit memorial of God's rest after the creation and should be kept sacred from work. Deut. 5:12-15 commands that it should be a day of rest and kindness to man and beast in memory of Israel's deliverance from Egypt. Lev. 19:30 commands that it should be a day of reverence and worship. The reasons for observing the Sabbath then was to reverence God and commemorate His mighty

acts such as the creation and deliverance of Israel from Egypt to rest from physical labor and show kindness to man and beast by giving them the privilege of resting on the Sabbath; and to provide a time for special worship of God in the sanctuary and in the home. All these have one thing in common—abstinence from physical labor in order that the time might be devoted to worship and doing good.

Now what is the relation between the Old Testament Sabbath and the New Testament Lord's Day, generally called Sunday? I answer, none whatever. Our Christian Sunday is not a substitute for the Jewish Sabbath but is a new institution similar and analogous in purpose to the Old Testament Sabbath. "When Jesus uttered the cry, 'It is finished,' the Mosaic dispensation virtually passed away. His resurrection, ascension, and outpouring of the Holy Spirit were successive affirmations of the great facts, and the destruction of the temple made it plain to all but the blindest." Christianity, the product of Christ's fulfillment of the law, "set the clock of time to the epochs of Christ's history." What proofs have we to substantiate the above assertions? (1) The heaven-guided, Spirit-filled apostles by their usage showed that they believed that the first day of the week (the Christian Sunday) is made sacred by our Lord's resurrection. This is conclusively shown by Acts 2:4-6, Acts 20:7 and I Cor. 16:2. (2) In Acts 15:29 the apostolic council closed the Sabbath as well as circumcision among the things no longer binding on Christians (by omitting it from the list of things required.) (3) Finally Col. 2:16, 17 distinctly classes the Sabbath among the things "which are a shadow of things to come." This last scripture is final and conclusive that the Sabbath was one of the transitory institutions of the Old Testament that were only a shadow of things to come.

Many hesitate to separate the Christian Sunday so completely from the Jewish Sabbath because in the Sabbath and the scriptural sanction for its observance as a day set apart for rest and worship they find their chief authority for keeping Sunday as the Lord's Day. While it is true that the Old Testament is especially explicit in its commandments on Sabbath observance, the New Testament is by no means lacking in this for its holy day. There were three great events in the early Church that led it to look upon Sunday as a sacred day. It was the day of our Lord's Resurrection (Matt. 28:1; Mark 16:2, 19; Luke 24:1; John 20:1, 19); the day when He met with His disciples and so wonderfully convinced Thomas that He is the Lord (John 20:26); and it was the day on which the Holy Spirit came upon the followers of Jesus and really inaugurated the Holy Spirit dispensation. We are safe in saying that Sunday was recognized as a day for rest and worship and almsgiving in the early Apostolic Church (I Cor. 16:2;

Acts 20:7); and out of this practice of the apostles—and early disciples grew the custom among the churches in the first Christian centuries to observe Sunday as a day for rest from labor and special activity in worship and teaching. The Sunday that we observe is this day which was made of sacred memory by Jesus Himself, was kept for special religious activity by the apostles and early disciples and has come down to us as a Christian heritage through all these centuries of Christian life and activity.

We may now turn to the question: "How should Christians observe Sunday?" A detailed discussion of this question can not be taken up here, but a few general principles can be pointed out: The usage of the apostles after Pentecost must have great weight, since it was a time when men spoke and acted as they were moved by the Holy Spirit. It was a day of great religious activity—preaching, breaking bread, and prayer, are most frequently mentioned as the ways in which Sunday was kept. I can not see where a Bible reading Christian can get any comfort from the practice and teaching of the apostles, if he absents himself unnecessarily from public worship and all approved Christian ways of keeping Sunday. If a strong body needs exercise to keep strong just so surely a live Christian needs religious activity to keep alive. An idle Christian is dangerously near a dead Christian. No relish for religious activity is a symptom of spiritual sickness.

There is another thing that is implied in Christian activity, and that is a cessation from the usual occupations and labors of daily life. One great reason why it is a sin to work on Sunday is because it makes it impossible to engage actively and heartily in proper Christian service. Cessation from labor must come before one can engage in a real and hearty worship of God. Time to worship God is a heaven sent blessing; work, mental or bodily, robs us of that heaven-sent blessing. Big dinners, unnecessary choring, minds occupied with business, worldliness, and empty pleasures and amusements rob many a soul of this heaven-sent gift—Sunday.

Goshen, Ind.

UPON WHAT FUNDAMENTALS SHOULD ALL CHRISTIAN PEOPLE AGREE?

By Daniel Kauffman.

For the Gospel Herald.

(Concluded.)

1. They should agree that there is eternal punishment for the wicked and eternal glory for the righteous.

The latter is not disputed, except by atheists and unbalanced religionists. Perhaps we should have said the same of the former; but since there are sects calling themselves Christian who deny the

eternal punishment of the wicked and at the same time profess a hope for the eternal glory of the righteous, it may be well to notice that the same language which proves the one proves the other also.

The soul is either immortal or it is not immortal. Russell denies the immortality of the soul, but argues a kind of second creation at the final resurrection. But that theory is too flimsy for consideration; for if death means extinction, as he claims, where is there anybody or anything to resurrect? If the soul is immortal, it will exist forever, whether in bliss or in woe. If it is not immortal, dead people are like dead animals—without existence; therefore death ends all, and there is no future after death, either for the just or the unjust. The only logical creed, outside of the orthodox faith, is atheism. Settle the question of the immortality of the soul, and you settle the question of the eternal existence in the realms of eternal light or in the realms of eternal darkness.

Have we any evidence of the existence of the soul after death? Plenty of it. Hear the story of the rich man and Lazarus. Hear Christ's comforting words to the penitent thief on the cross. Listen to our Savior's description of the final judgment (Matt. 25). Read the story of Christ's transfiguration in which the dead in the flesh Moses and Elias, were talking with Him. Read the two kinds of resurrection spoken of in Jno. 5:28, 29. These and many other scriptures bearing on the same subject can not be denied without denying God's Word. No one but an unbeliever can deny the eternal existence of the soul, and God will take care of the unbeliever as recorded in Rev. 21:8.

The same language by which men prove the eternal existence of the righteous, will also prove the eternal existence of the unrighteous. Of the wicked it is said, "These shall go away into everlasting punishment" (Matt. 25:46), the same sentence being completed with, "but the righteous into life eternal." Of the righteous it is said, "They shall reign for ever and ever" (Rev. 22:5). Of the wicked it is said, "The smoke of their torment ascendeth up for ever and ever" (Rev. 14:11). Nor should any man take comfort out of the thought that only the very wicked will suffer the "everlasting punishment," or that there will be a chance for repentance after death; for it is expressly stated "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10), and that "the wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). If the words, "everlasting," "eternal," "forever and ever," etc., mean what they say when describing the future glory of the righteous, by what means will we prove that they do not mean the same thing when they refer to the future of the unrighteous?

It is an awful fact that many have been

lulled to sleep because preachers have quit preaching eternal punishment on the plea that it is so much better and more pleasant to tell about the other side. But truth is truth, and that preacher who for the sake of not hurting any one's feelings refrains from preaching the whole truth assumes a fearful responsibility. It is more pleasant to preach love than repentance; yet our Savior's great commission directed that "repentance and remission of sins should be preached," saying not a word about love. The fact is that the world should know that there is an awful future ahead for all who continue and die in their sins. Let those who have been commissioned to teach "all things" to "all nations" not forget that here is an important truth which dare not be neglected. Let it be proclaimed everywhere that the blessed promises found in God's Word are for those only who have truly repented of their sins and have availed themselves of the grace of God and sought the cleansing power of the blood. The doctrine of the eternal existence of the soul, good or bad, is an important part of the Gospel of grace, and no individual or church can drop it without suffering for it. Let every church, every preacher, be awake, and give to the world the full Gospel of Jesus Christ the Redeemer of man.

15. *They should agree that the Gospel of Jesus Christ should be preached to every creature.*

In our Savior's Great Commission (Matt. 28:18-20) to the Church there are four alls which should never pass out of our sight. They are, (1) "all power"—It is the commission of the great I AM telling in loving tones what He would have His people do. (2) "All nations,"—or, as Mark puts it, "every creature." It is such a blessed message, this message of salvation, that not one single soul should be missed. Let all the world know about the good news from heaven, and let no one rest easy until he has done all in his power to help carry out this great command. (3) "All things"—not a single commandment to be ignored, for they are all profitable (II Tim. 3:16). We can not preach Christ without standing for all that He taught, for Christ is not divided. It is only the full-Gospel message which meets the approving smile of the great Author of this Gospel. (4) "Al(l) way"—all the way, "even unto the end of the world." That means every generation under the Gospel dispensation. This Great Commission is as distinctly ours as it was the apostles'. Let every Christian heart and hand and mind and tongue be given over to the great work of spreading the good news from heaven until all the world has heard of Christ and His power to save. "Impossible," does any one say? Then remember what was accomplished during the life-time of John through the instrumentality of that little band of workers in that large upper room in Jerusalem. Until we can show as great a zeal and

sacrifice as did the apostolic Church let no one say "impossible," but let every hand be laid to the Gospel plow. Our work is not finished until all the world has been brought to Christ, or until God touches us with the finger of death and bids us "Come up higher."

* * *

In our feeble, stammering way we have mentioned a few of the foundation principles upon which all people professing the name of Christ should stand united. Real, heaven-ordained unity can be attained only through a full surrender to God, that He may have His way in us and through us in all things. There is nothing which God has ever given to or revealed to man that Satan has not attempted to counterfeit and corrupt. Man fell through the temptation to substitute the glory of self for the glory of God. God created two worlds for our happiness; but Satan would rob us of the real joys of the Christian life and hope by making us believe that only in folly is there pleasure. Even piety is counterfeited and corrupted in a form of so-called Christianity which recognizes neither Christ nor the inspiration of His Word. Unity among God's people has been exalted, and the corruption of it attempted by preaching a unity with Christ and the Bible out of it. Against all these counterfeits let the children of God set their hearts and testimonies.

It is a pleasure to dream of the union of all churches; but it is more practical to make sure of our union with God, our obedience to His Word, our emancipation from the thralldom of sin, our certainty of being upon a solid, Gospel footing, whether those who stand with us on the same platform be many or few. We want the pure, unadulterated Word of the Lord, the plain, unvarnished Gospel, the true and living bread from heaven. With heaven as our goal, Christian service as our occupation and the glory of God our chief delight, let us press onward and upward until the everlasting crown be won.

Scottdale, Pa.

CHRIST NOT A LODGE MAN

It is the business of the Church and of Christian men and women to represent His life, and not to misrepresent the teaching of our Master; and the teaching of our Master is entirely different from the teaching of the lodge, to which some men are disposed to belong. We need to impress upon our membership and upon our citizenship, the fact that we have a deeper conviction than we manifest sometimes, that Jesus Christ was not a lodge man. His teachings are not along the lodge line. We teach the things, as a rule, in which we believe; and if we believe that Jesus Christ was not a lodge man, we need to teach that, not once a year, in a convention; not twice a year; but we need to teach it and impress it continually.—J. E. Miller.

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XV. CHRISTIAN VIRTUES—MEEKNESS

Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.

506. *Who is our greatest example in meekness?*
A. Christ (Matt. 11:29; Phil. 2:5-8).
507. *How did He manifest His meekness?*
A. In a quiet, gentle disposition, being sympathetic, calmly and cheerfully bearing reproach; when reviled, He reviled not again.
508. *Who next is counted the meekest of all men?*
A. Moses (Num. 12:3).
509. *What are the chief characteristics of meekness?*
A. Humility, gentleness, beauty, even temper, love.
510. *How does Peter refer to it?*
A. As an ornament (I Pet. 3:4).
511. *What are the promises to the meek?*
A. The Lord lifts them up and beautifies them in salvation (Psa. 147:6; 149:4).
512. *What else?*
A. "The meek shall increase their joy in the Lord" (Isa. 29:19).
513. *What else?*
A. "The meek shall inherit the earth" (Psa. 37:11).
514. *For whose special benefit did Christ come and preach?*
A. For the meek (Psa. 76:9; Isa. 61:1).
515. *What should be our attitude toward this excellent virtue?*
A. We should seek it (Zeph. 2:3).
516. *In what spirit shall we confess our Lord?*
A. In the spirit of meekness (I Pet. 3:15).
517. *In what spirit shall we work for the restoration of the erring?*
A. In the spirit of meekness (Gal. 6:1).
518. *In what spirit shall we meet our adversaries?*
A. In the spirit of meekness (II Tim. 2:25).
519. *How shall we fight the good fight of faith?*
A. In meekness (I Tim. 6:11, 12).
520. *How give evidence of wisdom?*
A. Through meekness (Jas. 3:13).
521. *What should be our attitude toward all men?*
A. That of meekness (Tit. 3:2).
522. *Where did Christ manifest His meekness in the highest degree?*
A. In His trials; on the cross.
523. *How did He show the power of meekness?*
A. By winning a victory which could not be achieved through any other power. Enduring all things, He conquered all things.

524. *What then should we consider the greatest feature in meekness?*
A. Its power.

525. *How is the power of meekness manifested in the history of the world?*

A. The men who have exerted the most lasting and uplifting influence have invariably been men of meekness.

526. *What reference does Christ make to this quality on the part of His servants?*

A. "Behold I send you forth as sheep in the midst of wolves" (Matt. 10:16).

527. *How does the world look upon meekness?*

A. They look upon it as weakness.

528. *What is the evidence?*

A. They rely upon physical or intellectual power to see them through?

529. *What is the secret of the power of meekness?*

A. The hidden power of God.

530. *Why is the power of gentleness preferable to the power of bluster?*

A. Handle a man roughly and it will have one of three effects: you will either make him run, or crush him, or make him turn and fight you. Neither are desirable. Conquer a man through love, and your conquest is complete.

531. *How should our walk in life be distinguished?*

A. "With all lowliness and meekness" (Eph. 4:2).

532. *What would be the effect upon the Church if every member walked in this way?*

A. It would put an immediate stop to all pomp and pride, all strife and vainglory.

533. *What would be the effect upon the world?*

A. It would revolutionize both the idea that the world has of Christianity, and the attitude which it has toward Christian people.

534. *Is it not a fact that the meek have been more severely persecuted than any other class of church members?*

A. Yes.

535. *Then would it not be better for the Church to assert herself and give the world to understand that they can not run over us?*

A. No; the history of the Church is convincing proof that the best means of conquering for Christ is through suffering.

536. *What besides power makes meekness worth having?*

A. It means not only a beautiful life, but also a pleasant life; for there is nothing more soul-satisfying than a life of true nobility.

537. *How may the spirit of meekness be cultivated?*

A. Through exercise; through imitation of Christ.

538. *How may this precious jewel be lost?*

A. Through spiritual pride. If Satan can cause us to stop and admire our excellent traits of character, he has us on a fair way to destruction.

539. *How may we continue in the way of the Lord, growing in favor and usefulness?*

A. By diligent study and receiving the Word with meekness (Jas. 1:21).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES

I. Beyrout to Damascus.

By J. S. Shoemaker.

For the Gospel Herald.

In our last communication I reported our safe arrival at Beyrout on Monday, July 25. Beyrout is the most thriving commercial city of Syria. It is beautifully situated on a promontory, which extends about three miles into the Mediterranean Sea. The shore line is beautified with rocks and cliffs. Rising behind these are terraces and undulations, and in the background the Lebanon Range rises high in the air. The population is said to exceed 120,000 at present. It is said to have been a Phoenician City of great antiquity, mentioned on existing tablets of the fifteenth century B. C. and called by the Greeks and Romans Berytus.

We spent several days at this place, during which time we visited the Bazaars of the city, which are quite extensive, and the Syrian Protestant college, of which Howard S. Bliss is president. This college was founded in 1866. It has departments in Arabic literature, mathematics, natural sciences, modern languages, commerce, medicine, surgery, pharmacy, etc.; it has also a Bible department and a nurses' training school. It is under the general control of a board of trustees in the United States, but its local affairs are looked after by its faculty. The college is conducted upon Protestant non-denominational principles and is open to students of any religion, sect, or nationality who will conform to its regulations.

The secretary and treasurer of the institution kindly took us through the various departments, and cheerfully gave us a report of the work done in the various departments of the school; he also took us through the hospital which is under the same management. Twelve buildings have been erected to carry on the work of the various departments.

Before leaving Beyrout we took a drive to Dog River, 7 1-2 miles north of the city. After we were outside of the city the road was hemmed in on both sides by stone walls and mulberry groves the greater part of the way. Silk culture is extensively carried on in this part of Syria. Dog River, so named from a tradition, is quite a picturesque place. A beautiful, crystal stream rushes out of a deep mountain gorge and empties into the great sea. The interest of the place is not so much the river, or the bold promontory which forms its southern

bank, as are the nine sculptures cut in the face of the rock. Three of these sculptures are Egyptian and six Assyrian. Of the three Egyptian sculptures one is dedicated to Phthah, the god of Memphis; another to Ra, the sun-god; the third records certain expeditions of Rameses II. The Assyrian sculptures are much defaced, but bear the names of Assur Risisi (1150 B. C.) Tiglath Pileser, Shalmaneser, and Sennacherib (670 B. C.) It is said that a broken tablet of Nebuchadnezzar was also found near this place. The remains of a very ancient aqueduct give evidence of the prominence of the place in the early ages.

On the morning of Aug. 28 we left Beyrout for Alley near the summit of Mt. Lebanon. Two hours and thirty minutes were occupied in making the trip of less than 18 miles. Soon after leaving the city our train began to ascend Mt. Lebanon, winding around the gorges and mountain steeps rising higher and higher until at Alley we were 2460 feet above sea level. From this elevated point we had a magnificent view of the Mediterranean and the valley with its villages far below us. Here we spent about 27 hours, enjoying the bracing atmosphere, the beautiful scenery, and a refreshing sleep. On the 29th we boarded the train at Alley, where a dragoman joined us to act as our guide to Baalbek, Damascus, and through northern Palestine. After leaving this beautiful village we continued our ascent, slowly climbing the steep inclines of Mt. Lebanon over the rock and pinion system railway, until we reach Ain Sofar (a favorite summer resort of the wealthy people of Beyrout) situated on the highest Lebanon level about 5000 feet above sea level. From this elevated point we begin to descend Mt. Lebanon. As we descend the eastern slope, we have a fine view of the broad valley of El Bika, or Coele-Syria far below sea, Mt. Hermon with its snow covered crest to the southwest, and Anti-Lebanon looming up like a strong fortress on the opposite side of the valley. As we neared the base of Mt. Lebanon we were surprised to see the extensive grape culture. The mountain slopes and hill sides were covered with vineyards. The vines were trailed on the ground with heads toward the southeast. On making inquiry as to why they were thus trailed, we were informed that it was done to protect the vines from being injured by the wind, which usually blew from the northwest. As we entered the broad plain, or valley, great herds of cattle and flocks of sheep and goats were seen grazing along the way. The same were in care of shepherds because of the absence of fences, and the danger of being stolen. Certain sections were given almost entirely to wheat raising. A number of thrashing courts, or old fashioned thrashing floors, were to be seen, with horses, donkeys, and cows treading out the wheat, or hitched to a crude contrivance with sharp knives or stones beneath to cut and thrash the straw, while

the driver sitting on this simple machine continues to urge the weary beast over the bed of grain on the circular floor until the straw is as fine as chaff, after which the wheat is separated from the chaff by throwing it in the air.

On our arrival at Baalbek we were assigned comfortable quarters at a hotel. After a little rest, we went to the acropolis of Baalbek to visit the wonderful ruins which have made this place famous. Here are to be seen the ruins of three temples: the temple of Jupiter, the temple of Bacchus and a temple of the sun. To describe the vastness and grandeur of the architecture of these ruins would be impossible in one short article. Suffice it to say that the sight of them cannot help but fill one with wonder and amazement. We did not stand on "holy ground" while gazing upon these ruins; all this magnificence was prompted by pride and pagan worship; yea, all this skill and beauty of architecture was defiled by soul-destroying sin.

(To be continued).

A VISIT WITH THE CHICAGO MENNONITE MISSIONS

By J. D. Conrad.

For the Gospel Herald.

As I was requested to write a short report of the work in Chicago, I shall with God's help try and tell you a little of what I saw while there.

I arrived in the city on Aug. 18 and found all the workers busy and happy in the service of the Lord. And surely they find much to do.

I had the privilege of visiting at the home of one of our faithful members, and as I was there I could not help but think, God is all merciful and powerful, and willing to cleanse us from our sins. It seems but a short time that I was in this same home, and things were much different. Then Satan was still master, the father was a drunkard and was cruel to his family. Now, as we talked about this wonderful change, the father said, "In those days this was a house of cursing, but now it is a house of prayer." Well may we say, "Oh, what a change." But it is sad to say that this is only one family out of many. When we look around us at every hand and see so many souls steeped in sin, and then again see how God is able and willing to help all, should not we who have our sins forgiven, and have tasted of the goodness of God, wake up and do as Christ has commanded us: "Go ye into all the world?" Should we not be willing to do all we can to save some souls?

I am glad for the awakening in our Church and especially for the young people who are active in the service. As we come in contact with them we find that they are interested in the mission cause, and that they want to do something for the Master.

Now to come back to what we saw

while in Chicago. The next day, Aug. 19, we had the privilege of attending the Sunday school outing they had for the children and also some of the parents, including four of our mission stations. Some of you dear readers may ask, "What! have our missions got Sunday school picnics like the other popular Sunday schools have?"

I will tell you how the time was spent, while out at "Leafy Grove" and then you can judge better about the work. First, in the morning at 8 o'clock the children met at the different mission halls and there a short service was held and a prayer offered, asking God's protecting hand to lead and guide the work, after which we all went to the street car line and each mission had a car. As we were going on, we were made glad to hear the songs of praise and thanksgiving that were sung by the children and older ones as well. When we arrived at the grove and all things were unloaded, the children started for the woods. It was a beautiful sight to see some over 400 children that have been shut up in a noisy, overcrowded, smoke-laden city all year, now given the opportunity to run about and enjoy the beautiful, healthy, fresh air. Well has a writer said, "Man made the city, but God made the country."

Think of the joy that came to the hearts of these little children and older ones, as they walked and romped over the green grass, looking and learning more about the beautiful handiwork of God. I am glad to say that all were orderly and well behaved through out the day. One who has attended these outings for several years in succession made the remark that he sees a great improvement every year. They are getting more friendly, showing that they are trained and taught at the different mission stations. I know that the dear workers at the different stations have faithfully labored with these children, and I am glad that results can be seen.

At the noon hour many groups were seen, some at small tables, others seated on the grass, eating their lunch, some sharing theirs with others who were not so well supplied.

One more impressive scene was when it was time to leave again for the city. All were called together and a short service was held. The superintendents of the different stations each gave a short talk. Songs were sung. All was appreciated by all, as could be seen by the attention given. How it made our hearts glad, when nearly all those present showed their respect to God by kneeling on the grass, while prayer and thanksgiving were offered. After the service was over all started for the cars that took us back to the city.

I would like to ask each one of us this question, and then I will close. "Where would those 540 souls have been on this day, if God in His mercy would not have remembered them, and made it possible for them to come in touch with our mis-

(Continued on page 378)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Annie, wife of Martin Baer, Menges Mills, Pa., who died July 29, 1910

For the Gospel Herald.

All day we are thinking of dear sister,
Of the loneliness that came to her home,
How she left them in silence one morning,
Yes, left them in silence and gloom.

While here in this troublesome land,
She often times worked with tired hand;
Yet how willing she was that we all know
For often did she willingness show.

She was also so good and so kind
To all the dear friends left behind;
But her busy hands are now at ease,
God only could give her relief.

Farewell, husband and children so dear,
I know you would love to keep me here;
But Jesus has called, and I must obey,
And angels welcome me away.

EVIL SPEAKING

By Lizzie Lehman.

For the Gospel Herald.

The following appeared in the *Presbyterian Review*:

1. I will speak no unkind word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and will discourage others as much as possible from saying unkind things.
3. I will judge my neighbors leniently, remembering that my own faults are probably greater.
4. I will never say one thing to others and yet think quite differently, this is hypocrisy. "Deceive not with thy lips."
5. I will make no injurious remarks on the failing of others, remembering these words: "Considering thyself lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably and forgivingly, obeying the Master's command, "Love one another."

Dear Readers:—I believe if each one of us would with the help of our dear Father put the above rules into daily practice we would have more peace in our homes, neighborhoods, communities, churches and nations and last of all but not least, there would be many more souls living in happiness and peace with God. What can be more beautiful than having sweet peace with God? If we have that we surely have peace with all other men. If we put the above rules into practice our conversation will be more pure. At many social gatherings there is conversation which is not pleasing to God. "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother

speaketh evil of the law, and judgeth the law, but if thou judge the law, thou art not a doer of the law but a judge" (James 4:11). Let us live each day as if it were our last day. Then we will be prepared to go when we are called from time to eternity.

Dalton, Ohio.

THE HOME AND THE NATION

No nation can maintain strength and independence when its homes are weak and in bondage. If the home is subject to evil influences, its members are not worth very much outside the home. This is the testing place of stability and integrity of character. A populous country is made up by the people in its individual homes, plus their relation to one another in the government. But the union of the people under one flag does not work a change in the personal character of its people. What a man is when he is alone, when he is a member of a family, that he is when he casts his ballot or when he marches to the battle-field. His actions may be somewhat different under the impulse of new surroundings, and under the critical gaze of friends and strangers, but the heart is unchanged. A man is a better soldier, a better citizen, a better professional man, if his home life is what it ought to be. Indeed, the character which is shown at home will in the end work out in the church, in business, in politics. One may keep tares concealed until they begin to bear fruit, but the tell-tale fruits finally appear.

If the home is right, it provides a safeguard against everything that is wrong. If its teachings are correct, they are a fortification against lapses in conduct, and very, very often a hindrance to the harboring of evil thoughts which eventually must issue in evil acts. No one can place sufficient emphasis upon a good home. From it come the leaders in all upright vocations and honorable professions. The faith of people generally in a good home is shown by their surprise when a son or a daughter of such a home goes astray. Their lack of faith in a bad home is proven by that same surprise when a son of a daughter becomes a person of honor and Christian integrity. After all, the home, whatever its condition may be, is but a molding influence. For the home fashions that which is molded; it can be well-shapen or ill-shapen. That some good men come from homes which reek with corruption, which are cursed with filthy language, and which are held together only by a legal bond, is a tribute to that character which persists in its purposes for good in the midst of unfavorable environment. It shows that one can maintain his purity, whatever be the surroundings, as the purity of a lily is not defiled even though it roots in filth. If the home is upright, honor is assured.

The chastity of the home is a guarantee
(Continued on next page.)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Why do you think that a veiling is not the same as a cap?

This question was asked with reference to the form of the devotional covering which should be worn by all Christian women. In reply we will say that the cap worn by our sisters is simply a veiling shaped for convenience in wearing. The Bible teaches, (not the form, but) the fact that the Christian woman should be veiled during prayer and worship. This being a Church ordinance, and as all things are to be done "decently and in order," it is but reasonable that the Church should determine the form. We have noticed that in Churches where this fact is not recognized the devotional covering is soon discarded entirely. Man is so constituted that as a rule he will follow either the customs and doctrines of the Church, or the customs and doctrines of the world.

Is there any difference between remission and forgiveness of sins?

Since God does not forgive, unless we desire and repent, can we forgive one another in its full sense without there being a desire according to Jas. 5:16?

In one sense there is no difference. In another sense there is. Practically God has forgiven every creature under heaven inasmuch as He has issued an invitation to all the world to accept salvation "without money and without price," providing, in the blood of the immaculate Lamb, a great soul-wash for all who will accept the terms; but our sins will only be remitted when we accept the terms and in this blood they are washed away.

We can forgive our transgressors in as full a sense as God forgives us in that we hold nothing in the way of a grudge or feeling of revenge against them, are longing for their restitution and ready to make any kind of a sacrifice to get them right, and count them not right simply because their souls are stained with sin. A good test of the spirit of forgiveness is to examine ourselves to see whether we have the same kind of feelings toward those who transgressed against us as we have toward those who have transgressed against others but have always been friendly toward us.

In what way does the Word of God pierce to the dividing asunder of the joints and marrow?

This question is taken from Heb. 4:12. We understand the reference to mean this: As a sharp sword in the hand of a skillful swordsman is able to sever the most intimate parts of the body, so is the "sword of the Spirit" able to separate us from the sinful lusts which cling most tightly to us.

Sunday School

Lesson for Sept. 25, 1910.—Gal. 5:15-26

For the Gospel Herald.

TEMPERANCE LESSON

Golden Text.—If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:25.

"Tit for Tat."—In the lesson before us we have several vivid comparisons which we may study with profit. First, we are told what we should not be, then what we should be. The first verse not only describes the selfish man but also intimates what he will get as a reward for selfishness. "But if ye bite and devour one another," says Paul (that is, if ye are so very selfish that ye try to destroy one another in your struggle for "the survival of the fittest"), "take heed that ye be not consumed one of another." If we are bent on destroying one another, whether it be by tongue, fist, gun, or business wars, we need expect nothing else but that we may become the victims of our own methods. There is no policy so short-sighted as selfishness.

Walk in the Spirit.—The apostle gives us a rule against this short-sighted policy: "Walk in the Spirit." It is the Spirit who guides us into all truth. So long as we walk in the Spirit, we walk in the path that not only leads upward, but which is already above the selfish, backbiting, suicidal policy of the wicked.

Paul warns us aptly that the Spirit and the flesh are antagonistic. In the eighth chapter of Romans we have the two walks vividly described. Let this chapter be read, and let our every resolve be to live under the law of the Spirit.

Works of the Flesh.—Paul is not satisfied to mention this matter only in a general way. He wants all people to understand what he says. So after naming general principles he begins to particularize. One of the mistakes we are liable to make is to think that if we only state general principles people will make their own applications. People will indeed make their own applications, but it is too often to their supposed advantage. Let us take a lesson from Paul's example. Indeed, this was also the method of Christ, and is of every wise teacher: First, the statement of principles; second, the application of the principle by means of illustrations and itemized particulars so that all may understand. Having declared against walking in the flesh, Paul proceeds to enumerate the results. Here they are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

What else? "They which do such things can not inherit the kingdom of heaven."

Here is simple, plain teaching that no one can misunderstand. The simple question remains, Are we free from the things which Paul enumerates?

Fruit of the Spirit.—Paul also makes it plain as to what he means by walking in the Spirit. Spirituality is not some eccentric demonstration that is hard to explain, but it consists in something which makes itself manifest in actions which all may see and understand. Here is the list: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It reads like a charm. "Against such there is no law." It is the life of God in the soul, pictured in Godly lives. Whoever manifests all these traits of character is Spirit-filled, Spirit-lead, and Spirit-ordained to walk in the Spirit and get others to walk in the same way. The simple question remains, Is the fruit of the Spirit manifest in our lives?

Can any one contrast the works of the flesh with the fruit of the Spirit and say that a life of sin is more satisfactory than a life of godliness? People who look upon sinful living as a life of pleasure and upon Christian living as a dry, hard life are either deceived or have never tasted of the blessedness of real, Christian experience. An absence of the fruit of the Spirit is evidence that there is something wrong within.

The Flesh Crucified.—Paul proceeds to give the secret of fruit-bearing. He says, "They that are Christ's have crucified the flesh with its affections and lusts." Notice, this does not say "ought to," but "have." It is the same testimony which Jesus gave when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Likewise is Paul's testimony as given in Rom. 6:1-6. "He that loseth his life for my sake and the Gospel's, the same shall find it." Paul's declaration, "If we live in the Spirit, let us also walk in the Spirit," is a forcible way of saying that we should manifest our Christianity by our works.

But the manifestation of the Christ-life by faithful works is not to be in the spirit of display. "Let us not be desirous of vain glory." They who have the Spirit within, will also give evidence of the presence of the Spirit by outward works. Having the light within, and self crucified, there is nothing that can prevent the light from shining out through our lives.—K.

(Continued from preceding page.)

tee of general social purity. The home is a safeguard against internal and external foes; it is a better national protection than millions spent on battleships, and other millions on coast defenses. We will read history a long time before we will find a nation that has perished when its homes were true to the divine ideal.—

Religious Telescope

Our Young People

LIFE LESSONS FOR ME FROM HEB. 12:1-11

Topic for October 2

MOTTO

"And we know that all things work together for good to them that love God; to them who are the called according to his purpose."

OUTLINE OF TEXT

- I. **General Thought.**—"Run with Patience."
 1. Because of the faithfulness of God.
 - a. As witnessed by faithful men.—V. 1; ch. 11.
 - b. As assured by the example of Jesus who begins and finishes our faith.
 - (1) Endured the cross and shame.—Vs. 2, 3.
 - (2) Looked forward to the greater joy.—V. 2.
 - c. As assured by the testimony of the Word.—Vs. 4-6.
 - d. Chastening a proof of sonship.—Vs. 7-11.

STUDY OF WORDS AND PHRASES

"Weight."—That which loads us and hinders the success of the race.

"The sin."—Not sins as of a number of acts, but "sin" as the character or "bitter root" that brings forth the act.

"Easily beset."—Sin stands handy to us. One writer puts it as a close fitting garment which surrounds the body, clinging to the instruments of motion and action. We must not only take off the "weights" or grosser outstanding sins, but take off the garments that cling next to us. Let us get at the root of all hindrances to the heavenly race.

"Joy set before him."—The triumph of the resurrection and the glory of His Heavenly Kingdom with all the company of redeemed souls to reign with Him forever and ever.

"Endured such contradiction."—Bear with meekness, the revilings, the unjust accusations and the perversion of the true meaning of His words.

"Resisted unto blood."—Not by taking the blood of others, but by receiving the persecutions unto death in yourselves for the sake of the testimony of the Lord.

Chastening.—Corrective and disciplinary suffering given by a father.

PERSONAL THOUGHT

The longer I live and study the hope of the children of faith, and the more I allow the chastening of the Lord to exercise me toward God, the more reality do I know of the wisdom and faithfulness of my Heavenly Father, and the more peace and satisfaction do I experience within. Help me to cry from my heart, "Thy will be done."

SUGGESTIVE ASSIGNMENTS

- I. **For Children.**
 1. Commit to memory verse 6.
 2. Commit to memory a verse with the word "endure."
- II. **For Young People.**
 1. The Christian Race.
 2. "Weights."
 3. Easily Besetting Sin.
 4. Jesus as Our Leader.
- III. **For Older People.**
 1. How Hardship Becomes a Blessing.
 2. How to Regard the Correction of God.
 3. The Cloud of Witnesses.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPTEMBER 15, 1910

Field Notes

Bro. A. L. Buzzard of Washington, Ill., was with the congregation near Flanagan, Ill., over Sunday, Sept. 4, preaching the Gospel of the kingdom.

A new Preparatory School is to be opened at Gotebo, Okla., on Oct. 3. The school building is expected to be completed by Sept. 15.—*The Mennonite*.

If previous arrangements were carried out, Bro. D. D. Miller of Middlebury, Ind., left his home Sept. 10 for about six weeks work among the brotherhood in Illinois and Iowa.

Bro. Aaron S. Biehn, formerly of Cressman, Sask., has changed his address to Guernsey, Sask. Friends desiring to write him will please note the change.

Bro. J. B. Smith, writing from his new home at Hesston, Kans., expresses himself as well pleased with surroundings and prospects. The Lord bless his labors.

Our list of Bible conferences, as published on last page, is still shorter than usual. Others will be added later on. Watch for them, and make it a point to attend all you can.

Bro. J. A. Brilhart of Scottsdale, Pa., has been away from home for some time, preaching the Gospel of the kingdom to the flocks at Rockton, Pa., Poplar Run, Pa., and a number of other places.

Our Missouri congregations have lately been refreshed by visits from ministering brethren from other fields. It is always inspiring and helpful for the shepherds of our flocks to exchange visits.

An interesting mission meeting was held at the Oak Grove Church near West Liberty, O., on Tuesday, Sept. 8. A full report of this meeting will appear in next number of the GOSPEL HERALD, the Lord willing.

Bro. S. E. Allgyer of West Liberty, O., expects to lend a helping hand to the cause at Nampa, Idaho, where a Bible conference and series of meetings is to be held Oct. 8-21, at the Home Mission. May God richly bless the work.

Sisters Hernley and Risser, mother and grandmother of Bro. Henry Hernley of our office force, after a pleasant visit of several weeks at Scottsdale, Pa., left for their home at Lititz, Pa., Sept. 8. Their visit was much appreciated.

Sister Shoemaker, wife of Bro. J. S. Shoemaker of Freeport, Ill., has been spending some time with her daughter and family of Washington, Ill. This week she expects to be at Cullom, Ill., attending the Bible conference at that place.

Council meeting was appointed for the Bethel congregation, Cass Co., Mo., to be held Sept. 11. Bro. W. E. Hel-muth, the young minister who moved there last spring, is taking great interest in the work at that place, and we pray God's blessing upon the work.

There are at this writing (Oct. 10) eight applicants for admission into the Church at Spring City, Pa., and three at

Frazier, Pa. May God richly bless the lives of those who have thus taken their stand for Christ, and may many others be moved to come out on the side of the Lord.

Bro. C. E. Bender of Williamsburg, Pa., has in contemplation the publication of a volume of his best poems. A number of these poems have appeared in the columns of the GOSPEL HERALD and *Christian Monitor*, and are a model in finish and beauty. The Lord bless his labors.

Our new book, "Lights and Shades from Hindu Land," written by J. A. and Lina Ressler, is now ready for distribution. The authors have generously donated their work and all profits go to the support of the India Mission. The book may be had of agents, or upon receipt of 50 cents it will be sent to any address.

Aged Minister Dies.—Bro. Henry Wismer of Creamery, Pa., after many years of faithful service in the ministry, passed to his eternal reward on Saturday, Sept. 3, having reached the ripe old age of almost four score years and seven. The Lord comfort the bereaved, and speedily raise up other watchmen to take his place.

Early Saturday morning, Sept. 10, it was discovered that the barn of Bro. G. D. Miller of Springs, Pa., was on fire. Bro. Miller was not at home, having taken his boy to Battle Creek, Mich., for medical treatment. But friends came to the rescue, and some of the contents of the barn were removed before the building was in ashes.

Bro. D. N. Gish of Millersville, Pa., sends us a strong article on "Privilege to do Evil," and in the letter which accompanies it he gives a ringing testimony against worldly conformity. The article will appear in print next week, the Lord willing. In this age of world compromise we need to keep eyes wide open, consciences bright, records clean and testimonies clear on the side of God and godliness.

A letter from Lima, O., informs us that at that writing (Sept. 8) Bro. B. B. Stoltzfus of the Lima Mission and Bro. B. B. King of the Ft. Wayne Mission were holding meetings in Perry Co., O., and that in the absence of Bro. Stoltzfus the brethren, P. E. Brunk and Moses Brenneman, were filling the appointments at the Lima Mission. The Lord bless the work.

The report that in a single district in Iowa 57 preachers belonging to a certain denomination have decided to quit preaching and try their hand on some secular calling where they can make

more money is a reminder to us that we should stick to the old Gospel way of giving the Gospel without money and without price, leaving the question as to what to do with a hiring ministry to those who are burdened with that system.

This week the Western District Conference will be held near Crystal Springs, Harper Co., Kans. Next week the brethren from the Missouri-Iowa field will have a similar gathering at Palmyra, Mo. These are times when the hosts of sin need to be met by strong-hearted and Spirit-filled workers in the ranks of God's army, and our prayer is that both these meetings may prove an inspiration for greater work on the part of all who attend.

Communion Appointments.—Following is a schedule of dates for communion in the bishop's district of Bro. I. J. Buchwalter of Dalton, O.:

Old People's Home, Sept. 11.
Kulp's, Holmes Co., Sept. 25.
Pleasant View, Stark Co., Oct. 2.
Midway, Mahoning Co., Oct. 9.
Youngstown Mission, Oct. 9.
Canton Mission, Oct. 16.
Salem, Wayne Co., Oct. 30.
Guilford, Medina Co., Oct. 23.

May heaven's blessings rest upon these meetings, and may each one be an inspiration for purer living and more effective service.

Correspondence

Versailles, Mo.

Dear Herald Readers:—On Aug. 27 Bro. D. D. Kauffman and Bro. Simon Gingrich of Iowa were with us and preached to us the Word of God, both on Saturday and Sunday nights. Their stay was very short, yet they gave us food for thought that should last long and if made practical in our lives will do us good throughout eternity.

The week following Bro. Fred Gingrich and family came into our midst. The brother also preached to us the words of admonition and warning.

On Sunday, Sept. 4, two brethren from other places were received into full fellowship at this place. We feel thankful for all the help and encouragement we get from time to time, and trust that we may ever go forward doing His will in all things.

In Jesus' name,
Lina Driver.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reason to thank God for the many blessings we enjoy, both temporal and spiritual.

On Sunday, Aug. 21, Bro. C. R. Hartzler and wife of West Liberty, O., were with us. They attended our Sunday morning and evening services, for which we were glad. On Aug. 28 Bro. E. K. Blauch and wife of Rawlings, Md., formerly of Springs, Pa., also Bro. C. F. Glick and wife of Annville, Pa., he formerly of Norfolk, Va., all of whom were with us in public services. These visits of our brethren and sisters are edifying and encouraging, and we feel thankful to God and the dear brethren and sisters for their visits and words of encouragements. May God bless them for the same.

Fine weather; an abundance of rain. Health in general good.

Yours in His service,
I. W. Eby.

Aug. 31, 1910.

Job, W. Va.

Greeting to All in Jesus' Name:—On Aug. 21 our communion meeting was held in Tucker Co., where nearly all the brethren and sisters of that district partook of the sacred emblems. On last Sunday we held our communion here at Bethel, where all of this district were expected to meet for the special service. The house was full of witnesses, yet many members for various reasons could not be here. Preparatory to and during these services the brethren, Henry Blosser and A. B. Burkholder, were with us, Bro. Burkholder officiating in the communion services. Their visit has been much appreciated; two precious souls decided to give their lives for the Master while they were here. We always desire the visits of such who are zealous for the cause of saving the world from sin.

Yours in Him,
H. B. Keener.

Sept. 3, 1910.

Kinzers, Pa.

(Hershey's Congregation.)

Dear Herald Readers, Greeting:—We will endeavor to write a few words from this place. This morning we were impressed with a desire to go to the Monument Sunday school and were glad to see the interest taken in the work at that place. This is a mission Sunday school and needs the support of the brotherhood, both by prayer and by active interest in the work there. There are a number of precious little souls there to be taught the Word of Christ.

This afternoon we attended our Sunday school at this place. A few topics for discussion were assigned to a number of the workers here, and some very good things were brought out. One week ago today Bro. Noah Bowman of Bowmansville, Pa., was with us at our regular church service. For a text he used

John 3:3, teaching us the importance of the new birth. Bro. Abram Metzler of Martinsburg, Pa., is with us at present, handing out the word of life.

Asking an interest in your prayers in our behalf and wishing you all God's goodness and mercy, we remain,

Yours in His service,
Elwood Hershey.

Sept. 4, 1910.

Wolftrap, Va.

Dear Herald Readers, Greeting in His Worthy Name:—Bro. A. D. Wenger, on his return from Concord, Tenn., stopped with us for a few days, and conducted meetings across the river at the school house where Bro. L. B. Good has charge of a Sunday school. Owing to bad weather the attendance was not very great, but we trust that the good seed that was sown fell on well prepared ground, and will spring up and yield much fruit for the Master.

Bro. Wenger also took charge of the harvest meeting held at the church at Wolftrap, on Sept. 2. His text was Jno. 4:35.

Yours in His service,
Martha F. Barbe.

Sept. 5, 1910.

Baden, N. D.

Dear Herald Readers, Greeting:—On Aug. 26 Bro. W. G. Sieber came into our midst and preached three very instructive sermons, leaving on Aug. 29. We were glad to have the brother with us, although he did not stay long. Health in general is good. Crops are very poor this season on account of the drought. Wishing you God's richest blessings, I remain,

Lela Hooks.

Sept. 5, 1910.

Concord, Tenn.

Dear Readers of the Herald, Greeting:—We have great reason to rejoice. Bro. A. D. Wenger was with us about ten days, giving us most interesting talks on the holy lands and preaching the Gospel. While here, ten souls professed faith in Jesus, for which we praise the Lord. Continue to pray for us, dear brethren and sisters, and may the Church of God prosper every where.

D. W. Good.

Sept. 5, 1910.

Intercourse, Pa.

Greeting in the Name of Him Who Died for Us:—We feel that the Lord has abundantly blessed us, and we can say with the psalmist of old, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." With great pleasure we attended both morning and evening

services at the Conestoga A. M. Church on Sept. 4, conducted by J. S. Mast of Elverson and Clayton Kulp of Spring City, Pa. Now, if we are willing to accept the precious truths that were pointed out to us by the brethren it will be well with us; but if we heed not the warnings, woe be it unto us. We met with many kind friends in Conestoga Valley and we also missed many that are gone to that great beyond.

On Aug. 28 we were with the congregation in Upper Pequea District. Services were held by C. L. Fisher and B. F. Beiler. The word of God was so ably preached to us and we were so kindly greeted by a large number of dear old friends and associates that we were made to think that it was good for us to be there

B. K. and Lizzie Smoker.
Sept. 5, 1910.

Goshen, Ind.

Bro. I. R. Detweiler of Goshen was with the Yellow Creek congregation on Saturday afternoon, Sept. 3 (harvest meeting) and on Sunday morning. On Sunday morning the brother spoke on missions and urged his hearers to improve their opportunities in the mission cause.

Sept. 6, 1910.

Denbigh, Va.

Dear Herald Readers, Greeting of Love to You All:—The God of all grace is still displaying upon sinful man His boundless love and mercy. Thanks be unto Him.

On his homeward journey from an evangelistic tour through parts of this state and Tennessee, Bro. A. D. Wenger of Fentress stopped with us over Sunday, Sept. 4, and filled two appointments. He spoke very earnestly from the text, "Let your light so shine" in the forenoon and on the second coming of Christ in the evening. We trust our brother may give us many such calls in the future.

Our Sunday evening meetings have been for some time past, and will be some time in the future, in the hands of Bro. Geo. R. Brunk and are conducted somewhat on the order of Bible conference work. These meetings are interesting and inspiring and the increase of knowledge they afford us, together with the Sunday school and church services doubtless greatly increases our responsibility both toward God and a lost world. May the Lord help us to a degree of holy living and active service that will fully meet its requirements.

Sept. 6, 1910.

Metamora, Ill.

Greetings to all Herald Readers:—On Sunday, Aug. 28, Bro. John C. Birkey of Hopedale, Ill., was with us and well filled two appointments. Aug. 30 and 31

Bro. Daniel Graber of Noble, Ia., filled three appointments, he is visiting a number of churches on his way to the Western District Conference. We are thankful that he could also stop in this community. We were glad to have with us (Sept. 4 and 5), Bro. C. D. Esch and wife. We believe their earnest admonitions will be the means of arousing more interest in the needs of others. May God bless His people everywhere.

In His name,
Agnes Albrecht.

Sept. 7, 1910.

Chicago, Ill.

(26th Street Mission.)

Gospel Herald Readers, Greeting:—We have been enjoying the past few weeks a privilege which was highly appreciated—furnishing a home for Bro. and Sister C. D. Esch while they were making final arrangements and packing for their voyage.

While in Chicago they have held services at the various Missions of our faith and have made very deep missionary impressions upon the minds of those who heard them.

On Aug. 28 the evening was devoted to a missionary service which was largely attended. Yesterday evening we made the subject for the evening "Our Mission in Dhamtari." After Bro. Esch very briefly told about the work of the mission, some time was devoted to an open expression service on "My attitude toward that particular work." This was followed by short farewell talks by those who are leaving.

We were deeply impressed when fathers and mothers, who only a few years ago were living in gross wickedness, arose and said their children have been talking of giving their lives to mission work and stated their determination to help and encourage them in every manner possible. One is made to exclaim, "What hath God wrought!"

After the service nearly all who were present gave a pleasant surprise to one of the sisters of the Church. She is in quite destitute circumstances and dependent on others for support; so each one brought along to the mission either a package or basket of eatables or some other useful articles, and the entire amount was taken along to her home. After presenting the things the songs, "Don't you know He cares," and "I am the child of a King," were sung, all united in a season of prayer and then quietly departed.

Were there no other evidences of God's working, we would feel amply repaid for all the time and money that have been invested.

Pray for us that as workers we may continue faithful and that God may continue to prosper.

Yours in interest of Chicago's lost,
A Worker.

Sept. 8, 1910.

Missions

(Continued from page 373.)

sions? And how could they get in touch with our missions if we would not help to make it possible for our missions to be there?"

Let us study the need, and then with God's help do our best.

Wayland, Ia.

ORPHAN'S HOME LETTER

By A. Metzler.

For the Gospel Herald.

To give the readers a better idea of the work here, I will give a brief summary of the main features of the work for the last few days.

Monday, a little boy whose father is dead was admitted into the Home from Altoona, Pa. Two others from the same place, who were perhaps not quite so needy, were refused admittance because of the crowded condition of the Home. The two Plank girls who had been inmates of the Home for the last eight years, were returned to their father who has started up house keeping with them.

Tuesday morning, I was called by telegram to the Ft. Wayne Rescue Home to investigate the case of a young, almost helpless mother, who with her two little children has been deserted, and arranged to receive the children into the Home.

Wednesday, we admitted a little boy from Lima and one from Bellefontaine. We placed out a little boy into a home at Oakland, Md., and another one at Evendale, Pa. Also received an application for one from Hagerstown, Md. This leaves still 73 inmates in the Home.

In the mean time school began Monday and supplies had to be furnished for 46 pupils. Also a three months' old baby that we intended to send to a family in Nebraska, took sick last week of cholera infantum and required the constant attention of one of the workers day and night for the last six days. The child is at this writing at the point of death. Today (Thursday) we have so far received applications for the admittance of three little boys from Canton, O., their father being dead and the mother with a family of six children to support by the labor of her hands. The same mail brought in an application for a boy who will be placed into a home tomorrow near Van Wert, Ohio.

A mother in Indiana sent money last Friday for me to come and take to the Home her little boy whom she wished to surrender until of age. On arriving at her place I failed to find sufficient cause for admitting the boy into the Home, and persuaded her to take him with her to live again with her husband, the step-father of the child, who had deserted them and left for parts unknown.

We have several bright little girls again, to place out.

While the work is heavy sometimes,

and many perplexing problems have to be solved almost every day, yet the service brings with it joy and satisfaction that repays the labor a hundred fold.

West Liberty, O.

DO WE REMEMBER?

By M. C. Lapp.

For the Gospel Herald.

I fear we many times forget the loving kindness shown to us by our heavenly Father in the many different ways. It is not because we wish to forget, but in some way we get so enraptured with the surroundings in which we are placed that the result is the forgetfulness of God's blessings.

At present we have our rainy season, when all vegetation which seemed to be dead during the hot season has received new life, giving the land a most beautiful appearance. The foliage on the trees in the fields and forest is out in its splendor. Seeing and enjoying all the beauty of God's nature we are reminded of His goodness, and how our hearts go up in thankfulness for all the benefits and privileges granted us by the one we have learned to know as a living, loving God.

When the rains break and the weather is so delightful, one may think that the heat of the hot season would soon be forgotten, but we are reminded of it many times when those who are suffering from sore eyes that were contracted in the hot summer months come for treatment, and we remember that the excessive heat and glare of the sun is very hard on the eyes in India.

For some years there has been no famine in this part of India, and people have had enough to eat, so the poor people have not been in a starving condition for some years; yet we can not forget that awful year 1899 and 1900. We did not come to India till in 1901, but when about three weeks ago the rains stopped coming for about ten days, and we heard the cries of the people and the beating of drums, and saw people paying special attention to their idols, and listened to the older people as they told of the undescrivable suffering they endured and with tears told us of the sons, daughters, husbands, and wives who starved because there was nothing to eat in the year of the famine, we were reminded of that awful experience and with them we do not want to experience a famine.

The people are very grateful as a rule for what was done for them when they were in a dying condition.

Yesterday an old lady from another village came and visited with us for about an hour. About 5 years ago her son became a Christian, but for a long time she was very bitter against all the missionaries. Yet she has not forgotten the kindness shown her by the Missionary by way of medical assistance. As she sat and talked, tears came to her eyes many times when she would speak of

the kindness shown her by the missionaries, and as she would name others who were in a dying condition and were saved. These people don't forget. No, we as intelligent beings cannot forget the sympathetic touch of the Almighty. During the past trying hot season we were very definitely reminded of how helpless missionaries would be, and how utterly impossible it would be for them to carry on the work that has been started should the Church at home withdraw the support she has been giving. We did not feel like murmuring against God or the Church, but we were brought upon our knees many times before Him who has promised to supply all our needs.

We are thankful for the experience, as we believe it has brought us all nearer to the throne. We are also thankful beyond expression to the Church at home for coming to our rescue and lending a helping hand by giving of their means to supply the needs of the work here. All these experiences remind us that we are placed upon this earth for the purpose of glorifying God, and are called into His service for the purpose of extending the kingdom of Christ to the uttermost part of the earth, and that He is fulfilling the promise "Lo, I am with you always, even unto the end of the world." Pray for us and these people.

Dhamtari, C. P., India.

QUARTERLY WORKERS' MEETING AT DHAMTARI

(Saturday, July 23, 1910)

For the Gospel Herald.

By M. C. Lehman.

This meeting has again been held and has been the means of blessing to many. It was held in the Sunderganj school house. Bro. J. N. Kaufman had previously been appointed chairman and Bro. P. A. Friesen acted as chorister. The General subject for discussion was, Sunday school work. The following subjects were discussed:

A Sunday school worker's qualifications.
Bro. Maluwa.

Gathering the children into Sunday school. Sister Saveti.

Methods of conducting village Sunday schools. Bro. Sukrit.

What to teach in village Sunday schools. Sister Budhiya.

Among some of the vital points emphasized were the following:

A Sunday school teacher must have a true conviction for his work and be filled with the Spirit.

The necessity of retaining interest in a village Sunday school while it lasts. It is better to close the Sunday school than to let the people gradually wander away because of lack of interest, even should the session last no longer than twenty-five or thirty minutes.

The importance of making the love of Jesus an understood principle for the village people.

A question box conducted after the program revealed the fact that many had a genuine interest in the work and that many were grasping the fact that a Christian can not do other than try to win souls for the Master. Will the brotherhood at home remember these people in meetings of this kind when they gather for similar reasons. The Indian Church is growing and needs the prayers of God's people.

Dhamtari, C. P., India.

Miscellaneous

AUTUMN

Now, autumn comes, full laden
With gold of all the year;
The vintage of the season
In wondrous glory's here.

In ways adown the woodland,
Where leaves bright golden fall,
We hear the flippant jay bird
In saucy accents call.

We hear the children shouting,
As in their joys they seek
Sweet autumn's woodland treasures,
The beech-nuts by the creek.

Out in the orchard, yonder,
The mellow apples fall,
They're crashing through the branches
Of giant gnarled trees tall. —Sel.

THE LIFE BEAUTIFUL

By J. Irwin Gnagey.

For the Gospel Herald.

We as God's chosen people should endeavor to attain to those things only which are pure and noble. May we live such lives that will prove a blessing to all with whom we come in contact. May the world in reality be made better by having us living among mankind. Our mission here is to serve humanity. When we see someone overtaken in a fault let us restore such in a spirit of meekness and love. We can never afford to discourage any human soul, as each soul is of a priceless value in the Master's kingdom.

We, consciously or unconsciously, reveal our own real self by the kind of motives we ascribe to others. We either do not know or forget the truth, that the motives we impute to others are always those which we would have done under the same circumstances. Have we ever accused another for making a speech in church just for the honor of it, for giving financially to the Church for the name, for doing something for revenge, for leading noble lives for a show or doing a noble act simply for reward? If we have, do we realize that we have given to the people the very index of the motive that would have prompted us to do the same deeds, and thereby we have exposed to view our own meanness and leanness of soul. Do we realize that other people are a mirror—wherein we see our own real selves? Consequently the standard by which we measure others is likely to be that of self. It is very hard for us unless filled with the Spirit of Christ to believe in the springs of action, higher, purer, nobler than our own. In living a truly noble life we will not listen to every idle tale, will not talk the every-day gossip. We will look for good in others. Nobility has a clear vision for nobility, meanness is very swift to discern meanness. If we are looking for faults we are sure to find them.

If you would be happy, train your eye to look for the good in others. Do we

believe a life beautiful, noble and attaining to something worth while when we see someone using alcoholic liquors, smoking and chewing tobacco, using profane language or even chewing gum?

But these alone are not all of a true noble life. First we must be fully consecrated to our Master, as the very attitude to those we come in contact with ascribes our very motive and they are bound to see if it is genuine.

We will have a pleasant smile and kind word for all whom we meet and our manners becoming true manhood and womanhood will not allow us to partake of anything foolish, sinful and degrading. In order to have our character as beautiful as possible, we must have a practical Christian education. Notice the term, "practical Christian education." Anything different is inferior.

By education we will learn to love the beauty around us as well as the great dangers surrounding our very lives. We will only strive to attain to the things higher like the words of the poet, "Why live in the lowlands when the uplands are calling?" or, in other words, "Why live in sin when a life more noble, pure and beautiful is calling?"

Even the world at large highly respects boys and girls who stand firm for what is true and right. The boy or girl who will not touch, handle or associate with anything but what is pure and holy is the life worth while. How many parents fully realize the importance of training their children to become noble boys and girls. Also notice the term, "training," not "teaching," as there is a vast difference in the two terms. May our lives become so taken up in doing things worth while that we have such a horror for sin that all appearance of evil can not be tolerated.

We as both public and Sunday school teachers should awaken to the fact of the great responsibility of teaching the things pure and noble that according to the words of the wise man: "Train up a child in the way he should go: and when he is old, he will not depart from it." We can't afford to idle away one moment of our lives. What the world through the Church needs is more of these beautiful Christian characters which make the only true elements of successful work.

Milford, Nebr.

LOVE XXIV

By Jacob Eby.

For the Gospel Herald.

When King Ahasuerus reigned over all the people and Vashti was queen she was not loyal to him; so he had her removed and Esther appointed queen. There was a wicked man named Haman who conceived a plot to destroy all the Jews. The king consented to the plot. But Esther was a Jew and Mordecai, her uncle, who brought her up was also a Jew. They prayed for the Jews, and as

they were God's people, He heard them and they prevailed. Haman had a gallows made fifty cubits high upon which to hang Mordecai; but before it was all over with Haman was hanged upon the gallows that he had built for Mordecai. So it was Haman and his sons and his people, not the Jews, who were destroyed.

O, my dear people, how often do we make gallows upon which to hang some one, and we ourselves are hung on it because we have lost our love. Yes, we have often found fault with others when the greatest fault was on our side. But when we do this the love of God is not in us. But, O, my dear and dying friends, what will be our recompense if we grieve any one and are not willing to make restitution, but rather tell a few lies to make our side bright and the other man's side look dark. We can go on this way awhile, but sooner or later our sins will find us out, as Haman's sins found him out, and we will be hanged on the gallows which we erected for somebody else.

If we have sinned against God, the sooner we come before Him and repent, the better. If we have grieved anyone, the sooner we make restitution, the better. Let us come before God with a forgiving and a loving heart, ask His forgiveness and He will surely forgive. But we must always forgive those who trespass against us, or God will not forgive us. How sad to see two or more striving together and contending about words to no profit. The tongue is an evil member if it is not tamed. It can curse and praise, but this is not pleasing in the sight of God. Tame the tongue, and the heart will be filled with love and praises will be sung to God.

(To be continued.)

TEACHER'S ATTITUDE TOWARD DISINTERESTED CLASS

By a Sister.

For the Gospel Herald.

Much depends on the class taught. In the primary department, with the use of blackboard, picture and objects to illustrate the lesson, you can most always interest the child. We all like to see things, especially the children. A child will understand a truth much quicker and remember it much longer if taught through the eye than the ear. In older classes much depends upon the teacher. First, is the class pleased with the teacher? Many a scholar has been won first to the Sunday school and then to Christ by love for his teacher. Scholars have their rights, likes and dislikes. They should be respected when possible. When choosing their own teacher the class will try much harder to please the teacher than otherwise and will therefore try harder to be on time every Sunday with a learned lesson.

A teacher must know her class personally. Let them know you want and need

them in the class, notice it when they are absent. Kindly tell them you missed them and ask them to be there next Sunday. Learn to know the pupils and their individual tastes. What will interest one scholar may not interest another.

Give the class some work during the week. To one that likes history ask him to find out something about the places mentioned in the lesson; to another ask him to find where the lesson is on the map; have another read the connecting links between the lessons and tell something of the principal characters. Sometimes to give out questions a week before and have them answered during the time of class will prove interesting. For illustration, take a lesson where Christ went to a mountain to pray. Ask the class to find out how often we find in the Bible that Christ prayed, then apply the truth that if Christ being God's Son needed to pray so often, how much more we need to pray and study His Word that we do not do wrong.

Many ways can be tried to get all to work. No one way will answer for my class at all times. Learn what is needed and then use that way. Learn to know the ways and character of each pupil in the class. Win their confidence and love. Let them know you are interested in their welfare and want to help them.

A teacher must know her lesson and be interested in her work. You can not interest a class if you have nothing to interest them in. The teacher must believe what she teaches and also practice it in everyday life, as the class soon loses confidence in the teacher if she doesn't. I once knew a teacher who taught a very strong temperance lesson. Some time after when some of her pupils were present she admitted that she liked to take a drink once in a while. What kind of influence did that teacher have on her class to teach one thing and live another?

A teacher of an uninterested class needs to spend much time in prayer. Ask God to give wisdom, knowledge and tact to know the needs of her class and how to meet them. It is sometimes thought that to read over a lesson and ask half a dozen questions is teaching, but is it? Is it the best that can be done with the half hour given you? Perhaps some of the class never hear anything about the Bible or Christ, only in the Sunday school. Are you giving them some truth that will go home with them and help them to decide for right? Again, many converts learn their first lessons from the Bible during the class hour.

These lessons are given us to study and find in them that which will help us to live better lives. The teacher should first apply the lesson to herself, find out what it teaches me, then what it will teach my class. We are responsible for every opportunity given us to speak a word for Christ. May it be said of the teacher as it was of Mary, "She hath done what she could."

Tuleta, Tex.

FINANCIAL REPORT Of Mennonite Board of Mis- sions and Charities for July, 1910

For the Gospel Herald.

RECEIVED

Chicago Missions

A. R. Miller	\$ 1.00
Tiskilwa Cong., Ills.	34.46
Mary Witmer	1.00
A. R. Miller	1.00
Total	\$ 37.46

India Missions

Liberty Cong., Ia.	\$ 4.99
Zion Cong., Mo.	9.55
Olive Cong., Ind.	21.50
C. J. Gunden	5.00
Pea Ridge Cong., Mo.	.75
Allensville S. S., Pa.	15.81
Zion Cong., Ore.	11.00
Maple Grove Cong., Ind.	38.72
Manson Ia. Cong.	21.34
Emma Cong., Ind.	7.10
J. L. Charles	5.00
Mattawana S. S., Pa.	7.50
A. C. Barkley	1.00
Valentine Swartzendruber	10.00
Box No. 101, Elida, O.	1.00
Sugar Creek S. S., Ia.	33.43
Belleville Cong., Pa.	15.00
Olive S. S., Ind.	18.70
Holdeman Cong., Ind.	4.75
Oak Grove & Pleasant Hill Cong., Wayne Co., O.	39.86
West Union S. S., Ia.	39.56
Mary Witmer	1.00
Salem & Pike Cong., O.	71.84
Carver Cong., Mo.	3.00
A. C. Swartzendruber	15.00
Bethel Cong., W. Va.	10.00
Scottdale Cong., Pa.	37.90
Total	\$450.30

Fort Wayne Mission

A. R. Miller	\$ 1.00
Middlebury Cong.	11.00
Mattawana S. S., Pa.	6.60
Holdeman Cong., Ind.	6.55
Mary Witmer	1.00
Lydia Ann Zook	1.00
A. R. Miller	1.00
E. J. Leatherman	10.00
Total	\$38.15

Canton Mission

Scottdale Cong., Pa.	\$15.00
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Old People's Home

Pleasant Grove S. S., Ill.	\$ 7.50
Mrs. Rider, Galesburg, Ill.	5.00
Scottdale Cong., Pa.	21.00

Total	\$33.50
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Orphans' Home

J. H. Hershey	\$10.00
Anna Hershey	1.00
Scottdale Cong., Pa.	8.90

Total	\$19.90
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General Mission Fund

Clinton (A. M.) Ind.	\$ 26.59
Union Cong., Ia.	42.56
Freeport Cong., Ill.	33.30
Kauffman Cong., Pa.	9.86
Nathaniel Lapp	1.50
Holdeman Cong., Ind.	17.79
Clinton Cong. (Brick) Ind.	15.00
John Aman	1.00
Bank S. S., Rockingham Co., Va.	46.27
G. Monroe Miller	100.00

Forks Cong., Ind.	18.40
Interest	28.50
Scottdale Cong., Pa.	12.40

Total	\$353.17
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Chicago Mission (26th St. Bldg)

D. S. Weaver	\$ 100.00
C. S. Schertz	50.00
Fairview Cong., Mich.	31.17
Ordo. Yoder	1.00
Bro. Merrill, Chicago, Ill.	2.00
Clinton Cong. (Brick) Ind.	36.00
Ellen Yoder	3.00
A Friend, Pa.	10.00
Roanoke Cong., Ill.	90.00
Metamora Cong., Ill.	327.00
Clinton (Brick) Cong., Ind.	25.10
Hershey S. S., Pa.	7.50
Anna Hershey	1.00
Kinzers S. S., Pa.	10.00
Oak Grove Cong., Wayne Co., O.	35.00
Lydia M. Hartman	1.00
Shore Cong., Ind.	42.50
Metamora Cong., Ill.	23.00
Brethren, Hopedale, Ill.	16.50
Waldo Cong., Ill.	484.00
Anna B. Litwiller	25.00
Total	\$1320.77

Medical Mission (Equipments)

Waldo Cong., Ill.	\$27.50
Daniel D. Herr	1.00
Mrs. J. W. Eshleman	6.00
A Sister, Strasburg, Pa.	5.00
A Young Sister, Strasburg, Pa.	5.00
A Sister, Medina Co., O.	1.00
Total	\$45.50

Mission Home (Goshen)

Rents	\$66.10
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South America

Interest	\$3.00
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Church Building Fund

Interest	\$30.00
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Annuity Fund

Bank Dividend	\$15.00
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Old People's Home (Pa.)

Scottdale Cong., Pa.	\$8.00
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Tract Fund

Lydia Ann Zook	.50
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EASTERN TREASURER

S. H. Musselman, New Holland, Pa.	
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India

Maple Grove Cong.	\$ 31.00
Paradise S. S.	43.50
Hershey S. S.	13.60
Willow Street S. S.	55.00
Abraham Benner	1.00
Alice Benner	1.00
Paradise S. S., Md.	20.00
Lititz & Vicinity	9.00
S. S. Mission Meeting	33.00
Total	\$207.10

General Mission Fund

Brethren in Maryland	\$4.00
John L. Charles	1.00

Total	\$5.00
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WESTERN TREASURER

Jos. R. Stouffer, Milford, Nebr.	
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India Mission

East Fairview (A. M.) S. S., Nebr.	\$21.07
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D. Bender	1.00
West Fairview (A. M.) S. S., Nebr.	25.05

Total	\$47.12
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General Fund

Salem (A. M.) S. S., Alta.	\$3.50
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CANADIAN TREASURER

M. C. Cressman, Berlin Ont.

India Mission

East Zora (A. M.) S. S.	\$39.50
Mosa Cong.	6.10
Mrs. Noah Gerber	3.00

Total	\$48.60
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Toronto Mission

Waterloo Cong.	\$28.02
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Report of Kans.-Nebr. Mission
Board for July, 1910

Incidentals

La Junta Cong.	\$25
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Home Support Fund

La Junta Cong.	\$3.00
West Liberty Cong.	3.70
Protection Cong.	.25

Total	\$6.95
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Home Missions

La Junta Cong.	\$1.00
West Liberty Cong.	2.00

Total	\$3.00
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Chicago Missions

La Junta Cong.	\$ 5.50
Catlin Cong.	14.00
West Liberty Cong.	6.70
Protection Cong.	1.00
Roseland Cong.	1.00
Springs Cong.	.10
La Junta Cong.	.50

Total	\$28.80
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Chicago Mission Bldg., 26th St.

La Junta Cong.	\$2.00
Springs Cong.	3.00

Total	\$5.00
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Kansas City Mission

La Junta Cong.	\$ 2.25
Catlin Cong.	15.00
West Liberty Cong.	6.00
Hesston Cong.	1.50
Protection Cong.	.25
Roseland Cong.	1.00
Springs Cong.	.30

Total	\$26.30
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Old People's Home

La Junta Cong.	\$2.25
Catlin Cong.	.50
West Liberty Cong.	1.50
Roseland Cong.	.50

Total	\$4.75
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Orphans' Home

La Junta Cong.	\$2.25
Catlin Cong.	.50
West Liberty Cong.	4.00
Roseland Cong.	1.00
La Junta Cong.	1.00

Total	\$8.75
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India Orphans

Pleasant Valley S. S.	\$7.59
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Surgical Instruments for Bro.

C. D. Esch	
La Junta S. S.	\$21.00

Evangelizing

La Junta Cong.	\$ 4.50
Catlin Cong.	1.00
West Liberty Cong.	4.00
Hesston Cong.	1.00
Protection Cong.	1.50
Roseland Cong.	2.50
Springs Cong.	1.00

Total	\$15.50
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India Mission

La Junta Cong.	\$ 2.50
Catlin Cong.	53.05
West Liberty Cong.	25.50
East Holbrook S. S.	10.70
Newkirk Cong.	6.50
Hesston Cong.	.50
Protection Cong.	8.50
Pleasant Valley S. S.	1.11
Roseland Cong.	4.00
Springs Cong.	.25
La Junta Cong.	5.00
La Junta S. S.	19.15

Total	\$136.76
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Miscellaneous

La Junta Cong.	\$ 9.11
Hesston Cong.	1.50
Protection Cong.	2.00
Springs Cong.	.35

Total	\$12.96
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Grand Total

Chris Snyder,
Treas.

LOCAL INSTITUTIONS

Chicago Missions

639 W. 18th St.	
A. H. Leaman, Supt.	
Lena Conrad	\$ 1.00
Carrie Eigsti	10.00
Goodfield S. S., Deer Creek Ill.	12.60
Metamora S. S. Meeting, Ill.	9.64
Jacob Hess	5.00
William Brenneman	2.00
Rent	12.00
Mary B. Nofziger	10.00
Bro. Albrecht	2.00
Mary Moyer	2.00
Benj. Ebersole	1.00
Friends, Graybill, Ind.	2.00
Minn. & Nebr. Conf.	25.00
Mission Friends	5.00

Total	\$99.24
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Fort Wayne Mission

1209 St. Marys Ave.	
B. B. King, Supt.	
Sister Buckwalter	\$ 1.00
Bowne Cong., Mich.	17.47
A Friend	1.00
Shore Cong., Ind.	18.50
Noah Grabill	5.00
Bro. Nusbaum	2.00

Total	\$44.97
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Kansas City Mission

200 S. 7th St.	
C. A. Hartzler, Supt.	
Mo.-Ia. Local Mission Board	\$16.96
Rent.	10.00
Chris. Hartzler	1.00
J. G. Hess	5.00
L. Lehman	.50
Frank Kropf	.25
Crystal Springs Cong. Ks.	15.00

Total	\$48.71
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Canton Mission

1934 E. 8th St.	
P. R. Lantz, Supt.	
C. Z. Yoder	\$ 4.37

A Brother	.88	S. S. class)	2.00	Orphan's Home	F. L. Watkins	5.00	
Henry Reist	1.50			West Liberty, Ohio	Total	\$163.15	
Sister Zerchur	.50	Total	\$19.78	A. Metzler, Supt.	La Junta Sanitarium		
Sonnenberg Cong.	27.25	Old People's Home		Rent	\$3 .25	La Junta, Colo.	
Holmes Co. Sewing Circle	4.90	Marshallville, O.		Flora Goldsmith	3.00	S. S. Stalter, Treas.	
Oak Grove & Pleasant Hill		J. K. Hooley, Supt.		Sam. Agner	4.00	Hospital Fees	\$107.40
Cong., Wayne Co., O.	19.93			Josie Young	2.00	Slate Hill Cong., Pa.	9.80
J. F. Hager	.50	Fred Nusbaum	\$ 15.00	Sarah Jones	10.00	A. L. Eshleman	1.50
Lawrence Co., Pa., Cong.	11.50	Martins Cong., Wayne Co.,		Auditor Mercer Co., O.	26.00	Andrew Schertz	50.00
Martins Creek S. S., O.	3.35	O.	7.11	Mr. Evens	6.00	Jos. Naffziger	5.00
Martins Creek Cong. O.	18.00	S. S. East	3.00	Leona Conner	10.00	Peter Summers	2.00
Rent	2.00	Salem Cong., Wayne Co.,		J. H. Bishop	7.50	Sugar Creek Cong., Ia.	122.50
Total	\$94.68	O.	7.17	J. O. Dickinson	10.00	Penna. Brethern & sisters	75.00
Toronto Mission		Thomas Cong., Pa.	15.00	W. H. Markins	10.00	Warwick River Cong., Va.	62.11
1368 Danforth Ave.		H. H. Johnson	12.00	Auditor Knox Co., O.	43.90	C. R. Chatham	5.00
.. J. I. Byler, Supt.		Oak Grove Cong., Wayne		J. W. Letton	4.50	F. A. Sinclair and wife	20.00
S. S. Collections	\$ 4.72	Co., O.	37.00	Abe Culp	2.00	Total	\$460.31
Freewill Offerings	3.06	Stahl Cong., Johnstown,		Mrs. P. L. Moyer	1.00	Respectfully submitted,	
Wideman S. S.	10.00	Pa.	15.00	Maggie Cunningham	5.00	G. L. Bender, Gen. Treas.,	
Bro. Bailey (deposit for		Total	\$111.28	Dan Cockrell	6.00	Elkhart, Ind.	
				B. F. Plank	4.00		

REPORT

Of the S. S. Meeting Held at New Providence (Pa.) Mennonite Church,
Sept. 1, 1910

For the Gospel Herald.

Morning Session

Devotional exercise. Elias Groff.

Harvest Sermon. Abram B. Herr.

How can we best promote spiritual life and activity in our congregation? John W. Weaver.

Upon whom depends the success of the Sunday school? John B. Senger.

Afternoon Session

Prayer by Frank Herr.

Christ, His work. John H. Mosemann.

What is the burden of our hearts as Sunday school workers? I. B. Good.

The home, what it is and what it ought to be. John B. Senger.

A few thoughts presented are as follows:
We should educate the spirit life above any other life. It will not grow without cultivation. Ungodly amusements will not cause it to grow.

We should have the spirit of compassion as to weep over sinners.

The success of the Sunday school depends upon the activity of the superintendent and the assistant. They should have their hearts in the work.

Teachers should be consecrated in the work. They should teach the Word of God, not Mennonitism, the doctrines of Christ and not be ashamed of that which we practice.

Children may become interested by that touch of love that flows from teachers. Much also depends upon whether the parents teach them worldliness or humility.

Unless we understand the right message our labor will be in vain. Many people believe on Christ, as the multitude, only as a man and not Christ, the divine, the anointed one.

Christ died on the cross to redeem man, sinful humnity. He came as a sufferer troubled in spirit because of sin. He not only suffered in Himself but from man. Christ finished His work. It is not what we can do but what He has done for us.

Burden is not a load, but a desire that wraps us in His power. Children will be fed with something, either good or evil.

The power we need is not that which we have in ourselves that comes from entertainment about Christmas time and the attractiveness of the world.

No teacher has a right to teach a truth until we have lived it out ourselves. No teacher should miss a single lesson in Sunday school.

We should have the same affection to flow through us as that which flowed through Christ.

We should avoid the spirit of emulation. If we get discouraged in our work, we may be laboring for self and not for Christ.

The home is the power of the nation. It can always be made better. To some people it is a place to eat, drink, sleep and find fault; but it should be a place where Christ reigns, fit for family worship, exercised in Christian graces. Husband should stay at home at night and help to bring up children, not be out at two or three different lodges.

C. Neff, Secretary.

REPORT

Of the Ind.-Mich. S. S. Conference held at the Maple Grove Church near Topeka, Ind., Aug. 24-26, 1910

For the Gospel Herald.

Wednesday Evening

Devotional by Levi Kauffman. I Pet. 1. Organization: Mod., B. B. King, David Yoder; Treas., J. D. Zook; Sec., Walter Yoder, Nettie Culp; Chor., Frank Blough, John Miller.

The blessedness of a life of service. Claude Leininger.

A life of obedience, faith and prayer brings true blessedness in service, and the final reward, a home in heaven.

Thursday Morning

Devotional, D. S. Brunk. I Cor. 1. The Sunday school worker's high calling. Vesta Zook, J. F. Buzzard.

Christ is the foundation. The great aim of the Sunday school worker should be to win souls for the kingdom. United effort insures success. All service should be rendered willingly and prompted by the spirit of God. A knowledge of the Bible is essential. It is the everyday life that counts.

How shall a teacher implant and cultivate in pupils loyalty to the Church? Frank Gardner.

Loyalty in the teacher. He must study the needs of his pupils, and meet them on their own ground. He must not drive, but lead them to Christ. He must possess, before he can give.

The teacher's joy. Mrs. J. D. Keyser (Essay).

What should be the nature of our social gatherings? Orie Miller, N. E. Byers.

The social element in man should be developed to form a strong character to be able to better perform Christian work. The social gatherings should be the means to an end, and need always to be instructive. Older people should be welcome.

Thursday Afternoon

Devotional, D. J. Johns. II Pet. 1. Little ones—our duty toward them. Katie Yoder (Essay).

The home department—is it practical? A. M. Eash.

Yes, because in every community there are those who cannot attend Sunday school because of sickness, age, or family cares, and is a means of interesting those in Bible study at home. It has proven very successful in city missions. People who will not attend religious service, must have the Gospel brought to them.

The Gospel in song. J. D. Brunk. Music has a drawing power and when coupled with religion is a great means to reach the souls of men. Let us get the Gospel in our lives, in our voices, and sing souls into the kingdom.

The danger of an aimless life. C. B. Blosser.

Each one of us was placed in this life for a purpose, and it is our business to find out what that purpose is, and then have an aim to carry it out in our lives. An aimless life becomes selfish, and cannot give to the world what God expects it to give.

Thursday Evening

Devotional, I. R. Detweiler. Psa. 56. What has become the most fruitful feature of your Sunday school the past year? S. Yoder.

Fruitfulness in service is rewarded. Reports of various Sunday schools were given, the leading features being, better qualified teachers, more children, more unity, larger collections, teacher's training classes, etc.

Friday Morning

Devotional, J. I. Byler. Eph. 2. Our young people's meetings—I. Methods and systems in use at present. Wm. Weaver.

Reports were given of twenty places with twenty different methods. Such methods should be used by each congregation that are particularly adapted to that community. The organization should be simple, all officers working together harmoniously and to one common end.

2. Its place among the activities of the Church. J. B. Brunk.

It affords a place of protection for the young people, also a provision where they can expend their energy. It is a training for more responsible work, and affords opportunity to develop talent, and create power in the life of workers.

3. Advantages and disadvantages by using the subjects as given in the Christian Monitor. Paul Whitmer.

Uniformity is a great advantage. We have the leadership of one who has given the topics long and careful study. Uni-

formity in subjects, one leading to another, and cover large fields. Disadvantages are in repetition of the same subjects. There is danger of gathering the suggestions as given, without entering into the real spirit of the subject. The advantages are great, and disadvantages far less, than by following other plans.

Friday Afternoon

Devotional, Harvey Friesen. I Pet. 5.

The Sunday school as an evangelistic pioneer. Levi Kauffman.

The Sunday school is the agent through which the Word of God is taught to more people than any other organization in the world, and becomes a soul-saving station. The Sunday school sows the seed of which the Church reaps the harvest. "Go, and teach," is the Bible way.

What should the Sunday school do for our missions? Wm. Haaraar, Melinda Leich-ty (Essay).

Sunday school workers should be filled with the Spirit of God. Mission study classes are helpful. Encourage definite convictions. Teach the children to give.

Heroes of the cross. M. S. Steiner.

Paul did not count his life dear to himself that he might be a true soldier of the cross. The hero must hold Christ above himself, and all things in the world. He must believe in and possess the Holy Ghost.

A plea for workers.

God wants the best, and calls the busy ones. God finds the place in the field for the consecrated life.

Friday Evening

Praise service.

Farewell talks by Bro. and Sister C. D. Esch.

Invitation by J. E. Hartzler.

The following resolutions were adopted: Whereas, this Sunday school conference has become conscious of the fact that many of its deliberations have been lost because of the lack of responsible representation, be it,

Resolved, that this Sunday school conference requests each Sunday school and young people's meeting of this district to appoint one representative, whose duty it shall be to bring its problems, reports, and spirit of their work to the Sunday school conference and be responsible to return to his field of labor with a report of the spirit and results of the conference.

A committee of five was appointed to arrange some definite plan for the young people's meeting. The following plan was presented:

We as a committee, advise that each church elect a superintendent and two others, who together with the superintendent shall constitute an executive committee, to serve for one year whose duties shall be,

To appoint leaders for at least one quarter in advance, which leader shall arrange his own program, using the subjects as outlined in the Christian Monitor. And to appoint a director of singing whose duty it shall be to provide for choristers at each meeting throughout the year.

We further advise that this conference appoint a brother whose duty it shall be to visit the several congregations of this district when called upon, in the interests of our young people's meeting to aid the organization of the same according to above plan.

Bro. S. E. Weaver was appointed.

Resolved, that the present program committee be authorized to appoint a field man, whose duty shall be to visit, and assist in the organization and conduct of the Sunday school in this conference district, such man to be appointed in time to receive the approval or disapproval of the coming fall and spring conferences.

Resolved, that the Church conference sanction these resolutions, before they go into effect.

Bro. Ezra Mullet was appointed as Secretary for the Sunday school conference for the next two years.

An offering was taken amounting to \$115.26, to defray the expenses of the conference. The balance was given for Bro. and Sister C. D. Esch.

Secretaries.

Married

Miller—Boller.—On Aug. 17, 1910, at the home of the bride's parents, J. A. Boller, Bro. Alva Miller and Sister Ida May Boller, both of Kalona, Ia., were united in holy matrimony by Bro. J. K. Yoder. May the Lord bless them in their married life.

Obituary

Fisher.—Daniel Martin, little son of Daniel and Elizabeth Fisher, was born Nov. 14, 1909; died Aug. 11, 1910; aged 8 m. 28 d. Services by Bros. Gideon and John M. Stoltzfus. Interment in Millwood cemetery.

Miller.—Bro. Martin M. Miller was born Oct. 7, 1835; died Aug. 21, 1910; aged 74 y. 10 m. 14 d. Bro. Miller was first married to Elizabeth Harnish, Dec. 23, 1858. This union was blessed with 12 children of whom the following survive: Henry M., Mrs. Lydia Gerlack, Calvin H., Isaac H., Mrs. Emma Rice, Joseph H., Elizabeth F., John H., Adam, Benjamin F. and Kathryn N. His wife died May 14, 1881, after which he was married to Elizabeth Rinier on Nov. 30, 1882. To this union were born 3 children, Daniel R., Mrs. Martha Rudicill, and Clara R.; Daniel having preceded his father to eternity. One brother, Joseph, of Marticville also survives him.

Funeral took place from his late residence, 34 Conestoga St., Lancaster, Pa., on Thursday, Aug. 25. Services also were held at the Highville U. B. Church. Interment in the adjoining cemetery. Services were conducted by Bros. Abram B. Herr and John H. Mosemann. Text, Rom. 8:1-6. The Lord comfort the bereaved hearts.

Lake.—Eva Lake died at the home of her son, John Lake, Johnstown, Pa., Aug. 3, 1910; aged 83 y. 7 m. 7 d. Funeral services were conducted in the Stahl Church by S. G. Shetler. Text, Ps. 90:10.

Herr.—Mary Catharine Searer was born in Elkhart Co., Ind., Nov. 25, 1851, and was married to Henry Herr in 1880. To this union were born 5 children of whom two died in infancy. She leaves a husband and 3 children to mourn their loss. She died in North Dakota Aug. 30, 1910, and was buried Sept. 4 at the South Union cemetery near Locke, Elkhart Co., Ind., at which church services were conducted by David Burkholder. Text, Amos 4:12.

Steiner.—Lydia Metzler Steiner was born in Mahoning Co., O., June 10, 1879; died Aug. 10, 1910, at her mother's home where she had gone on a visit while her husband was attending Wooster University; aged 31 y. 2 m. She was united in matrimony to Bro. John L. Steiner Sept. 16, 1900. Her husband, 3 children survive to mourn their loss. She also leaves a mother, 2 brothers, and 2 sisters to mourn her early departure.

She confessed her Savior at Medina Co. Sunday school conference in 1897 and united with the Mennonite Church of which she has ever remained a consistent member until called to the great beyond. In her last moments she seemed glad to go to her Savior.

Her sickness baffled the skill of her physicians, they doing all that lay in their power, yet she gradually sank lower until death relieved her of her suffering. She expressed a wish in her dying moments to be forgiven if she had done the least wrong to anyone, and said she did not know if she had an enemy. If she had, she wished to be forgiven for any wrong that they may have thought she did. She has been a faithful and good mother to her children, a good helpmeet to her husband, kind and indulgent to all those who know her.

Hoover.—Christiana (Huber) Hoover was born in Strasburg, Pa., Oct. 25, 1828; died Aug. 28, 1910; aged 81 y. 10 m. 3 d. She was married on Thanksgiving day in 1857 to Henry H. Hoover, who preceded her to the great beyond eleven years ago. To this union 2 children were born, B. Frank and Mrs. Anna F. Boehm, both of whom survive. She became a member of the Mennonite Church when quite young, and remained firm in the faith until the end. Funeral services Aug. 30 at the Science Ridge Mennonite Church near Sterling, Ill., conducted by Bro. John Nice of Morrison.

Gindlesperger.—Gladys Leora, only child of Bro. Samuel and Sister Minnie Gindlesperger, died near Hollsopple, Pa., Sept. 1, 1910; aged 3 y. 5 m. 5 d. Funeral services Sept. 2, were conducted at the Blough Church by S. G. Shetler and L. A. Blough. Buried in the cemetery near by. Gladys was a bright little girl, much loved by her parents and friends, but God removed her to the home above where she will have more true enjoyment. Bro. and Sister Gindlesperger have the sympathy of the whole community in their sad bereavement.

Shotzberger.—Rhetta, wife of Charles Shotzberger, died at the hospital at Lewis-town, Pa., on Thursday evening, Aug. 11. She was admitted to the hospital on Wednesday evening after weeks of suffering at her home near Evendale, Pa., and underwent an operation. She was 37 years old and is survived by her husband, one sister and 2 brothers. Interment was made at the Lost Creek Presbyterian cemetery. She was a member of the Methodist Episcopal Church of McAllisterville.

F. R. S.

Herr.—Mary K. Herr was born in Lancaster Co., Pa., April 30, 1852; died Sept. 3, 1910; aged 58 y. 4 m. 4 d. She leaves to mourn her departure 3 sisters and 2 brothers; she, a sister and brother having lived together. She had been a faithful member of the Mennonite Church since her youth. The end came suddenly, as she had been about her duties as usual in the evening. She went out to milk several cows and when she did not return for awhile her sister, fearing something was wrong, went to the barn and found her dead. Although her death was not altogether unexpected, as she had expressed her belief that she would suddenly pass away, it came as a great shock to her many relatives and friends.

Funeral services were conducted at the New Danville church by Abram B. Herr and Jacob Thomas. Text, Matt. 24:38-44.

Farewell, dear sisters and brothers,
The Savior has now called me home;
At the gates of the city eternal,
I'll watch and wait till you come.

Items and Comments

It is estimated that America's annual toll of poor highways is \$250,000,000. It has well been said that only highly prosperous countries can afford bad roads.

After a bitter contest of four years' duration the Bucks Stove and Range Company has surrendered to organized labor, and the labor unions will now proceed to "unionize" the shops of the company.

\$2,300,000 is what the strike of several months ago cost the Philadelphia Rapid Transit Company, according to the official figures of the company itself. This does not include the cost to the strikers, nor the losses and inconveniences to the public. Strikes are costly things.

In one of the recent daily papers we noticed accounts of two millionaires' daughters who attracted public attention because of romantic marriages. One was noted because of a promise to pay \$5,000,000 for a European title with a worthless count thrown in, the other got into the limelight for marrying a poor man. While the first was looked upon as having done something great, and the second thought to have been disgraced, yet common sense would prefer the course of the latter.

The most notable conservation meeting in the history of the movement was held at St. Paul, Minn., last week. President Taft, Theodore Roosevelt, Senator Beveridge of Indiana, Gifford Pinchot, James J. Hill, and a number of other men of national prominence made notable addresses. The nation is aroused on the question of the conservation of national resources as never before. Probably the meeting would have accomplished more practical results had there been less politics and commercialism in evidence.

CONFERENCE ANNOUNCEMENTS

MISSOURI-IOWA

Through the providence of God the Missouri-Iowa Conference will meet the following appointments:

On Monday, Sept. 19, the District Mission Board will meet. All members of this Board are requested to be present, prepared to take up the work promptly.

On Tuesday and Wednesday, Sept. 20 and 21, the Annual Sunday School Conference will assemble in its capacity of work.

On Thursday and Friday, Sept. 22 and 23, the regular meeting of the Missouri-Iowa Conference will be held.

All these meetings will be held in the Mennonite Church near Palmyra, Mo. A cordial invitation is extended to all. Come praying that the work may be a glory to God.

For further information, or in announcing your arrival write to J. M. Kreider, or J. H. Hershey, Palmyra, Mo.

J. R. Shank, Secy.,
Carver, Mo.

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and deacons will meet Tuesday evening, Oct. 18 to arrange questions for Church Conference.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information.

Chris Snyder.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Sugar Creek Church near Wayland, Ia., Sept. 19-24, 1910. Instructors, D. D. Miller, C. R. Gerig.

East Fairview Church, near Milford, Nebr., Sept. 20-24. Instructors, Eli Frey, Samuel Gerber.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

Sunday School Conference

The Mifflin Co., Pa., A. M. Sunday school conference will be held, the Lord willing, on Wednesday evening, and Thursday, Oct. 12 and 13, 1910, at the Mattawana A. M. Church, one half mile east of McVeytown, station. We cordially invite all who are interested in the work of the Sunday school and Church to attend every session. Come, bring Bibles, Church and Sunday School Hymnal and a prayerful heart and join us in praying that God may bless each session to His glory.

Announce your coming to S. K. Yoder, Mattawana, Pa.

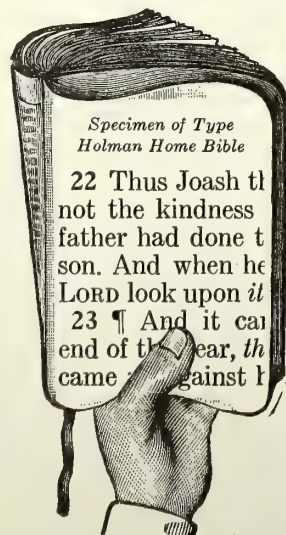
MENNONITE GENERAL CONFERENCE

We are now ready to entertain and consider invitations for the next meeting of our General Conference. All invitations should be in by the first of October. Send invitations to N. O. Blosser, Rawson, Ohio.

Levi J. Miller.
L. J. Burkholder.
N. O. Blosser.
Committee.

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No. H207 French Seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges. Pub. Price \$6.00. Our Price\$2.15

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Add 20 cents for postage for each of above Bibles.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTTDALE, PA., THURSDAY, SEPTEMBER 22, 1910

No. 25

EDITORIAL

"He that glorieth, let him glory in the Lord."

In the first verse of the lesson text for next Sunday's Sunday school lesson there is enough food for thought for an hour's meditation.

When we think what we are in ourselves, and what we are by the grace of God, we find nothing whereof to be proud but much for which we should be thankful.

For some reason the article on "gathered Fragments," of which editorial mention was made last week, failed to get into that paper. Fortunately the article is one that would "keep," so the reader is invited to read it in this number. Found on another page.

At this time politics seems to be the thing upon which the public eye of America is focused. In some places it seems to have been hammered into white heat. Vicious charges and counter charges are being hurled back and forth, and these charges appear in glaring headlines on the pages of daily and weekly newspapers for the benefit (?) of the reading public. In the name of civic decency Sunday has been made to serve the purposes of ambitious politicians, and many a pulpit has been converted into a stump from which red hot campaign speeches are made. In the midst of this whirlwind of excitement we trust that our readers may possess their souls in patience and remember that the dust of earth should not becloud our eyes and make us forget the greatest of all issues, the salvation of souls.

The article on "Privilege (?) to do Evil" should be read by everybody who happens to see this paper. It presents the most far-reaching of all Christian principles before us in a clear-cut way, and no one need read it and not under-

stand what he means. We said, *the most far-reaching of all Christian principles*. You maintain a complete separation between Church and world, and it means not only the purity of the Church, but also that the Church will be in the best possible shape to get the world into the Church without its worldliness along. It is hard to bring about the conversion of the world when church members and worldlings travel the same road. We should never get so far away that we can not hear this message: "If any man love the world, the love of the Father is not in him." As Bro. Gish says, God has never given us the right to decide any question which He has already decided. When God speaks, let us gladly obey, for we know that whenever He speaks we hear the words of grace and wisdom.

Perhaps the hardest thing for any one who comes in frequent touch with the world in social and business relations is to run counter to the popular current. We love to have the good opinion of the people around us, and hence we hate to cross their path in anything in which we know they have their hearts set upon. It is because of this that many a well meaning person has been lead into things of which his conscience did not approve.

But if we knew how much there is in this thing of consenting to the things which are wrong, our love for our fellow beings would lead us to do the opposite of what we do. Every time we consent to something that is wrong, we not only defile ourselves, but we encourage others to take the wrong side. Not only this, but others in temptation, seeing us yield, are thereby also lead to yield, whereas without our example they might have remained steadfast. Joshua showed his strength of character by taking this attitude: "As for me and my house, we will serve the Lord." May we do likewise. The popular current is always away from God. We owe it to God and fellow men to take a firm stand

for the right on all questions upon which we have the light and induce as many as possible to stand with us.

Total Abstinence.—Charles A. Blanchard has this to say in answer to the point, so frequently offered, that no one who has never been in a lodge knows anything about it and therefore has no right to speak against it:

"When I was a boy we used to keep a swill pail at our back door, and in that we threw those things, and scraps of things, that were going to go to the pigs. Now I never tasted the stuff in one of those pails in my life, and at the same time I am perfectly free to say that that beverage was not good for man to drink, yet I do not speak thus because I tasted it, but because I know what kind of thing it was. If I should ask the gentleman, if he was free to condemn a gang of counterfeiters, or horse thieves, he would be bound to say that he was free to condemn them; 'Yes,' he would say: 'They ought not to be tolerated in civilized society.' And if I should say to him, 'Then you certainly must have been a member of one or the other, or both of these gangs, for if you were not, you would not be free to pass upon them at all; and you have to be in them, in order to be able to condemn them,' he would say, 'You talk like a fool.' I think that would be true. When a man says we do not know anything about secret societies until we join, I think he is speaking rather in the same way."

The same argument may be used against the idea that it is necessary to attend theaters, dances, circuses, saloons, gambling dens and other dens of infamy in order to be able to testify against them. If you have unfortunately been poisoned in your life-time, it will afford you an effective means of saying to all you meet, "Friends, don't touch that poison. I was once poisoned with it, came near dying from the effects of it, and have been suffering from it ever since." But if you have up to this time been free from that poison don't, for the sake of being able to give that kind of a testimony, take any of it, for it may kill you, and if not, the rash act will at least convict you of being a fool. So it is with spiritual poisons. We see enough of their effects that we may testify against them without ourselves tasting of them. Let *total abstinence* be our motto in connection with all kinds of evils.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

TEMPTATIONS

A bitter, crafty foe is waiting,
For a chance to enter in;
His bright pleasures he is baiting
To lurk us on the paths of sin.

Put on your sturdy iron armors,
And guard your weakest places,
Since he will tempt with little harmers,
Which prove the saddest cases.

When in society you're placed,
Where rum is flowing free;
And by drinking men are faced,
Who ask to join in their glee,

O tempted soul! be then on guard,
Lest you should thoughtless get,
For God will have a rich reward
For those who trust Him yet.
—D. W. Bixler in Herald of Truth.

GOSPEL LIGHT ON TIMELY TOPICS

VII. The Lodge Question

By Daniel Shenk.

For the Gospel Herald.

The word lodge has different meanings.

We refer, in the above title, to the secret lodge as defined by Webster, "A secret association, as of the Free Masons, Odd Fellows and the like." Will say in the start, I wish to be fair in dealing with this question. High claims are made as to the benefits to be derived from the secret lodge, its benevolence, charity, etc., and many are enthusiastic in its praise; and we surely do not wish to detract one iota from the value of anything that is really good. But, we must "prove all things" by the Word of God, and "hold fast that which is good," only.

Will say further, the claim has been made that an outsider cannot know anything about the lodge and therefore the wisest thing for him to do is to keep silent. This, of course, we cannot admit. I confess I am an outsider. I have never been initiated into any lodge; never was inside a lodge room, and have never seen nor heard any of their secret signs, grips or passwords, and yet I feel sure I know a thing or two about the lodge. We know, for instance, that the lodges are secret; that they are oath-bound; and that some of them at least, if not all of them, exclude the name of Jesus from their lodge rituals. This is admitted by lodgemen themselves. In conversation with an intelligent Mason not long ago, he asserted that no one can know the real important things about Masonry without joining the lodge. He admitted that one

may get some inkling, some little idea of the nature of it, but not the real important facts; these were secret. Of course, being an outsider, I did not want to dispute his word; but I told him in reply that one of the most serious objections we had to the lodge was the fact, if we have been rightly informed, that the name of Jesus is excluded from their hymns, from their prayers, and even from passages of Scripture which they quote. He did not say in answer to this, "That is a mistake. You have been misinformed;" but his intelligent, manly face assumed a serious, almost distressed expression, and he gave an indirect, evasive reply. Now I consider this as virtually an admission that it is true, as in fact it is admitted I believe by lodgemen in general, authors of secret orders included, who give their reasons and offer their apologies for thus excluding the name of Jesus. This, then, is an "inkling" which we may get of the nature of the lodge, and it is an important one indeed. And while on this point let us notice it a little further. Their reasons for excluding the name of Jesus are founded upon the doctrine of the "Fatherhood of God and the brotherhood of man." This is declared to be the common ground upon which all these fraternities stand. "This is the bedrock upon which every true order must be founded." "All men have God for their Father—all are brethren." "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe."—*Mackey's Encyclopedia of Freemasonry*. "The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the Agnostic and the Atheist." From *History Modern Woodmen of America*.

This is plain. These extracts set forth clearly what is said to be a fundamental doctrine of the whole lodge system. The name of Jesus is excluded lest it should offend the Jew, the Moslem, the Pagan or Infidel. Now, for men of the world, those never having been enlightened by the Gospel and its holy influence, to adopt and embrace such a doctrine is not so much to be wondered at; but to my mind it is strange indeed that intelligent Christians should for a moment consider any proposition for uniting with or favoring in any way any such Christless system or institution, founded upon such a doctrine. The most charitable construction I can put upon the conduct of those who do thus favor and unite with the lodge is that they have never yet thoroughly and prayerfully considered the subject. The very idea of willfully and deliberately excluding or rejecting that "name which is above every name," the hope and glory of the Church, the only name whereby

we must be saved, seems preposterous, and so palpably unchristian that it would seem any such system or doctrine should be unhesitatingly rejected and frowned down by every true Christian.

Then, as to the universal feature and their pretended charity and benevolence. How about the old man in his dotage, the young man in his nonage, the widow, the pauper, the invalid and those in limited or real needy circumstances? They are excluded from the benefits of this universal (?) fraternity. Only able-bodied men over twenty-one years of age and in well-to-do circumstances are admitted upon the payment of a certain sum into the lodge treasury.

As to real genuine Christian charity, that principle of divine love which seeks to do good unto all men as opportunity presents itself, to relieve the needs and distressed in all conditions of life free of charge, hoping for nothing as a reward, they have it not. Their pretended charity and benevolence consists in giving back to their faithful members or surviving families when in need a part of the money they have already paid in. About one dollar out of three, I have been told, is thus paid back. No charity in that. It is rather a selfish business process.

A Masonic author, and high up in the lodge, is reported to have said on one occasion in defense of the lodge: "The world is full of selfishness. Masonry is organized selfishness." From the best information we could obtain we must believe this assertion to be absolutely true, though few, perhaps would admit this, rather insisting upon the old claims of real charity.

Then, too, their very best authors designate them as being religious institutions in which men are made better, illuminated, and even regenerated through a faithful observance of the rules and rituals of the orders. Some will not admit that they claim to be strictly religious, but they evidently do. Notice a few specimens from an *Odd Fellows' Manual*. "Followers of different teachers, ye are worshipers of one God who is Father of all and therefore ye are brethren." "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue." "So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty."

Here is a verse from an *Odd Fellows' funeral ode*:

"And now he quits our weary train,
And marches o'er the weary heights;
But we shall walk with him again,
And share his rest and his delight."

The following is to be pronounced at the funeral of a member of *Modern Woodmen of America*:

"We shall soon leave our neighbor in the

city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker."

More could be given, but this will suffice to show that they really do pose as religious institutions through the observance of whose rituals and ceremonies they serve and worship God their Maker; that they do pretend to make men better, to release them from the fetters of ignorance and sin and fit them up for heaven, and that when a faithful member dies he goes to a place of eternal rest and happiness, and this regardless of his religious beliefs and convictions outside the lodge. Now, these are high claims indeed, and the momentous question naturally presents itself, are these claims well founded? We answer unhesitatingly, no! This whole lodge system is fundamentally and radically wrong. One of their fundamental doctrines, "The Fatherhood of God and the brotherhood of man," is a spiritual untruth. God is Father to those only, and accepts those only as His children to live with Him in eternity, who have been born again, born of His Spirit, and have become new creatures in Christ Jesus.

They claim and pretend to worship and honor God the Father while ignoring God the Son, whereas the Father said of the Son: "This is my beloved Son: Father . . . hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

The lodge also proposes to do what God says men cannot do. They propose to illuminate and make men better and fit them up for heaven by a method of works; works, too, of their own devising which in many respects are diametrically opposed to the spirit of the Gospel. Nothing said whatever about the atoning blood of Jesus or the regenerating influence of the Holy Spirit—squarely contrary to God's only method of salvation. "Not by works of righteousness which we have done," says the holy apostle, "but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." "By grace are ye saved through faith . . . not of works." Many more such passages might be quoted, but let this suffice. Nothing is clearer to my mind than that the secret lodge is a foe to God and to the Church; that it belongs to the kingdom of darkness; that it was conceived and propagated by the devil as a counterfeit substitute for the Church for the deceiving and ruining of the souls of the children of men. "This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the awful day of Judgment, with no hope except what his miserable paltry righteousness has been able to get for himself."—C. A. Blanchard.

It is built upon a foundation which is absolutely rotten and worthless, and must surely be swept away like sand before a mighty deluge in the final test at the great day of Judgment and the whole superstructure must fall, "and great will be the fall of it."

Denbigh, Va.

PRIVILEGE (?) TO DO EVIL

By D. N. Gish.

For the Gospel Herald.

We sometimes hear the expression, "He can do that if he wishes—that is his privilege." They mean he has a personal right even to do wrong. This right has never been given to any human being.

This season of fairs, picnics, celebrations and reunions demands diligent use of God's plumbline (Amos 7:7) to decide whether our building shall stand or fall. Every passing day we are laying up bricks of character. Every word we utter, everything we do, renders the foundation either false or true. Those on the false foundation "walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience . . . without Christ, having no hope and without God in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ . . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Love not the world, neither the things of the world. If any man love the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world" (Jno. 2:15, 16). "Wherefore, come out from among them, and be ye separate . . . saith the Lord Almighty" (II Cor. 6:17, 18).

We should so intensely hate sin and its ways that we never encourage the world by attending worldly gatherings, opening grounds or houses or lending furnishings or money for the same.

How can I always decide?

"That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Christ came to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." When Satan (or the world) is solicitous for your welfare give him the knock down argument, No! Beware of half-truth presentations; evidence at first sight. *Commit yourself in no way to doubtful propositions.*

The doubt is significance of impropriety.

This applies to agricultural fairs as well as to all the above named Satan's traps.

Any organization that does not teach complete separation from the sins of the world and *entire consecration* to the service of God cannot meet divine favor.

Are you sacrificing to Moloch your

children which God has graciously given you? "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces" (Jer. 7:18)?

Do not they blaspheme that worthy name by which we are called?

Why should we trust God less than our physician? One lying on a sick bed does not expect to have everything he may wish for: he does not dare to act without advice. "Doctor, I should like this or that," he says, "is it safe for me to have it?" And if the doctor says "no" the patient accepts the decision unquestioningly, glad that he inquired and so avoided any danger. Are we as willing to accept the Great Physician's word on everything? "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). Christ loved the church and gave himself for it, that he might present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish (Eph. 5:27). And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

What has a world compromising church to present? Adulterers and adulteresses: knowing that the friendship of the world is enmity with God. "Whosoever therefore will be a friend of the world is the enemy of God." Worldliness of Pergamos dwelling like Satan and adultery of Thyatira illustrates that the Church cannot be destroyed while loyal, but be seduced by consenting to wicked Jezebel's adultery among the servants of God.

Millersville, Pa.

THE DEVOTIONAL COVERING

In regard to the doctrine of the prayer covering, was this ordinance given for every day home practice or only in religious assemblies where men are present to whom it is for a "sign?" If for almost constant home wear as well as public gatherings, shall mothers who so practice it also teach their little girls belonging to Church to do likewise, at home, in school and everywhere?

And in the struggles of sickness and suffering when it is entirely impracticable for a woman to keep a covering on are her prayers unheard when the Bible says it is a shame to pray uncovered? Will an allwise God lay down rules that are so hard to keep that it is impractical to observe and as a consequence many of the most sincere and heartfelt prayers are never uttered because no covering can be had or kept on the head while praying—a simple thin little cloth between us and our God.

Men don't know like women do, what it is to struggle in the agonies of pain and suffer-

ing and want to pray but can't—because they have no cloth covering on the head.

Please write what you feel like on the above but I honestly confess that thoughts and experiences like the above have crowded into my life in the last ten years till I have almost lost faith in this doctrine and think it must be some other way that the loving Savior meant.

It seems that anything so important especially for every day and every moment's use, would have been provided so that evil hands, wind and storm, or inconveniences in many ways, could not deprive us of it in a moment and we be left in a position that it is a shame to enter into sweet communion with the Father.

"For her hair is *given* her for a covering"—surely a more suitable covering or veil than any little cloth we can provide.

And what would the hair or the cloth amount to if we did not possess the beautiful covering of submissiveness and resignation to man over us?

May God grant us wisdom in replying to this as I truly want to know the right way. But for years I have been unable to practice this in good faith..

In Christian love,

Sister L. F. S.

Paul calls this doctrine an ordinance in I Cor. 11:2, and says that *every* woman *praying or prophesying* should have her head covered. The "sign" referred to in verse 10 is "because of the angels" and not because of men. Little girls belonging to church, are included, because the epistle is for "all that in every place call upon the name of Jesus Christ" (I Cor. 1:2), and it was taught in every church (I Cor. 4:17).

No, God lays down no impractical rules, or rules that are hard to keep. When once the true love of God is ours, we can say with the inspired writer, "his commandments are not grievous" (I Jno. 5:3). When God gives us a command we should not question the little bit of bread for communion, the thin little cloth for prayer, the little water used in baptism, but cheerfully obey the "all things" which are all for our good.

Her hair as a covering can not be harmonized with verse 6. "If the woman be not covered (is not veiled R. V.) let her *also* be shorn." If she is not willing to be veiled, then let her hair also be taken from her. Were the hair only meant as the covering, the burning fever or fire might just as soon remove the covering as the "evil hands, wind or storm" the veil.

Quite true, the veil without submission is a serious error. Just as true, to claim submission and resignation to the will of God, and then to disobey His word, will bring upon us His punishment (II Thes. 1:8).

Oh, the sweet peace within the hearts of those who keep His commandments (I Jno. 14:21).

S. G. Shetler.

The Mennonite Church is what the individual members make it. If every member is loyal to Jesus Christ, the Church itself will be a Gospel Church.—J. Horsch.

ONE THOUSAND

QUESTIONS AND ANSWERS

ON POINTS OF

PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XVI. CHRISTIAN VIRTUES—HUMILITY

Before honor is humility.—Prov. 15:33.

540. *What is humility?*

A. It is a state of lowliness and meek submission which fits us for the service of God.

541. *How does our Savior illustrate it?*

A. By taking a little child as an example (Matt. 18:1-4).

542. *What importance does Christ attach to humility?*

A. From this reference we learn that it is the key to greatness and also an essential to conversion.

543. *What is said of pride?*

A. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

544. *What is said of humility?*

A. "By humility are riches, and honor, and life" (Prov. 22:4).

545. *If humility is such an excellent thing, is it something to be proud of?*

A. Man may be proud of some form of humility, but humility leaves the heart the moment pride enters.

546. *Can humility and pride dwell in the same heart?*

A. They can not.

547. *When people are truly humble, how do they look upon themselves?*

A. As God's little ones.

548. *What is the value of humility in Christian service?*

A. It keeps the soul emptied of self and filled with God.

549. *What is God's attitude toward the humble?*

A. "He forgetteth not the cry of the humble" (Psa. 9:12).

550. *What is Solomon's testimony concerning the humble?*

A. "Better it is to be of an humble spirit with the lowly, than to divide the spoil of the proud" (Prov. 16:19).

551. *Is not the spirit of humility a very disagreeable one?*

A. It appears so to the proud; but to those who are its happy possessors, it is a most soul-satisfying state to be in.

552. *What are the results of pride and humility?*

A. "A man's pride shall bring him low: but honor shall uphold the humble in spirit" (Prov. 29:23).

553. *Why this difference?*

A. "God resisteth the proud, but he giveth grace unto the humble" (Jas. 4:6).

554. *What lesson do we get from the life of Saul?*

A. When he was little in his own eyes he was submissive to God and God could bless him. When through the grace of God he won renown, he became exalted and God rejected him.

555. *What lesson do we learn from Herod (Acts 12)?*

A. Exalted because of his power over people, God withdrew His grace and Herod died a miserable death.

556. *What warning to us?*

A. Beware of the flattery of friends or of the temptations from Satan to puff us up and make us vain.

557. *What does the life of talented men prove?*

A. That there is temptation in extraordinary talents.

558. *Shall we therefore fail to cultivate our talents so that we might not become vain of our powers?*

A. No; our talents are a sacred trust, to be developed to God's glory.

559. *Shall parents discourage the developments of their children's talents so that they may not become proud?*

A. No; their children are a sacred trust, to be made strong as possible for the Lord.

560. *What is the secret of not becoming puffed up because of successes?*

A. Lay all upon the altar.

561. *How look upon the development of intellect and the acquisition of wealth?*

A. As so much added responsibility. A feeling of responsibility will keep us humble.

562. *What is James' admonition to the proud?*

A. "Humble yourselves in the sight of the Lord" (Jas. 4:10).

563. *What does Peter say?*

A. "Humble yourselves under the mighty hand of God" (I Pet. 5:6).

564. *How serve the Lord?*

A. "With all humility of mind" (Acts 20:19).

565. *"But a man must have a little pride to maintain decency and self-respect."*

A. That is another way of saying that a man can not be humble and decent at the same time. The Bible emphatically teaches both decency and self-respect, but not one word does it say about pride, except to condemn it.

566. *What warning does Paul give on the subject of humility?*

A. That we should beware of a kind of "voluntary humility" which in reality is not humility but a mere show of it for selfish gain (Col. 2:18, 23).

567. *Is it necessary to make a show of our humility?*

A. It is not only not necessary, but sinful to do so. When the heart is truly humble, the same will be made manifest in our lives without any anxiety on our part to make it known. The spirit of humility is the very opposite of the spirit of display.

568. *What does God require of man?*

A. To deal justly, to love mercy, and to walk humbly with our God (Mic. 6:8).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES

I. Beyrout to Damascus.

By J. S. Shoemaker.

For the Gospel Herald.

(Concluded)

In the western wall are to be seen three stones, supposed to be the largest ever used in architecture. One stone measures 64 feet long, another 63 feet 8 inches and the third 63 feet. Each is thirteen feet high, and about ten feet thick, and they have been placed in the wall about 125 feet from the ground. How they were raised to this height and placed in position in the wall is a problem hard to solve.

In the quarry south of the city from whence these large stones were taken to the temple of Jupiter, is to be seen one of larger size in an unfinished condition, with one end still embedded in the original rockbed. As we looked upon this unfinished product of the architect, we thought of those who have allowed the Gospel hammer to be used to a certain extent in beautifying their characters, but have never been entirely separated from the body of sin.

We remained at Baalbek one night, after which we went on toward Damascus. We stopped thirty minutes for lunch at Reyak Junction. From this place our train crossed the valley diagonally, and soon began to climb the Anti-Lebanon mountains. The ascent continued until we reached Sercharya, a village situated in a fertile plain 4500 feet above sea level. Fruit of various kinds is grown in abundance in this locality. From this point our train began to descend the mountain slopes, winding along a deep gorge through which flowed a beautiful stream of water, fed by numerous water springs gushing out of the mountain sides, until the rivulet widens into a beautiful river called Abana, flowing on through Damascus. This is one of the rivers referred to by Naaman the Syrian general, who after being told to "Go and wash in Jordan seven times" was angry and said, "Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

We arrived at the Beramke Station, Damascus, at 5 P. M., after which we were taken through the crowded streets to a comfortable hotel, where we remained during the remainder of the day and night.

Damascus is a very ancient city, sup-

posed to be older than Abraham, Abraham's steward was "Elizer of Damascus" (Gen. 15:2). The fame of this city begins with the earliest patriarchs, and continues to the present time. Other cities of the East have risen and fallen, but Damascus is still a great city, with a population of about 300,000, of which over two-thirds are Moslems, the rest composed of Greeks, Syrians, Jews and Maronites.

Damascus is the true type of an Oriental city. Caravans come and go from Bagdad and Mecca as of old. Merchants sit and smoke their turkish pipes in their little stalls in the dim bazaars; drowsy groups sit around their coffee, and all the picturesque costumes of the East are seen on the streets.

To stand upon the hill overlooking the city from the north, one would think he is looking out upon an earthly paradise. Beautiful minarets, massive domes and towers, and terraces of level roofs rising out of a sea of green foliage present to one's vision a perfect picture.

The city is well watered; fountains are to be found in many of the private residences and rivulets course their way through the streets. The beautiful Abana runs through the center of the city. The fragrance of the flowers and the fruitage of the gardens lend to the city an attraction which no other Eastern city has.

The scene changes to one of confusion as one enters the narrow thoroughfares of the city. It is sometimes quite difficult to make one's way through the streets crowded with vehicles, camels and donkeys laden with merchandise; also men, women and children and the vacant places filled up with goats and dogs. In looking out of the window of our hotel we counted 22 sickly looking dogs lying around the entrance of the hotel, waiting for the scraps to be carried out. It was a sight to see them scramble for the bits of food when eventually the scrap basket was emptied on the opposite side of the street. Dogs may be seen lying around on the streets almost anywhere in the city, and pedestrians walking around them as if they were too sacred to be molested.

The bazaars of Damascus are the most celebrated of any in the world. These bazaars are in long avenues, roofed over, each one devoted to some special line of merchandise or manufacture; such as the saddlers' bazaar, the boot and shoe bazaar, the silver smith's bazaar, the tobacco bazaar, the book-seller's bazaar, etc., etc. In addition to the bazaars there are clans, where wholesale trade is carried on. They are principally owned by wealthy merchants, and the carpets of Persia, the muslins of India, the prints of Manchester, etc., etc., form the stock in trade.

The small shops or stalls where meat, fruit, vegetables, bread, cakes, curios, etc., are on sale, are very numerous and of special interest to the traveler.

We spent several days in this ancient city, during which time we visited such

places as were of special interest to us; such as the "house of Judas," on the "street which is called straight," where Saul of Tarsus was led into the true Gospel light (Acts 9:11). A fountain just across the street from the house of Judas is supposed to be the place where Paul was baptized. We visited the house of Ananias and the little church beneath the house, where there is a tomb said to be that of Ananias. We also visited the place where Naaman the leper is said to have lived, and the House of Rimmon where Naaman's master went to worship. See II Kings 5:18.

The southeast corner of the ancient wall about the city was pointed out by our guide as the place where Paul was let down by night in a basket (Acts 9:25).

The great Mohammedan mosque, where Moslem worshippers were seen, some praying, some reading, and others lying around on the floor apparently sleeping, was a scene which filled our hearts with sadness, because of their blindness.

Other places of interest which we visited were a Jewish Protestant school for girls, with four or five departments; a Jewish synagogue; the remains of a synagogue said to be over 2000 years old, where Paul is supposed to have preached while at Damascus; and the Moslem cemetery where thousands of Mohammedans are buried, among them the two daughters of Mohammed and his two wives.

To give our observations of Damascus in detail would weary the reader, hence will conclude by saying, our spirits were stirred within us when we saw this great city wholly given to the degrading influences of sin. May the Lord speed the day when the cross of Christ shall take the place of the crescent.

CHRIST'S LAST COMMAND

By Fannie Schantz.

For the Gospel Herald.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:19, 20.

But we must first be endued with power from on high. We see what a changed man Peter was after Pentecost, and so must we be if we want to be successful missionaries. If we are to be missionaries at home we need not think God wants us elsewhere. But if we prove faithful to God at home He will, if He sees best, call us elsewhere. But we must be sure He leads us and we will understand His leadings if we are fully surrendered to His will. The mistake is never on His side, as He loves to give us the Holy Spirit. In Luke 11:13 we read, "If ye then, being evil, know

(Continued on page 394)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY

Of Gladys Leora Gindlesperger who died
Sept. 1, 1910

For the Gospel Herald.

Selected by her parents.
Darling baby, how we miss you,
Never, never can we tell
How our hearts are aching, bleeding,
Since we bowed to say farewell.

Darling baby's voice is stilled,
Playthings laid away with care;
Treasures that to us are sacred,
Oh, we see them everywhere.

Now she's gone to live with Jesus,
Gone to join the angel band,
By faith we look and see our baby
Wave her little beckoning hand.

Yes, father, God is with you,
Yes, mother, He is near,
To soothe your bitter anguish,
And dry the lonely tear.

RESTORING THE ALTAR

We observe with pleasure that in some sections, at least, efforts are being made to restore the family altar. From most homes the time-honored altar, at which our godly parents bowed and prayed, has been removed. We no more hear the songs of Zion and the earnest pleading in the evening or in the morning as in days of yore. This is a busy world. Every person is living the strenuous life. There may be time to jest and time to play, but there seems to be no time to pray. Out of the twenty-four hours, each day, there is no hour of prayer, though there may be hours for everything else. Certainly we should have the family altar restored in some way. It is the very foundation of the church as well as the home. If it is not convenient to pray in the evening, pray in the morning. If the family and inmates of the house cannot be collected around the center table, collect them around the table in the dining room. A fixed hour in the living room, in the evening, might be arranged for, and called the hour of prayer. If this cannot be done, ten minutes at the breakfast table, reading the Scriptures and praying, will bring comfort and blessings for the day. One should not show haste on these prayer occasions, but he ought to manifest a high degree of reverence.—*Gospel Messenger*.

FIVE KINDS OF TONGUES

The tongue of *kindness* is full of pity, love and comfort. It speaks a word of hope to the desponding, a word of en-

couragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying. Urged on by a benevolent heart, it loves to cheer, console and invigorate the sons and daughters of sorrow.

The tongue of *discretion* knows when to speak, and when to be silent. It is not cowardly; it dares to say all that needs to be said. But it does not tell all it knows. It is careful what it speaks, when it speaks, where it speaks, and to whom it speaks.

The tongue of *knowledge* takes no pleasure in retailing small talk, scandalous reports or trifling affairs of any kind. To please, to enlighten, to do good is its delight.

The tongue of *truth* never stretches itself like India rubber for the sake of a good story. It dreads all lies, white, black or yellow. It is content to tell truth for its own sake and for the sake of its glorious Author.

The tongue of *humility* does not "speak great swelling words" about astonishing exploits. It boasts not of its own merits, except now and then a word or two, by way of self-defense. It takes a great deal more delight in praising others than itself.—*Selected*.

THE JOY OF OBEDIENCE

By Alta Hostetler.

For the Gospel Herald.

There is a saying, "Perfect obedience would be perfect happiness if only we had perfect confidence in the power we are obeying."

We all know there is no joy in half-hearted devotion or if we do things just because we think we ought to or because we are church members. There must first be real consecration.

There are many souls that know not what they are missing. The Master calls for a complete surrender, but they hesitate—they are willing to surrender to a certain extent but an utter abandonment seems too much to be asked for—they are afraid of it, and think there is too much risk. Then they see others who seem to walk with easy consciences in a far wider path than that which appears to be marked out for them. All this seems strange and hard, but this very difference is their privilege.

Love prompts obedience.

Jesus says, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest my love unto him."

God gave all (even His only Son, Jesus) and must have all in return—a real, true consecration.

When a soul is consecrated there is no joy in anything that separates him from God and His will.

What seemed a sacrifice before is now a blessed privilege.

Nothing is of more joy than to do God's will. The perfect happiness of perfect peace dawns upon the soul and we begin to know what Jesus meant when He said, "I delight to do thy will, O my God."

But the joy is not all on our side. The Lord has joy in those who have thus surrendered and love to obey Him.

Our prayer each morning should be, "Lord, enable me to regulate this day so as to please Thee. Give me spiritual insight to discover what is Thy will in all relations of life. Guide me as to my pursuits, my friendships, my reading, my dress, my Christian work."

A personal service to Him such as this will give a halo to the poorest life and gild the most monotonous existence with a heavenly glow.

Tuleta, Tex.

FOR SERVICE ONLY (?)

(The following was clipped from the *Sellersville (Pa.) Herald*, and sent us for publication by Bro. Edwin A. Souder of Telford, Pa. The next time an agent comes around with words of flattery and bucketfuls of bright paint for the financial skies of the future, remember this clipping to remind you of how that agent will talk after he has sold you a machine and gets back to "his own." This is not to say that you are not to buy an "auto" or anything else that an agent has to sell; but remember that nothing should be purchased, neither from an agent or any one else, except that which you need and can defend from the standpoint of economy and utility.—Ed.)

An evidence of the farmers' prosperity and an inclination to keep up with the dwellers in the cities in the way of modern enjoyments is the reports from automobile agents, who say they are doing more business with them than with the town people. In ——— township, a distinctively Mennonite community, five cars have been sold recently to these plain farmers, who even taboo the poke bonnet and wide brim hat for the latest up-to-date automobile togger.

LITTLE WORDS

Words are things of little cost,
Quickly spoken, quickly lost —
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there.

Oh! how often ours have been
Idle words and words of sin,
Words of anger, scorn and pride,
Or desire our faults to hide,
Envious tales or strife unkind,
Leaving bitter thoughts behind.

Grant us, Lord, from day to day
Strength to watch and grace to pray;
May our lips from sin set free,
Love to speak and sing to Thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

—Selected by Cullom, Ill., friends.

The question has been asked, For what does the Mennonite Church stand? My answer is, It stands for non-compromise.—J. Horsch.

Sunday School

Lesson for Oct. 2, 1910—Matt. 25:1-13

For the Gospel Herald.

THE WISE AND FOOLISH VIRGINS

Golden Text.—Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—Luke 12:40.

Introductory.—We begin the lessons of this quarter with a few parables. The first three lessons of the quarter are devoted to a study of the Judgment as recorded in Matt. 25, after which we will have another review lesson. Look upon the first two lessons as a preparation for the third.

Watching for the Bridegroom.—A most beautiful lesson is that presented in this parable of the virgins. The story is a picture of an oriental wedding, but there is enough resemblance to arrangements for weddings among us that every one may see the aptness of the illustration. As these virgins watched for the coming of the bridegroom, so we also should watch for the coming of the great Bridegroom of heaven who, previous to the coming marriage between the Bride and the Lamb, as recorded in Revelation, will come at an unexpected hour and take His Bride to heaven.

While these virgins were waiting, "they all slumbered and slept." Some have chosen to construe this to mean a lack of interest, but we would rather accept the explanation that this sleeping time is the time of natural death. While we are waiting for the Bridegroom to come, we may fall asleep (die) only to be awakened in the midnight hour, hearing the cry, "Behold, the Bridegroom cometh." It is at the coming of the bridegroom that our minds are taken off the question of watching and directed to the importance of the preparation.

The Wise Virgins.—Happily for them, they not only had their lamps, but they also had their vessels filled with oil, with which they replenished their lamps, and with wicks trimmed and lamps in order they were ready to go in with the bridegroom into the guest chamber. So should we, in our preparation for the coming of the great Bridegroom, see that we have not only the Gospel, but plenty of grace and truth, a full measure of salvation that we may be ready to meet Him when He comes.

The Foolish Virgins.—"Give us of your oil!" exclaimed they in anguish when they discovered that they had no oil in their own vessels. But the wise virgins, while they had plenty for themselves, had not a drop to spare. Salvation is full and free, but no one can have enough religion for two people. If we are eternally saved, it is not because salvation has been imparted to us by pious parents or preachers or comrades, but because we went to the fountain of grace ourselves and had our vessels filled direct

from the fountain. The foolish virgins erred, not in watching, but in not making the necessary preparations. While they were right in waiting for the bridegroom, they manifested their folly in not watching themselves that they might be in readiness when he came. Many a soul today looks forward to the time when the Savior will come again, but is woefully negligent in making the necessary preparations in the way of receiving the grace of God into his heart and accepting the whole Gospel as his rule in faith and life.

Another theory that is exploded by the story of these foolish virgins is the idea of a chance for repentance after death. When we fall asleep we will remain asleep until we hear the final cry in the midnight hour. The foolish virgins awoke, but found to their sorrow that "the door was shut." They imagined that they were now ready, but it was too late. It is only during our waking hours, during our lifetime, that we have opportunity to repent. After that will be too late. Let none deceive you with the delusive hope of a purgatory which means only temporary punishment and then an endless reign of glory afterwards, or with that other reprehensible theory that a chance for repentance will be given after death. If you delay preparation until that time, you will find, like the foolish virgins, when you will knock for admittance that the door will be shut. Read Matt. 7:21-23.

"Watch therefore."—This is the teaching of the entire parable. The second coming of Christ is to the glory of the future what the coming of that bridegroom was to the wedding feast of the parable. He will come at an unexpected hour. His coming will mean the ushering in of the great marriage feast at the marriage of the Bride and the Lamb which will be followed by an endless reign of eternal glory. His coming will also mean the disappointment of many who made only a superficial preparation for the great event, without any examination as to whether the necessary filling of the vessel had taken place. Are we among that number? Have we examined our lamps, our vessels, the oil, ourselves? Is our watchfulness constant? **"Watch, therefore."** Look up. Look within. Look into God's blessed Word. Be sure you are ready. "As the tree falleth, so it shall lie." As we are when we fall asleep, so we shall appear before God when we hear the final cry, "Behold, the Bridegroom cometh."—K.

Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Eph. 4:6.

Careful for nothing—
No burdens.
Prayer for everything—
No reserves.
Thanksgiving for anything—
No murmurs.

E. H.

Our Young People

CONTENTMENT.—MATT. 6:24-34

Topic for October 9

MOTTO

"Godliness with contentment is great gain."

OUTLINE OF SUBJECT

- I. **Contentment Defined.**—Phil. 4:6, 7.
- II. **Elements of True Contentment.**—
 1. A good conscience.—Psa. 16:8; I Jno. 3:21.
 2. Peace.—Prov. 17:1; Jno. 14:27.
 3. Confidence.—Rom. 8:28; Heb. 13:5.
 4. Humility.—Matt. 11:28, 29.
 5. Dutiful diligence.—Matt. 24:45-47.
 6. Heavenly views of life.—II Cor. 4:6-5:1.
- III. **Elements of False Contentment.**—
 1. A seared conscience.—I Tim. 4:2.
 2. False peace.—Jer. 8:11; Zeph. 1:12.
 3. Confidence in lies.—Prov. 16:25; Isa. 28:15-17.
 4. Ignorance of danger.—Matt. 24:38-41.
 5. Ignorance of better things.—Rev. 3:16-18.
- IV. **Elements of Discontentment.**—
 1. Fear.—I Jno. 4:18.
 2. Discouragement.—Num. 21:4.
 3. Vain ambition.—II Tim. 6:9, 10.
 4. Lack of faith—certainty.—Matt. 8:24-27.
 5. A troubled conscience.—Rom. 7:24.
 6. Hopeless future.—Luke 13:28.
 7. Strife.—Jas. 3:16.
- V. **Examples of Saving Discontentment.**—
 1. At Pentecost.—Acts. 2:37, 38.
 2. At Philippi.—Acts 16:29-33.
 3. Church at Corinth.—II Cor. 7:9-11.

STUDY OF THE TEXT

"Ye cannot serve God and Mammon."—Mammon is the name applied to the interests of selfish lusts and purely earthly ends. Their leader, and the ends are opposed to God. Slavery to mammon always stops short of godliness.

"Seek ye first the kingdom of God."—The true end and purpose of our life finds its realization in the kingdom of God. All earthly things that fail to reach out to this great motor fail of true success. The secret of contentment is found in this motive.

PERSONAL THOUGHT

To be certain of final triumph; to know that my daily life is in the path that leads to that triumph; to know that my Captain and Savior is qualified to lead me to the end; this is the greatest satisfaction this life can afford. What if the way is rugged, what if there are hardships, heart aches, and temporary disappointments, if we know that they are the elements that work together for my good in gaining the complete and everlasting glory.

SUGGESTIVE ASSIGNMENTS

- I. **For Children.**
 1. Text word, "Blessed."
- II. **For Young People.**
 1. The True Aim of Life.
 2. Foundations of Success.
 3. Proper and Improper Contentment.
- III. **For Older People.**
 1. How to Be Happy in the Midst of trial.
 2. Things that Make Life Unsatisfactory.

There is nothing that makes young people more conservative in faith than to place responsibility upon them.—H. F. R.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPTEMBER 22, 1910

Field Notes

Bro. Jesse Mack of Yerkes, Pa., filled the regular appointment at Souder-ton, Pa., on Sunday, Sept. 11.

Bro. E. J. Berkey of Warrenton, Va., has recently held a series of meetings in Sherando, Va. Interest was good.

"Twelve converts to be taken into the Church here in the near future," is a message received from Spring City, Pa., within the past week. The Lord be praised. May many more make the good confession.

As will be seen from the correspondence from Bardo, Alta., the little flock in that new settlement is gradually increasing, and regular services are to be held from now on. God bless the cause in Alberta.

Sister Lillie Minnich of Harrisonburg Va., made a pleasant visit at the Publishing House on her way home from the West, where she has visited for some time. Sister Minnich expected to reach home on Friday of last week.

Bro. Fred Gingerich and family of Kalona, Ia., were with the congregation near Holden, Mo., over Sunday, Sept. 11. After a few days' visit with the brotherhood in Cass Co., Mo., they left on Tuesday, Sept. 13, for the conference held at Crystal Springs, Kans., last week.

Bro. J. M. Chetter and wife, missionaries of the Crimean Men. Brudergemeinde among the negroes at Elk Park, N. Car., came to Scottsdale on Saturday on a visit to Bro. M. B. Fast. Bro. Chetter preached to us on Sunday morning and in the evening took part in the mission service, giving an account of his labors among the negroes and the white people of the mountains.

Bro. M. S. Steiner of Columbus Grove Ohio, who has for some time taken treatment at Magnetic Springs, Ohio, returned recently to his home. The treatment proved of much benefit to Bro. Steiner; the physician pronounced his condition "normal" when he left the institution. On the way home Bro. S. stopped off at Rittman to attend, together with the brethren, J. A. Ressler and C. Z. Yoder, to certain business matters.

The Western Annual A. M. Conference was held Sept. 15 and 16, near Harper, Kans. The following message was sent while the conference was in progress, by Bro. D. H. Bender: "Conference opened 9 A. M. Organization: Mod., Andrew Schrock, Metamora, Ill.; Asst. Mod., L. J. Miller, Garden City, Mo.; Secs., Daniel Graber, Noble, Ia., Eli Frey, Wauseon, Ohio. The conference sermon, by Joseph Schlegel, Milford, Nebr., was based on I Tim. 3:15. Large representation from Ohio to the Pacific. Good interest and evidence of an important session. Sessions are held in a large tent just across the road from Crystal Springs Church. Weather pleasant. The Lord bless the work."

Bro. C. D. Esch and wife came to Scottsdale on Saturday evening. Bro. Esch took part in the forenoon services on Sunday, and in the afternoon addressed the East Scottsdale Mission Sunday school. In the evening a mission service was held which was well attended, with good interest throughout. Bro. Esch

spoke of the leadings of the Lord in his life, of the condition of those who have not yet heard the message of salvation and of the prospects for the work in India. The message was well received; may the effect be lasting. On Monday morning Bro. Esch led the service at the Publishing House. The Lord willing, they will sail for India, October 8, and expect to reach Bombay, November 18. May we be mindful of our duty toward our outgoing missionaries.

Correspondence

Toronto, Ont.

The Gospel Herald:—We feel greatly indebted to our Heavenly Father and our many loving friends who have done so much for us and the Mission during the summer. We all enjoy the best health, have plenty to eat, clothing, and a good home in which to live, and often have especial enjoyment in seeing many listening eagerly to the old story of Jesus, and many tired of sin turning to God to be freed from their burden and guilt. We are glad to have among our number enough to supply our Sunday school, with singers and teachers, so that while we were gone a few Sundays our work continued on just the same, being left in charge of faithful brethren and sisters.

The opportunities to do good have been many. We enjoyed the experience of the fresh air work very much. Just now we wish to take this chance to thank our many brethren who have taken these hundreds of Fresh Air Children into their homes and have given them the very pleasant time on the farm. Surely it has been a blessing already and will be as you remember their enjoyment with you. We must not forget these blessed words of our Master, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

These opportunities come and go so rapidly that they remind one of nature. The beautiful rose is beautiful for only a day. Soon, so soon opportunities are gone forever.

The attendance of our meetings is better than ever. Sunday school is largest and crowds us to our limit, because of our small building, but the new mission will overcome this difficulty.

As winter hastens on we have still greater opportunities and we earnestly beg of our friends to pray for us, that we may give the Gospel faithfully and judiciously.

Yours in the Master's name,

The Workers.

Lima, Ohio

Dear Brethren, Greeting:—A word from this place may be of interest. We have just returned from Bremen,

where Bro. B. B. King, of the Ft. Wayne mission, was holding a two weeks' meeting. The visible results being three confessions. The warning and admonition of the brother were heeded by the erecting of family altars in some homes and others, whose feet had slipped, by getting in the fortress, whose walls are salvation and whose gates are praise. All glory and praise be to Jesus who has made it possible by His own precious blood.

Yours in the Master's service,
B. B. Stoltzfus.

Manchester, Okla.

Greetings in our Master's Name:—Sept. 3, Bro. J. B. Brunk of Goshen, Ind., came into our midst and preached eleven sermons for us. His help was very much appreciated, but we are saddened to see so many souls rejecting the plain truths of the Gospel.

On the night of Sept. 8, the brethren D. D. Kauffman of Parnell, Ia., and Simon Gingerich of Wayland, Ia., stopped with us. They expect to attend the Western A. M. conference held near Harper, Kans.

Anna E. King.

Bardo, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—On Sept. 2 two more families arrived here from Milford, Nebr. This time Bish. N. E. Roth is among them. On Sunday, Sept. 4, we all met at the home of John L. Stauffer where we had our Sunday school. Bro. Roth gave a talk on the lesson. Our number has increased to such an extent that we no longer can hold our Sunday school in the houses. We have secured a school house. We had a few ministers here this summer and are still looking for more. We invite ministers especially. Many of these Norwegians would like to know more of our faith and doctrine. May God shower many blessings upon us, especially upon Bro. Roth that through him many souls may be brought to Christ. We ask an interest in your prayers.

C. W. and E. Rosa Sutter.

Tiskilwa, Ill.

A Friendly Greeting to All:—The prolonged drought has been broken during the last few weeks by occasional showers, and now the earth is refreshed and the grass revived.

During the past eleven days we have also been blessed with spiritual showers of blessing. On Sept. 1 Bro. J. E. Hartzler of Elkhart, Ind., came here and began a series of meetings which closed on Sunday evening, Sept. 11. Seven souls were made willing to confess Christ as their Savior. May they ever prove faithful is our prayer. This is the third consecutive year that Bro. Hartzler has held meetings

for us. We trust the congregation as a whole has been built up and edified. From here Bro. Hartzler went to Sterling, Ill., to hold a series of meetings. May the Lord abundantly bless his labors.

The brethren Danic! Orendorf of Flanagan, Ill., and Daniel Graber of Noble, Ia., were also with us over Sunday.

F. I. Smucker.

Sept. 12, 1910.

Rheems, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The program for our next meeting to be held at the Elizabethtown Mennonite Church on Thursday evening, Sept. 29, is as follows:

Lesson 1, The Wise and the Foolish Virgins, Robert Myers.

Lesson 2, The Parable of the Talents, Jacob Grove.

Lesson 3, The Last Judgment, Reuben Miller.

Lesson 4, Review, Abram Lutz.

Sept. 12, 1910.

Flanagan, Ill.

Greeting in Jesus' Name:—We feel grateful to God for the many blessings we receive from His hand. On Sunday, Sept. 4, Bro. Grieser of Fisher, and Bro. A. L. Buzzard of Washington, were with us. On Tuesday, Sept. 6, Bro. and Sister C. D. Esch were with us. The brother talked to us from the story of the good Samaritan. On Thursday, Sept. 6, Bro. Daniel Graber of Noble, Ia., was with us and filled an appointment in the evening. May we heed the messages that were given to us. Pray for us.

Yours for Christ,

Arthur Slagel.

Sept. 12, 1910.

Ephrata, Pa.

Dear Readers of the Gospel Herald, Greeting in our Redeemer's name:—On Sunday evening, Aug. 28, Bro. Andrew Mack of Pennsburg, was with us, preaching to us in the German language. The Scripture used as a text is recorded in Rom. 8:1-3. He admonished us very earnestly. Sisters Bertha, Carrie and Elizabeth Hunsberger of Ohio were also present at this meeting. After visiting acquaintances here they left for their home. On Sunday evening, Sept. 4, Bro. Banks Winey of Bareville, preached the Word unto us. May we always give heed unto the words God speaks to us through His ministers. On Sunday afternoon, Sept. 11, Bro. John Bucher was with us. He chose Matt. 7:24-29 as a basis for his remarks. It is necessary that we build on Jesus, the true foundation.

Minnie E. Schload.

Sept. 16, 1910.

New Holland, Pa.

Dear Herald Readers, Greeting:—We are glad for God's goodness to the children of men. Since writing our last letter of our work here, we were privileged to have two services in the First M. E. Church of this place. Two weeks ago in the afternoon, Bro. N. H. Mack preached and this evening Bish. Benj. Weaver proclaimed impressive truths from Mal. 3:16, "And a book of remembrance was written before him for them that feared the Lord and that thought upon His name." The audience was large and very attentive. We trust if mere curiosity is the motive that prompts such great interest, that it may be changed into a true motive of worship and service and that God may be glorified through the events recorded in the book of remembrance. The Lord willing our next services will be as follows: Oct. 2, afternoon; Oct. 16, evening, and Oct. 30, afternoon, at which time the agreement for services for three months will expire. If everything is satisfactory to all concerned the agreement may be renewed for one year and also more hymnals added to our limited supply as well as more chairs secured that all who can enter may find seats. Wishing us all God's blessings I am,

Yours in His service,

D. M. Wenger.

Sept. 18, 1910.

God made man but he never made a person with two faces. Those folks with two faces are the product of the devil himself and he never made a more abominable thing. Two faces in religion, two faces in politics, two faces in the social sphere, or two faces in business are the prime causes for more misunderstanding, more confusion, more pull-back to society, more insult to God and ingratitude to man than anything the devil ever hatched out in the pit.—Junata Globe.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

YOUR LIFE IS SOMEBODY'S BIBLE

"Thy life is somebody's Bible," where
Each day adds one new page,
Where chapters rise from little deeds
That fill both youth and age.

The friend who meets thee now and then,
Will read some line therein,
And find some cheer to strive anew,
Or protest against his sin.

These speedy years when passed—
Their work of record done—
May show how, reading thee,
A soul was lost or won.

A godless act may fix his doom;
Thy thoughtlessness he heeds;
Be careful friend, for where thou art,
Some one his Bible reads.

—Selected by Cullom, Ill., friends.

Missions

(Continued from page 389).

how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). Is it not a fact that there are so many professors and so few missionaries. We would all be missionaries if we had the love of God in our hearts. If we could but realize to a greater extent what Jesus has done for us—left His beautiful home in glory to redeem us, poor fallen humanity. The poet has beautifully expressed it:

"O, the great love the dear Savior has shown
To shamefully die on the tree,
Leaving His sceptre and beautiful throne
To rescue a sinner like me."

In John 15 we read, "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." If we have the Son we have life and therefore we must abide in Him to bear fruit.

In John 7:38 we read, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Notice we must first have the Holy Ghost. Now the Word and the Holy Ghost are inseparable as the Father, Son and Holy Ghost also are. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1). So the Word is Jesus. If we have the three in the triune Godhead we will bear fruit even if we see it not ourselves. "Cast thy bread upon the waters and it will return after many days."

Canton, O.

MONDAY EVENING WOMEN'S MEETINGS

By Esther E Lapp.

For the Gospel Herald.

The special meeting for women on Monday evening was started at Rudri nearly three years ago, to meet a need in the growing Church. Women of India are considered an inferior class of beings,

and naturally the same thought is carried into the Christian Church. Where there is a mixed crowd it is often hard to make the women feel that they have any part in the service. We also felt the need of a meeting where we could have topics discussed not suitable for a general meeting.

Monday evening was chosen as a suitable time from 5:30 to 6:30. Most of the women work until 5 P. M., and they do not always feel inclined to come after a hard day's work; but on the whole the attendance has been good. During the rains when many of the women work in the fields weeding rice they continued to attend, which was a great means of encouragement. One meeting I will remember. There were fifteen women present who had been weeding rice all day—that means standing in water more than a foot and a half deep, bending over, reaching in the water, pulling up the weeds and throwing them on the rice banks—and that meeting was one of the brightest and best of the year. When the attendance becomes slack a visit to the home or an invitation and reminder usually brings them to their places again.

Perhaps you would enjoy getting acquainted with the women of Rudri. At present there are forty-eight Christian women here. Of these all but three are members of our Church. Five of the number are old widows, mothers of our boarding boys. They cannot read. Six are middle aged married women, who also cannot read. The remaining thirty-five are orphan girls who married. They all can read, some not very well, but some were capable teachers. Of the latter number usually are chosen our women for Bible women's work. We have eleven women engaged as teachers and Bible women who carry the Gospel message to the women of the surrounding villages.

While most of them have profited by their training received in the boarding and have given up heathen customs, yet we find remnants clinging to them, and by keeping in close touch with them we can keep them from falling. One of the hardest things for them to give up is belief in WITCHES. Some poor, innocent woman is spotted as a witch and every sickness and death is attributed to her; her life becomes almost unbearable and very often she becomes the subject of foul play. Many have been outrightly killed. Some of the women and even our Bible women have fallen into this temptation and attributed sickness and death in their homes to a witch.

The Government has imposed heavy fines and imprisonment on those who blame others for witchcraft.

The meeting is usually conducted as follows: After singing a number of songs the roll call is responded to by repeating a verse of scripture. Those who cannot read take a special delight in this part as all have been taught short verses and they take great pleasure in repeating them. Then follows the prayer

service, usually several leading. Often special requests are made at this time. After reading a simple passage of Scripture the Bible lesson is given. The topics are varied. For several months the Y. P. B. M. topics as given in the *Christian Monitor* have been followed and proved helpful and satisfactory. Again, when the Spirit led, talks were given on such topics as *Conduct of Christian Women in the Homes* (a) towards husband, (b) neighbors, (c) heathen relatives, etc. *Care of Children*: (a) harmful customs, (b) proper foods, (c) their education, secular and religious, (d) sanitary conditions, (e) proper dress; the latter topic receiving different attention than it would at home, in fact just the opposite. Here especially in regard to the children we often need to urge them to wear more dress, as it is the custom not to burden children under four years with any wearing apparel. But efforts are made among most of our Christians to dress the children quite properly, at least for Church services. Some think they cannot afford clothes for all the week.

Our meetings are not always as quiet as we would like them to be. To have thirty women in a room, and perhaps that number of children, one can readily see that it might not be ideal; but we have received many blessings from being assembled together, and believe the Lord will continue to be with us.

Quite often we have one of our Indian sisters lead the meeting. Some very helpful talks were given.

Sisters at home, pray for your Indian sisters, and especially those at Dhamtari, that they may fill their places in God's great plan.

Dhamtari, C. P., India.

A QUESTION BOX

By Geo. J. Lapp.

For the Gospel Herald.

The question-box was in the form of a very fat man who owns a village near Dhamtari. On a school holiday three of us missionaries took the colporters and Bible school students to the various villages to preach the Gospel. We divided into three sections. The writer with three Indian helpers went to the village Sahera Dabri. The walk took us 1 1-2 miles north of the Dhamtari R. R. station along the track. When we came to the village we found that it would be necessary to cross a pond of water which would come to our hips unless some one would come and help us across. Soon we saw four men crossing carrying a cot. On it we sat and were safely borne across. A large delegation of people came out of their huts and gathered about us as we sat in the court-yard of the *malguzar's* (village owner) house.

The story of Jesus was told them by song, reading and showing pictures. It had to be told in the simplest possible way. The picture of Christ feeding the

five thousand was shown and explained. Every one agreed that no religious devotee of India was ever to perform such a miracle; therefore "Yisu Masih," Christ the Messiah, must be a wonderful man. They also understood that man cannot save himself but needs a redeemer, but of course place more or less hopes upon the idols which they worship. Before we were through a dashing shower of rain came up and we were compelled to take shelter under the roof of the malguzar's veranda. He seated us on a wooden cot and himself on a low stool in front of us. The questions which he asked were many, but we try to give a few of them as we remember them as follows:

- Q. *How long have you been in this country?*
A. Nearly eleven years.
Q. *How far is your land from here?*
A. Nearly eleven thousand miles.
Q. *Did you come by rail all the way?*
A. No. By rail and ship.
Q. *What does a ship look like and what force propels it?*
A. It is a very large, long house-like structure with rooms in which to live, and is run by large engines. It is called an "angi-boat" steam boat.
Q. *How many children do you have?*
A. Two.
Q. *Are they boys or girls?*
A. They are girls. (This is rather an important question with the people in India. Girls are not always the most welcome).
Q. *Do you have two wives?*
A. No. Our religion does not admit of more than one wife. (The reasons were then given).
Q. *What wages do you get?*
A. No wages. Only what we need for eating and drinking.
Q. *What food do you eat here?*
A. Cooked rice, curry and dal, goat-meat, vegetables, bread, etc.
Q. *From where do you get your money to live?*
A. Our friends in America send the money for the Mission of which we are a part.
Q. *Are the rupees sent over in a large box?*
A. No, they are sent in the form of checks and a bank in Bombay in return credits the Mission with the money.
Q. *Do you get any help from the Government?*
A. Yes, we get small amounts of money as aid for the school work.
Q. *What relation then do you sustain to the Government?*
A. The same as you village people. We are only dwellers here, having come to show the people the light of the Gospel.
Q. *Do you not have any official authority?*
A. None whatever.
Q. *But you are white like the "Sirkar" (Government authorities) why do you not have the same power?*
A. (At this juncture one of the helpers ventured to answer that, "our sahibs are not the same color as they, for they have a red complexion and light hair while ours have dark hair and are light." His knowledge was also somewhat limited and he did not know that many officials who come here are drinking men and consequently red.)
Q. *I see you wear similar topis (sun hats). Are they of the same material?*
A. Yes, just the same. We have to be very careful and protect ourselves from the hot sun.
Q. *Is your topi light or heavy?*
A. Please take it in your hand and see. (He takes it and is astonished at its light weight).
Q. *Of what is it made?*

- A. It is made of the root of the sol plant which grows in your own tanks (artificial lakes.)
Q. *May I have a large picture from those which you showed us?*
A. Yes you may have one, but we will have to take some money for it as they are costly.

The picture which we showed is given to him for two annas (four cents). A conversation is started about it and another opportunity is presented to teach about the Savior. He wanted more of those which we had with us, but we could not give them. The time arrived for us to take our departure. Again kind hands bore us across the water and we were started homeward.

The malguzar who asked this great lot of seemingly foolish questions has recently come to this part from an inland village where very few white people ever go. He little understands the ways of the missionaries or their motives for being here. Not all white people are communicative perhaps and he took advantage of the opportunity by making us a target for increasing his knowledge and we all thanked God for the grand opportunities presented for telling the story of the Savior and certainly felt that our two hours' visit was not in vain.

Dhamtari, C. P., India.

IN OUR FATHER'S CARE

The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny south

Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care.
But oh, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in breezy morn,
And the toilers sow and reap,
And the fulness comes to the tasselled corn
Whether we wake or sleep.
And far on the hills by feet untrod
There are blossoms that scent the air.
For oh, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, He taketh, He knoweth best,
The Lord to whose home we win.
And oh, when the soul is with trials tossed
There is help in the lifted prayer,
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
And away and away to sea;
The ships sail in with the evening star
To the port where no tempests be.
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right as our Father wills,
Whether we wake or sleep.

—Angelus.

"Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great at a distance, but when we approach them we find they are far less insurmountable than we had imagined."

Miscellaneous

TRIUMPHANT CONFIDENCE

Still nigh, O my Savior stand,
And guard in fierce temptation's hour;
Hide in the hollow of Thy hand;
Show forth in me Thy saving power:
Still be Thy arms my sure defense,
Nor earth nor hell shall pluck me thence.

Since thou hast bid me come to thee,
Good as Thou art, and strong to save,
I'll walk o'er life's tempestuous sea,
Upborne by the unyielding wave;
Dauntless though rocks of pride be near,
And yawning whirlpools of despair.

When darkness intercepts the skies,
And sorrow's waves around me roll,
And high the storms of trouble rise,
And half o'erwhelm my sinking soul;
My soul a sudden calm shall feel,
And hear a whisper, "Peace; be still!"

Though in affliction's furnace tried,
Unhurt, on snares and death I'll tread;
Though sin assail, and hell, thrown wide,
Pour all its flames upon my head;
Like Moses' bush, I'll mount the higher,
And flourish, unconsumed, in fire.

—Charles Wesley.

PALESTINE

I The Country II The People III The Religions

By J. S. Hartzler.

For the Gospel Herald.

As Bro. Shoemaker gives the events as they come in our journey, it occurred to us that these things might be made more intelligible to the ordinary readers if they knew more about the three headings above given for one can not travel long in a region like this without becoming conscious that all these figure very greatly in the course and actions of the traveler. I will, therefore, try to give a few general thoughts on each of these subjects.

I. The Country

I shall speak simply of that part between the Jordan River and the Mediterranean, and use the Northern and Southern limits so frequently given in the Bible, as "from Dan unto Beer Sheba (II Sam. 17:11). The country is not nearly so large as we often imagine. It is only about one hundred thirty miles long, that is, only about as long as the state of Indiana is wide, only about half that wide at the widest place and decreases its width until it is less than twenty-five miles wide. It would make but a small part of one of the states of the Union, two states excepted. In fact it would not require more than three counties of some states to make a territory of the same size. It would be somewhat difficult to find a region of that size so varied in its surface as this one.

Along the Mediterranean Sea there is a strip of quite level land varying from three to twenty miles wide. This strip is divided into two parts by Mount Carmel. North of this mountain it is called Plain of Akka and south it is called Plain

of Sharon and Plain of Philistia or Plain of the Philistines. One would have great difficulty in finding a more beautiful farming country than this, even on the choicest of our western prairies. It is not so level as to be wet, but even in times of excessive rains would drain off fairly well, at least sufficiently to prevent injury to crops. It seemed to be a great misfortune to the children of Israel that they never got possession of this part of the country, as it was promised to them as well as the part that they did get. The reason for their failure is clearly shown in Judges 2:1-3. These lowlands witnessed many of the Bible incidents and are rich with historic interest.

Next to this, is a strip of country about five miles wide and extending the whole length of the country, (Mount Carmel excepted) which is more hilly, and is usually called foothills or Shepheleh. This seems to be the introduction to the mountains which are still farther east. While there are scarcely rocks on the level plain above described, they seem to increase in size and number until one reaches the top of the mountains. The patches most free from rock are farmed while some of the rougher parts are planted in vineyards. Still other parts are too rocky to be used for anything but pasture lands.

The third strip from the west is the mountain region, which in general appearance does not differ much from the mountains in the United States, except that where it is practical, mountain sides are terraced so as to make cultivation possible. Where this is not done goat and sheep paths are found zigzagging across each other so that it is possible for sheep and goats to get practically all the grass that grows on the mountain sides.

The fourth strip is the Jordan Valley. This strip is very irregular. Some places the river comes very near to the mountain, while at other places it is nearly as wide as the valley along the Mediterranean Sea. One remarkable feature of a part of this valley is that it is below sea level. At the Dead Sea it is over thirteen hundred feet below the level of the Mediterranean, being the lowest of any known place on the earth.

The fertility of the soil of this country is something wonderful, and has been in all ages. This is shown in the Parable of the Sower, for Jesus said that, "Some produced an hundred fold." Remembering that then as now, wheat, rye and barley were the leading grains produced, where also would one expect to reap one hundred bushels for one bushel sown. One of two points must be concluded; viz., that some ground was generally known to produce one hundred bushels for each bushel sown, or that Christ took for a parable a condition that never existed, thus making that part of the parable meaningless. This should not be interpreted to mean that farmers generally are raising such crops now, but that is because of the very inferior farming.

Some places in the United States where the best crops are raised now would scarcely produce more than the seed under the cultivation used here.

The limestone rocks on the mountain sides, and especially those covered with soil seem to be very soft. Very frequently one sees rocks where the softer parts have been washed out by rains, etc., so that holes of various depths and from one-half inch to four or five inches in diameter are found in great numbers. Thus, instead of the rains washing the fertile lands into the valleys as is so often the case in hilly countries, they flow down over these rocks and carry with them the richest kind of mineral fertilizer and deposit them along from the top of the lowest part of the calley.

The heat of this country (except in the very low regions) is not so excessive as is sometimes imagined. The highest official observation ever made in Jerusalem was 112 degrees (Aug. 1881) while the average temperature for the months of July and August during a number of years was 76 degrees Fahrenheit. It is true that Jerusalem is quite elevated, but the traveler can arrange so that most of the nights can be spent on the more elevated parts. The rainfall for a year is usually about twenty-six or twenty-seven inches, but the farmer need not fear general rain during July, August and September, and very little during May, June and October. As a result wheat, threshed and unthreshed, may be seen at this time of the year around the threshing floors or even at the railway stations. At one place we saw nine open coal cars loaded with wheat in sacks. Naturally, with the rain principally in the winter months and the average temperature for January being 46 degrees, grass is green and luxuriant during the winter and spring but the hills look very bleak and bare now. Even the valleys are brown, except fields of kaffir corn, cotton, and a very few other productions.

It must not be forgotten that this is the land that "floweth with milk and honey," and while this must not be made to mean literal yet on nearly every table to which we sat to refresh our bodies we found honey one of the articles of food. The thousands of goats, sheep and cows (all of which are kept for their milk as well as their other products) convince the traveler that milk is one of the chief productions of the country. Wheat, barley, rye, beans, lentils, wine, cotton, silk, olives, and olive oil, walnuts, figs, pomegranates, oranges, lemons, and vegetables are raised in considerable quantities.

Jerusalem, Palestine.

GATHERED FRAGMENTS And Counsel for Christians

Be not conformed to the world; be more and more conformed to the mind of God.

If sin doth not taste bitter, Christ can not taste sweet.

It matters not who are our accusers if Christ be our advocate.

As waters in motion are purest, so saints in affliction are holiest.

Religion is the best armor that a man can have, but the worst cloak.

How sweet to work all day for God, and then lie down at night beneath His smile!

God is satisfied to the utmost, and therefore can save sinners to the utmost.

Men may judge us by the success of our efforts; God looks at the efforts themselves.

The blood of Christ upon the *heart* is the greatest blessing; upon the *head* is the greatest curse.

A child was asked, "What is faith?" She answered, "Doing God's will, and asking no questions."

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

Sad is the condition, and vain the endeavor, of those that would please both God and the world.

Wicked men stumble at a straw in their way to heaven, and climb over a great mountain in their way to hell.

The Christian very frequently is the only Bible the world will read. How sad that the copy should be so defaced!

The Christian must expect opposition from the world, because he is going just the contrary road from the multitude, and has to pass through them. Believer, if you and the world are upon good terms, it may be well to inquire if you have not come down from your eminence—Do you live godly in Christ Jesus?

There is no honor like a relation to Christ; no riches like the graces of Christ; no learning like the knowledge of Christ; and no persons like the servants of Christ.

The Christian who has put aside his Christianity because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

People want to be built up, *edified*; but God pulls down first, and then builds His spiritual house with "*living stones*." Men may trust professed believers on evidence but Christ does not. There must be the ploughshare of divine conviction of sin passing through the conscience, and men must be utterly broken down in the conscience in the presence of God, before Christ can commit Himself to them.

A false profession of Christianity, is not only bad in itself, but it *debauches*, hardens, and corrupts "*the world*."

Beware of the intoxicating cup that is going round among us so freely and happily in this city and land—the mixed "cup of fornication," full of well-favored Christianity and full-flesh worldliness. Where are now the holy *commandments* of Jesus? Has the *perceptive* portion of God's Word become as valueless as an old almanac? Does it not say, "*Be not conformed to this world*:" "*Love not the world, neither the things that are in the world*?" "*Ye adulterers and adulteresses*—

es, know ye not that the friendship of the world is enmity with God?" Has the saying of Paul no force in this enlightened nineteenth century? "They that are Christ's have crucified the flesh with its affections and lusts?" Has his glorying in the cross—"God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world"—become obsolete for us and utterly forgotten?

Dear fellow-believer, do not let your testimony become neutralized by prevailing worldliness, and abounding iniquity. Remember these are the "last days" and "perilous times," so be loyal at all costs to the Lord. With ardent love for, and unfeigned obedience to, the Word of God.

It is the essence of truth to desire to exterminate error.

Vice and virtue can never sleep in each other's arms.

Truth and falsehood can have no alliance.

It is neither kind nor honest to tell a man a falsehood because it suits him, and hide the truth from him because he would not like to hear it.

If God, in His infinite grace, links His name and His glory with us, it behooves us, most surely, to look well to our habits and ways, lest we bring any reproach on that Name, lest we tarnish the lustre of that glory.

The lives of some people contradict their profession. By their lips they profess to know God, but in works deny Him.

God knows whether one's faith is genuine or not without their works. But works will follow if the profession is real. Faith in Christ is a *holy thing*; it never turns the grace of God into lasciviousness.

The corruption, or evil within—among professing Christians—is much more to be dreaded than that which is without. The enemy outside acts as a roaring lion, or the violent man in persecution, but within as the subtle serpent, or the seducing spirit! When the door is left open, and there is carelessness or unwatchfulness, he avails himself of it, and gets in. It is through those people who "crept in unawares," he gets a footing there, and when he has his foot in, he takes good care to keep it in as long as he can.

Never support, in any way, a position that is grieving to the Spirit of God and dishonoring to His holy name.

Let us be *diligent*, but in *pure* service; occupying talents, but occupying them for a *rejected Master*, looking for nothing from the world, that cast Him out, but counting on everything in His own presence by and by.—Tract.

LOVE

XXV

By Jacob Eby.

For the Gospel Herald.

"There was a man in the land of Uz

whose name was Job; and that man was God, and eschewed evil."

Job was a perfect pattern and a perfect man before God. He had seven sons and three daughters, was very rich and is said to have been the greatest of the men of the East. He offered burnt offerings continually for his children because he was greatly concerned about them. Yes, he had a wonderful love for his children and for his God.

Satan was very busy in the world at this time, just as he is now. God asked Satan whether he had considered His servant Job, as he was a perfect man and there was none like him. But Satan thought that God had made a hedge about Job, and told the Lord that if He would put forth His hand and touch him and all that he had he would curse Him to His face. So the Lord said unto Satan, "All that he hath is thy power; only upon himself put not forth thine hand."

Satan tried hard to bring about the downfall of Job. Swift tidings of reverses came. His property was taken from him. His children were taken from him. Job fell upon his face and worshiped saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

What a wonderful lesson we have in this, for "in all this Job sinned not nor charged God foolishly." I for one have had some experiences similar to those of Job; but for all that was taken away from me I did not feel in the least to forsake my Savior. What has always hurt me most was that I could not help in the mission cause as I would like to have done.

Satan continued tempting Job so that he was plagued with boils from head to foot. His wife said unto him, "dost thou retain thine integrity? Curse God and die." But Job reproved her. In all his afflictions he praised the Lord. O how great must have been his love for God. He said, "I know that my Redeemer liveth." Through all his affliction he tried to serve God and love Him, but at times he almost failed.

As his career was almost at an end, we find Job submitting himself to God so that the Lord blessed the latter end more than his beginning with sheep, camels and oxen. He also had seven sons and three daughters. By his honesty and steadfast purpose we see that it matters not what afflictions may come over us or how much we are persecuted; if we are only steadfast in God's commandments, follow His example and keep in His love we can hold out faithful unto the end and inherit a glorious crown. Dear friends, let us walk carefully, press on hopefully and the crown is ours. All we need to do is to have our sins forgiven and Christ is the only way.

"Unbelief makes difficulties out of delights but faith finds delights in difficulty."

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

August

1. Meetings begin at Tiskilwa, Ill.
3. An all-day Sunday school meeting at Stumptown, Pa.
5. Young people's meeting conference at Berlin, Ont.
6. Harvest meeting at the Gingerich Church, Lebanon Co., Pa., Rheems, Pa., and Hinkletown, Pa.
7. Quarterly Sunday school conference and beginning of a series of meetings at Birch Tree, Mo.
11. Sunday school at Willow Street Mennonite Church, Lancaster, Pa.
12. Harvest meeting at Ephrata, Pa.
13. Harvest services at Weaverland, Pa.
14. Bro. Alex. Stutzman ordained deacon at Aurora, Ohio.—Two added to the church at Warrenton, Va.—Meetings begin at Chester, Va.
17. Ohio Mennonite Sunday school conference meets at South Union Church, West Liberty, Ohio.
18. Sunday school meeting at Mummasburg, Pa.
19. Sunday school meeting at West Liberty, Ohio, closes its sessions.
20. Harvest meeting at Stony Brook Church, York Co., Pa.
21. Twenty-one precious souls received into church fellowship at Milford, Nebr.
23. Sunday school conference at Mason-town, Pa.
25. Southwestern Pennsylvania Church conference opens its sessions at Mason-town, Pa.
26. Sunday school workers' meeting at Rheems, Pa.—Harvest meeting at Medina, Ohio.
27. Harvest meeting at Freeport, Ill.
28. The brethren Amos and Melvin Heatwole of Dale Enterprise, Va., called to the ministry. Dedication services at Elton, Pa.
29. Bro. J. B. Smith moved with his family from West Liberty, Ohio, to Hesston, Kans.

REPORT

Of the Quarterly Mission Meeting held at Oak Grove Church near West Liberty, O., Sept. 6, 1910

For the Gospel Herald.

Morning Session

Devotional service, (Luke 8). Enos F. Hartzler.
Mission sermon, (John 20:21). C. H. Byler.
Mission study classes, the need and value. Lydia B. Stutzman, John Warye.
Recitation. Nancy Yoder.

Afternoon Session

Devotional Service. Eli Yoder.
Children's Meeting. Alta Yoder.
How may we reach our neighbors who do not attend S. S. and church services? Gladys Krabill, D. H. Yoder, J. O. Yoder.
What Ought the World to Be? Celesta Lapp, Samuel Warye.
General discussion after each topic. Mod., J. B. Hartzler; Chor., Mamie Yoder.
Motto:—Christ for the world.
Collection, \$125.00, for Canton Mission Home.

The mission sermon was based upon Jno. 20: 21.

Every Christian has a definite mission appointed by God. The question is not, How much have we done? but How much do we care.

The Lord's business requires our whole life. The following requirements were quoted as being necessary for obtaining the missionary spirit:

1. Heart love for Bible.
2. Right habits of prayer.
3. To live pure, clean, unselfish lives.
4. A passion to win souls.
5. Unhindered, unrestrained, controlling power of the Holy Spirit.

Mission study classes were advocated. Different plans for the work were suggested. Testimonials were read of those who had been in classes. Mission study makes people see the need and creates a deeper interest in salvation of souls. It deepens the feeling of responsibility. It enables us to give and pray intelligently. It enlarges our life and gives us a larger vision of the field. We cannot be interested in the field unless we know about it.

Another problem is the study of God's Word in order to be able to meet the needs when in active service.

We should be interested in our neighbor's welfare. The children especially should be canvassed for Sunday school. We can only reach our neighbors as we lift our own lives. "If I be lifted up, I will draw all men unto me."

Our lives should count for God in our neighborhood.

Mission study schools were advocated. In this work the superintendent and teachers need to co-operate. The work should not all be left for one.

It was suggested to have certain individuals appointed to be responsible for the canvassing of certain territories for the Church.

The church needs consecrated men and women who want to work.

God expects His people to live for the betterment of the world.

Although the Mennonite Church has not done very much in the mission field, comparatively, we believe that her work is just beginning and as the remnant of God's people, she will finally outstrip many other churches who are drifting into worldliness.

Secretary.

CONFERENCE MINUTES

(Southwestern Penna. District.)

The Annual Mennonite Conference of the Southwestern Pennsylvania District met at Masontown, Pa., Aug. 25, 26, 1910.

Devotional exercises were conducted by Bro. S. G. Shetler, Johnstown, Pa., who read Eph. 4:1-15, and led in prayer.

The minutes of the preceding conference were read and approved. The following members of conference were present:

Bishops: David Keim, J. N. Durr, James Saylor, Aaron Loucks, Abram Metzler.

Ministers: G. D. Miller, Ed. Miller, L. A. Blough, S. G. Shetler, Abram Snyder, Christian Deffenbaugh, Wm. C. Hershberger, D. S. Yoder, A. D. Martin, E. J. Blough, J. A. Brilhart.

Deacons: George Kaufman, H. B. Ramer, David Hansaker, Herman Snyder.

Bro. E. D. Hess, who moved into the district, Masontown Congregation, and Bro. E. F. Hartzler of the Altoona Mission were accepted as regular members of conference.

An inspiring and thoughtful sermon was preached by Bro. G. D. Miller from I Thess. 2:13.

After reading rules and discipline all members of conference individually gave

testimony to same and to the sermon. The congregation expressed their willingness to stand by the discipline of the Church.

TREASURER'S REPORT

For the conference year ending Aug, 1910.

Conference Fund

Received

Balance on hand	\$ 70.43
Scottdale congregation	19.20
Martinsburg congregation	5.00
Thomas congregation	5.00
Blough congregation	5.00
Stahl congregation	5.00
Total	\$109.63

Paid Out

S. G. Shetler, trip to Gortner	\$ 1.00
J. N. Durr, trip to Rockton	3.00
Mennonite Pub. House, printing conference minutes	5.80
Mennonite Pub. House, printing membership reports	1.00
David Keim, trip to Gen. Conf.	16.20
Aaron Loucks, trip to Gen. Conf.	12.00
A. D. Martin, trip to Gen. Conf.	13.02
S. G. Shetler, trip to Gen. Conf.	14.15
D. S. Yoder, trip to Rockton	5.62
E. J. Blough, trip to Rockton	3.19
E. J. Blough, trip to Rockton	6.00
J. N. Durr, trip to Rockton	2.50
J. N. Durr, trip to Gen. Conf.	10.00
Jas. Saylor, trip to Gen. Conf.	10.00
A. Metzler, trip to Rockton	3.00
Total	\$106.48

Balance on Hand	\$ 3.15
Balance on Account of Sister Clouser	
Martinsburg	\$10.00
Rockton	4.00
Total	\$14.00

Paid Out

G. L. Bnder, Treas.	\$14.00
Church Building Fund	
Cash on Hand	\$.45
Note	116.00
Total	\$116.45

Aaron Loucks, Treas.

Consideration of Questions

1. Every church member upon the altar. Is it possible? If so, how?

Ans. It is possible for every church member to be upon the altar. Christ requires it (Luke 14:33); Paul pleads for it (Rom. 12:1); God, by the Holy Spirit, working through consecrated believers, can accomplish it (Phil. 2:13; Jno. 16:7-14, 23, 24). Ministers and other workers should set a proper example (I Tim. 4:12). Every one should see to it that he does not become a stumblingblock to the weak members. (Rom. 8:1; I Cor. 9:11-13). The individual part is to earnestly desire this blessing and ask the Father in the name of Christ for the same (Luke 18:41; Jno. 5:6; 16:23).

2. What advice has this conference to give concerning worldly amusements?

Ans. Inasmuch as worldly pleasures and amusements lead to poverty (Prov. 21:17), hinder development of spiritual fruit (Luke 8:14), draw our affections away from God (II Tim. 3:4), the soul (I Pet. 2:11), produce spiritual death (I Tim. 5:6), this conference advises our members to keep aloof from the same and practice "total abstinence" with respect to this evil (II Thess. 5:22).

3. What should be our attitude toward reform and interdenominational movements?

Ans. We should not discourage any good work which these movements aim to accomplish. Our testimonies should always be on the right side of all questions. How-

ever it is our conviction that we should not be identified with these movements, for the following reasons:

1. To do so as a rule means an unequal yoke (II Cor. 6:14-18).

2. The methods used by these organizations are often unscriptural (II Tim. 2:5).

3. Our aim should be regeneration, not merely reformation.

4. The Church is the best and most effective organization through which to overcome evil (Matt. 16:18).

5. Such affiliations would be inconsistent since many of those recognized as brother workers could not be retained as members of our church.

6. Such co-operation leads to compromise and ties the tongue with respect to many Gospel truths (Acts 20:27; II Tim. 3:16).

7. We owe it to our Savior and the Church to stand faithful to all truth in word and deed; at all times and in all places.

4. Inasmuch as a number of Bible Conferences are held in the Conference District each year, do we deem it wise to change the method of arranging the same?

Ans. Resolved, That any congregation desiring a Bible conference shall appeal to the district evangelist. He with two brethren appointed by the congregation where said Bible conference shall be held shall make all arrangements, such as securing instructors, time of holding meeting, and subjects to be discussed.

5. What improvements can we make in taking care of our Mission Stations?

Whereas, there are a number of places in the district, away from established congregations, where our ministers have been filling regular appointments;

Resolved, That we authorize our mission committee to examine into the practicability of listing them among our mission stations and report to our next meeting.

Requests and Resolutions

Requested that the support of Sister Mary J. Clouser be continued and that the congregations of the conference district aim to send \$150 or more to the Conference Treasurer (Aaron Loucks).

Requested that conference grant to the Weaver congregation in the Johnstown District the privilege of ordaining a deacon.

Resolved, That Conference grant the above request.

Resolved, That Aaron Loucks have bishop oversight of the Masontown Congregation, Abram Metzler of the Rockton Congregation, James Saylor of the Schellburg Mission Station and David Keim of the Gortner Mission Station.

Resolved, That S. G. Shetler be re-appointed district evangelist.

Committees

Sunday School Conference: J. N. Durr, W. G. Speicher, E. D. Hess, with the moderator of the next Sunday-School Conference, S. G. Shetler.

Mission: J. N. Durr, James Saylor, A. D. Martin.

Library: A. D. Martin, L. A. Blough, Wm. C. Hershberger.

Organization

The following organization was effected for two years:

Mod., A. Metzler; Assist., L. A. Blough; Sec., Wm. C. Hershberger; Treas., Aaron Loucks.

The following were appointed as trustees of the Schellburg Church:

Hiram T. Weaver for one year, L. C. Hansaker for two years, Jos. Saylor for three years. Should the congregation fail to hold meetings, property falls back to the conference district.

The conference adjourned to meet at Rockton the last Thursday and Friday in August, 1911.

W. C. Hershberger, Sec.

REPORT

Of the First Young People's Meeting Conference of the Mennonite Church in Waterloo County, held at the Cressman Church, near Breslau, Ont., Sept. 5, 1910

For the Gospel Herald.

Organization: Mod., O. S. Kolb, M. B. Shantz; Sec., M. C. Cressman; Chor., T. L. Kolb.

Conference opened with singing several appropriate hymns, Scripture reading (part of the 119 Psalm) and prayer by Noah Stauffer.

The following subjects were discussed:

The Young People's Meeting,

1. As a Factor in Sustaining the Church. L. J. Burkholder.

The Young People's Meeting is not the Church but it is a branch of the Church. The Young People's Meeting is not a separate work of the Church. It is an organization to advance the spiritual work of the Church. It is not a factor in sustaining the Church when people come together to enjoy the social only, but when people meet to exercise themselves in Godliness then it will be a factor in sustaining the Church. "Neglect not the gift that is in thee" (1 Tim. 4:14). If the Young People's Meeting is in a healthy condition it will help to develop talents in the young people. The Young People's Meeting fosters spiritual life, brings with it Christian activity to young people and the Church is supported in defending the faith.

Essay on the same topic by Mabel Groh.

2. In Training Christian Workers. Edwin Shantz.

In training it is necessary to start with young minds. Your minds are more susceptible to training. Up to the present time most of the Christian training in public has been done in the Sunday school. The Young People's Meeting is a hedge for the good of the young people. College education alone does not train in Christian work. First attempts in public on the floor may be feeble but continued effort strengthens. Hold up Christ as the standard in training Christian workers. Some examples were given of young people who were trained and entered the Mission field. The Young People's Meeting tends to consecration.

Essay on the same topic by Lavina Shut.

3. Methods of Conducting. Gilbert Bergey.

Organization necessary, Former methods. Spiritual work was principally left to the ministers. Do not encourage too lengthy talks. They are not edifying. Impress spirituality. Do not have the same routine every meeting. Have variation as much as possible. Get everybody to work both old and young.

4. Possibilities. D. Elton Wismer.

Activity—Spirituality, a means of getting all the various forces in the Church to work. An illustration was made with the child illustrating the different periods in the growing of the child. As the child develops and grows naturally so the Young People's Meeting educates and develops the spiritual man. The Young People's Meeting is a means of detecting the talents in our young people. Possibility of increasing the force of workers in the Church through opportunities given in Young People's Meeting. The harvest truly is great and the laborers are few.

Forenoon session closed with prayer by Jacob S. Woolner.

Afternoon Session

Devotional exercises by M. H. Shantz reading a part of Psa. 119 with a few remarks and prayer.

Unity. S. F. Coffman.

All things should be done to edifying (1 Cor. 12:12). The body is to edify itself. The body cannot edify unless all agree. The thought of work for everyone was impressed. Every member removed from the Church through inactivity makes the Church that much weaker. We should not put our work or responsibility upon some one else. Every member has his special work. Every active member will do his work in the Church. The spirit of unity in the bonds of love should pervade every meeting. When love fails, nothing else will take its place. The love of Christ Himself must control our actions. Unity of the members makes the work of the Church effectual. Young people must prepare to take up the future work of the Church. Are we preparing ourselves? Each generation advances just a little. The mantle of Elijah falling upon the younger Elishas. Unity in the Young People's Meeting is all intended to win souls.

Essay on unity by Alvina Cressman.

Open meeting.

Young People's Meeting develops the minds of young people.

Do not organize Young People's Meeting just for the sake of having one but because there is spiritual life that desires to grow.

Afternoon session closed with prayer.

Evening Session

Opened with song and Scripture reading (part of the 119 Psalm) and prayer by Peter R. Nissley.

How to promote the mission cause through Young People's Meetings. L. J. Burkholder, S. F. Coffman.

Before we can promote the mission cause successfully we must recognize the field which is the world. We can do active mission work by bringing such into the meetings that have been inactive—making them more active, by considering topics bearing on mission work; by presenting the needs of our home and foreign mission; by getting every young man and woman to recognize the fact that God has something for every one to do; by offering ourselves—Here am I, send me. What we do should be done in a way to count for the great cause. Motto for all our Christian work, Rom. 1:14. I am debtor. We are debtors to the Lord. We are debtors to our fellow men. We are debtors to all men, both to the Greek and barbarian. The Young People's Meeting is one of the working forces of the Church. It does not supplant the Church but supports it in winning souls for Christ, by teaching our people to look upon the condition of things as they exist were they next door, by teaching consecration to the Lord Jesus Christ that will lead us to the Greek and barbarian.

The meeting was not so well attended, owing to the unfavorable condition of the weather. The interest however was good throughout. A desire was expressed that more meetings of the kind be held. Some advocated the appointment of a field secretary to help increase the interest and do better work; no action, however, was taken.

M. C. Cressman, Sec.

Married

Haltzman—Bergey.—On Sept. 10, 1910, Bro. Henry Haltzman of Lower Salford and Sister Elizabeth A. Bergey of Franconia, Pa., were united in the holy bonds of matrimony by Bish. Jonas Mininger. Congratulations.

Schlosser—Clemens.—Clayton C., son of Bro. Valentine and Sister Elizabeth Schlosser, and Edna C., daughter of Bro. Jacob N. and Elizabeth Clemens, of Mainland, Pa.,

were on Sept. 10, 1910, united in the holy bonds of matrimony by Pre. James Shisler of Harleysville, Pa.

Obituary

Eicher.—Mary Catharine Eicher, wife of Abraham Eicher departed this life Sept. 17, 1910; aged 59 y. 7 m. 8 d. She was the daughter of John and Barbara Keller, born in Allen Co., O., came to Mich. with her parents at the age of 15, was married to Abraham Eicher June 25, 1868. Three daughters were born to this union. She was a member of the M. E. Church, a devoted wife, a loving mother, and a good neighbor. She is survived by a husband, 2 daughters, 2 step-sons, 5 sisters, 5 brothers and many friends to mourn their loss. One daughter preceded her to the spirit world.

Martin.—Sister Fannie Martin died on Sept. 1, 1910, at the home of her sister, Mrs. Amos Zimmerman, of Akron, Pa., from lung affections; aged 35 y. 6 m. 20 d. She was a daughter of Bro. Henry Martin, deceased, of Weaverland, and was a faithful member of the Weaverland church. Her mother, 4 brothers, and 4 sisters survive. Sister Fannie suffered much pain during her sickness but bore it all patiently. Her quiet unassuming Christian life endeared her to many and her funeral which was held in the Weaverland church on Sunday afternoon, Sept. 4, was largely attended. Bro. John Sauder spoke in German and Bish. Weaver and Bro. I. B. Good in English. May God comfort the bereaved ones.

D. S. Wenger.

Johnson.—Jacob Wilmer, son of Bro. and Sister Elizabeth Johnson, died Aug. 13, 1910, of lock jaw caused by a splinter in his foot; aged 12 y. 5 m. 29 d. He is survived by his sorrowing parents, 2 sisters and grandparents, Pre. Jacob Stover and wife. The funeral was held on Thursday, Aug. 18, 1910. Interment took place at the Towamencin Mennonite burial ground near Kulpsville, Pa.

Kulp.—Samuel C., son of Bro. Elias and Sister Elizabeth Kulp of near Mainland, Pa., was called to his heavenly home on Thursday, Aug. 25, 1910. The cause of his death was convulsions. Funeral was held Sunday, Aug. 28, interment in the Towamencin Mennonite burial ground near Kulpsville, Pa. Bish. Warren G. Bean officiated.

Fond parents, calm the heaving breast,
The Savior called him home.
Grieve not, your darling is at rest,
Beyond the vale of gloom.

Lantz.—On Aug. 28, 1910, near Goshen, Ind., Elmer, son of William and Mahala Lantz, aged 1 y. 11 m. 14 d. All his days on earth were spent in more or less of suffering because of weakness of the spine. He is now resting where suffering is not known. He leaves father, mother, 4 brothers and one sister to mourn their loss but rejoice in his eternal gain. Services at the Forest Grove Church by D. J. Johns, assisted by D. D. Troyer and Silas Yoder.

Reed.—Mary Detweiler Blosser was born near North Lima, O., March 27, 1858; died Sept. 7, 1910; aged 52 y. 5 m. 10 d. In 1883 she was married to Elias W. Reed of Nappanee, Ind. To this union were born nine children of whom eight, also one grandchild, survive her. In the same year she and her parents began housekeeping near Nappanee, where they lived for three years. Then they moved to this community and in 1886 bought the farm a short distance

(Continued on next page.)

Items and Comments

That the army of the United States is unprepared for war, is the report of Inspector General Bell of the army. Whether this is to be another war scare to be used as a basis for still greater appropriations for the army and navy we are not told.

According to official reports the wheat crop of Canada this year will fall below that of last year. The official estimate of the crop last year was 176,744,000, while this year's crop promises to come short of that to the extent of nearly fifty millions.

The first national conference of Catholic charities is to be held in the Catholic University of America at Washington, D. C., Sept. 25-28. Among those whose names appear on the program are some of the most prominent Catholics in America.

An organization of American manufacturers whose capital aggregates \$100,000,000 has recently been formed in the interests of the export trade of the country. It is claimed that the new organization will mean much for the expansion of the export trade of the United States.

Ten of the leading officers connected with the beef packing concerns of Swift, Armour and Morris were indicted at Chicago, Ill., on Sept. 12, before a federal grand jury. The defendants are charged with conspiracy in restraint of trade in fresh meats. It is asserted that before the grand jury is through with the case other men will be brought under the toils of the law.

The accumulation in the hands of the government of the money derived from the sale of the big pasture lands is making the Comanches one of the wealthiest tribes of Indians in the southwest. They will probably never be able to come up with the Osages, who have oil and gas royalties to draw on, in addition to their other resources of income, but their income is decidedly in excess of that enjoyed by most Indians.—*Indianapolis News*.

At a cost of \$250,000 to the order, and some \$3,000,000 to individual members, the Knights Templars held their great Triennial Conclave here (Chicago) in August. More money (some \$15,000) was spent for prizes for competitive drills alone than the entire cost of our Peace Congress (about \$12,000). One decorative emblem is said to have cost \$30,000. Truly our American people, although they give generously, have not yet learned to spend discriminatingly.—Chas. E. Beals in *Advocate and Peace*.

Those interested in the automobile industry will be interested in the following figures: "It is estimated that there is today invested in automobile plants about \$400,000,000, and that at least 200,000 persons are employed in the manufacturing of automobiles or their accessories. The automobile makers are paying to the railroads of the country between \$25,000,000 and \$30,000,000 annually for freight and consume over \$60,000,000 annually of rubber, steel, iron and aluminum. There are in daily use in the United States at present about 350,000 automobiles. The 1909 production may be placed at 180,000 cars, with a value of about \$240,000,000."

GOSHEN COLLEGE

Fall Term opens September 28. For free catalogue and full information, address

Goshen College, Goshen, Ind.

(Continued from preceding page.)

west of East Lewistown. Here they lived happily until 1904, when sister Reed had the misfortune of losing her husband. After his death she continued to live on the home farm until 1908 when she bought her present home near North Lima.

Sister Reed, as well as her husband, had an early death, yet she knew the meaning of life. She had experienced the happiness of courtship, the responsibility of marriage, the meaning of motherhood, the hardship of widowhood, the weariness of incessant toil, the grief of burying husband and child, and the moral effort of submitting to death. Her life was one of meek and humble service for her family and the happiness which she enjoyed was such as came from delight in her children and the consciousness of having performed her duty. She was a faithful wife and a good mother. She lived for her children and if it had not been for her little ones she would rather have been out of the world. The hardest struggle which she had to undergo was to give up her wish to live long enough to see all her children grow to maturity. But when she saw that death was probably certain she humbly submitted and entrusted the care of her small children to her oldest son, Allan, and hoped that he might have all the encouragement and sympathy necessary for successfully carrying out so great a responsibility.

The funeral services were very pathetic. Conducted by Bros. Allen Rickert and David Lehman.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and deacons will meet Tuesday evening, Oct. 18 to arrange questions for Church Conference.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information.

Chris Snyder.

Semi-Annual Conference

The fall session of the Virginia Conference will be held, Providence permitting, at the Zion Church (Lower District) on the second Friday in October, 1910, being the 14 day of the month.

A good attendance is desired and an invitation extended, especially to ministers and deacons, to meet with us. Zion Church is near Cowan on the line of the Southern R. R. For further particulars write to Bish. Lewis Shank, Broaway, Va.

C. H. Brunk, Sec.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meet-

ings to the strengthening of Zion. Attend all you can. Pray for all of them.

East Fairview Church, near Milford, Nebr., Sept. 20-24. Instructors, Eli Frey, Samuel Gerber.

Pleasant Grove Church, near Tremont, Ill., Oct. 4-6. Instructors, S. E. Allgyer, L. J. Miller.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

Nampa Home Mission, Nampa, Idaho, Oct. 15-28, 1910. Instructor, S. E. Allgyer.

Hopewell Church, near Hubbard, Oreg., Oct. 24-27, 1910. Instructors, S. E. Allgyer, J. P. Bontrager.

Sunday School Conference

The Mifflin Co., Pa., A. M. Sunday school conference will be held, the Lord willing, on Wednesday evening, and Thursday, Oct. 12 and 13, 1910, at the Mattawana A. M. Church, one half mile east of McVeytown, station. We cordially invite all who are interested in the work of the Sunday school and Church to attend every session. Come, bring Bibles, Church and Sunday School Hymnal and a prayerful heart and join us in praying that God may bless each session to His glory.

Announce your coming to S. K. Yoder, Mattawana, Pa.

MENNONITE GENERAL CONFERENCE

We are now ready to entertain and consider invitations for the next meeting of our General Conference. All invitations should be in by the first of October. Send invitations to N. O. Blosser, Rawson, Ohio.

Levi J. Miller.
L. J. Burkholder.
N. O. Blosser.

Committee.

"Lord, pardon what I have been;
Sanctify what I am;
Order what I shall be,
That Thine be the glory,
And mine the eternal salvation,
For Christ's sake."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, SEPTEMBER 29, 1910

No. 26

EDITORIAL

"The Lord reigneth; let the earth rejoice."

There has nothing been given us that God did not intend should be used to His glory. Glorify God by your life and His glory will be reflected in your life.

Meet your adversaries as soldiers of the cross, not as warriors after the flesh. Fight the good fight of faith according to II Cor. 10:4, avoiding the condition mentioned in Jas. 4:1.

Christ says that "the Son of man is Lord, even of the Sabbath day." This, however, is disputed every time that a secret lodge (which does not recognize Christ as the Son of God) holds a Sunday picnic or runs a Sunday excursion.

Do not lift yourself up upon your neighbors credit; rather let the love of Jesus rule in your heart, and the spirit of humility direct you, so that you may be able to fulfil the perfect law of liberty and in honor and Christian love prefer one another.—F.

One of the secrets of Edison's success in his sphere is his rule to apply his genius along lines so that his inventions may fill some pressing need. The same rule holds good in Christian work. Prove your qualities as a servant trying to supply some need. Too many people have failed because they have tried to make their talents shine where they were not needed. Put yourself entirely into the hands of the Lord, and He will place you where you are most needed and where your talents can be turned to greatest good in His service.

Organization is a good thing, but it can not take the place of simple obedience. A church may be splendidly organized, but unless its members are as

splendidly obedient to the doctrines of Christ the organization is vain. Our modern peace movements are a model in the way of organization, but the efforts are vain unless the members of the organization are obedient to the Bible doctrine of nonresistance. "Behold, to obey is better than sacrifice." That church is strongest which is both obedient and well organized.

Grapes of Eschol.—During the discussions before the recent Sunday school conference at Palmyra, Mo., the question arose as to how to make the work of our public meetings more practical, one brother suggested that we imitate the example of the spies who were sent into Canaan and bring back grapes of Eschol to our people. Let the good things we hear and learn at these public feasts be carried home and put into practice, so that all people may profit by them. Too many people go back from these meetings and keep on traveling in the same old rut. There is where they are wrong. Keep all these grapes to yourselves, and they are sure to sour on your hands. Bring them out in generous quantities, and it brings joy to their hearts and strength to their spiritual beings.

When unconverted people refuse to confess our Lord Jesus Christ on the ground that they are just as good as the average church member they make a confession which strikes them harder than they know. Granting that the best of sinners is as good as the average church member (which, however, we can not admit) it presents the appalling fact that the average church member is just as bad as they are, for no thoughtful man who wants to know the truth will say that a sinner is a saved child of God. There is therefore a double responsibility resting upon such confessions: (1) to make their own "calling and election sure;" (2) to extend a helping hand to these miserable church members who are traveling

the same road to ruin with them. There is no excuse which the sinner can offer which does not in itself condemn him. The only confession which we can make which makes us free is to confess the Lord Jesus Christ.

Bible Reading.—The other day we saw a man with a book in his hands. As we watched him we saw no evidences that he was hunting for anything or that he was reading because it was a solemn duty; but rather for the satisfaction he was getting out of it. There were people all around him, carrying on their conversation; but he kept steadily on, turning page after page. What was the name of this book which so absorbed his attention?

It was the blessed Bible, the Book which stands without a rival as a masterpiece of literature, as a moral guide, a book abounding in the ripest wisdom, loftiest ideals, grandest imagery and most blessed promises. Yet there are so few people who read it habitually because they love the blessed story and are fascinated by its contents that we count them the exception rather than the rule.

It is good to read the Bible in order to know what it teaches. It is good to read it for culture. It is good to read it that we may have a concept of the loftiest ideals ever known to man. It is good to read that we may not stalk through this world in ignorance. It is good to read because it is a duty. It is good to read because it would be very ungrateful to the Giver of all good not to read the blessed message which He has so graciously sent us. But unless we attain that position in which we read it for the satisfaction there is in it we have not made the advancement spiritually that we ought to have made. As the sentimentalist sticks to his morals, so should the child of God stick to his Bible. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

HIS WAY IS BEST

His way is best.

How long I spent in learning

'Twas only for my highest good He planned,

And all the while His loving heart was yearning

That He might lead me gently by the hand.

And end unrest.

His way is best.

I cease from needless scheming,

And leave the ruling of my life to Him

All will be well, though now all wrong 'tis seeming,

All will be clear that now to me is dim,

So I am blest.

His way is best.

I may not know the reason

Of all the darkness I am passing through;

But this I know, that every testing season

He makes a blessing, if to Him I'm true,

And so I rest.

His way is best.

When I shall cross the river,

And see my King, my Savior, face to face,

I'll praise His name forever and forever

For all the way He led, for all the grace

With which He blessed.

—Living Water.

GOSPEL LIGHT ON TIMELY TOPICS

VIII. The Educational Problem

By J. B. Smith.

For the Gospel Herald.

This article is not being written for the educated neither for the uneducated—it is written for both. It will be necessary therefore to write it in a simple, straightforward manner so that it may be understood by all classes. Further, let me say that it is not written with the view of discussing the educational problem in a general way, but only as that problem asserts itself among our people at the present day. In the first place let us ask ourselves the question,

What is education? Literally it signifies the act of leading out. Specifically it is the unfolding and developing of the native powers of the individual—physical, social, moral, intellectual and spiritual. It is the process by which the "gift that is within" is being "stirred up" and trained along lines for which it was intended by the Giver, and in the prosecution of which it may best serve humanity.

Education is generally being understood to mean merely the development of the mental faculties. This definition, however, is inadequate. A complete education implies the harmonious develop-

ment of all the powers of man or rather the development of these powers in the order and to the extent in which they best serve the good of humanity and the glory of God.

No one opposes physical development, social development, moral development, spiritual development. May then all the other powers of man receive an unlimited development and shall the intellectual powers alone be held under restraint?

The educational *problem*, evidently, is rather the intellectual phase of it, and in that aspect we shall principally deal with it in what follows.

The importance of education. It matters little what man has to say, if it is not substantiated and sanctioned by the Word of God. Our safe recourse here, as with all problems, is "to the law and testimony." What saith the Scripture?" Reference is sometimes made to the fact that Christ chose unlearned and ignorant men as His disciples and then it is pointed out that, notwithstanding, they had great power in the Master's service. This, however, must not be construed as though the Lord set a premium on ignorance. If that were the case He would not have chosen Moses as leader of the people of Israel, nor Paul as the great apostle to the Gentiles; the former learned in all the wisdom of the Egyptians, the latter one who sat at the feet of the great teacher Gamaliel. The disciples were strong men, not because of, but in spite of, their illiteracy. Let it be remembered, too, that for three years they were in the school of the greatest teacher the world ever saw.

But we are to be governed, not so much by the experience and character of the men of the Bible, as by what they taught by inspiration. Moses, Paul, the disciples, in fact all of the men of the Bible, were men of like passion as we. What inspired men *write*, however, is infallible. "The Scriptures cannot be broken." While the disciples were unlearned men they nowhere taught that illiteracy is a virtue or that ignorance is a duty. On the other hand let us listen to some of the statements of inspired men and see what they did teach or write with reference to the acquisition of learning or the gaining of knowledge. Moses—"Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn" (Deut. 31:12). David—"His delight is in the law of God, and in His law doth he meditate day and night" (Psa. 1:2). Have all the workers of iniquity no knowledge (Psa. 14:4)? Nehemiah—"So they read in the book in the law of God distinctly and gave the sense, and caused them to understand the reading" (Neh. 8:8). Solomon—"A wise man will hear and will increase learning" (Prov. 1:5). "How long will fools hate knowledge?" (Prov. 1:22). "Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get under-

standing" (Prov. 4:7). "Apply thy heart unto instruction and thine ears to the words of knowledge" (Prov. 23:12). Isaiah—"My people are gone into captivity because they have no knowledge" (Isa. 5:13). Daniel—"Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge and understanding science" (Dan. 1:2). Hosea—"My people are destroyed for lack of knowledge" (Hos. 4:6). Jesus—"Ye do err, not knowing the Scriptures" (Matt. 22:29). Paul—"Till I come give attendance to reading" (I Tim. 4:13). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15). "The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the books, especially the parchments" (II Tim. 4:13). Peter—"Add to your faith virtue, and to virtue knowledge" (II Pet. 1:5).

All these Scriptures and many others that might be cited, emphasize the importance of knowledge. It is true they refer primarily, or in most instances, to a knowledge of divine truth, but even such knowledge cannot be gained from the Bible without the knowledge of language, because God's truth has come to us through the medium of language.

It is certainly of vital importance for one to be able to read the Bible intelligently if he would understand its teaching.

So much for our own language. But then it must be remembered that the Bible was written in a foreign language—the Old Testament in Hebrew, the New Testament in Greek. We as a people have so far been dependent upon the veracity of a number of scholars outside of our church to do one of the most important works for us that we could entrust to any one. A number of scholars of the leading denominations have translated the Scriptures for us out of the original tongues and we take it for granted that in the translation we have substantially the truth without the mixture of error. Possibly we have. But if no one ever had a better education than most of us have, we could not even read the Bible in our own tongue and the probability is, we would be heathen. Have we ever realized how much we are indebted to these men of learning, that gave to us a translation of the Bible in our own tongue? The same may be said of the songs we sing. Most of them (both English and German) were written by educated men of other denominations.

It is time that we as a church have at least some brethren that can read the Hebrew and the Greek practically as well as the English, so that they may be able to read the Scriptures in the original languages so that the church would not have to depend upon the testimony of an outside scholarship as to the faithfulness and correctness of the translation of the Scriptures.

How may education be acquired. It is a great mistake to think that the only place to get an education is within college walls. No one has done a great work in the world who was not, in a measure, educated, but some of the greatest and wisest men have never attended college. For example Spurgeon and Moody never attended college and yet they were perhaps the greatest preachers of their day. They were, nevertheless, educated, for both were great readers. Moody read every good book he could get hold of while Spurgeon literally ransacked the great libraries of England. One of our own ablest brethren has never been in any higher school of learning and is often referred to as having an education, but the truth is, he has been reading hundreds of books, no doubt written mostly by educated men. Books then are a great education.

The same may be said of observation. Nature itself is a great book. "The heavens are telling the glory of God."

"Earth's crammed with heaven
And every common bush's afire with God."

Then there is the education we receive through our association—especially with those who are our superiors in intellectual attainment. Those of our members who have considerable education can hardly realize how much they are indebted to outside sources for the knowledge they have of the Scriptures. Again those of our members who have had no advantage of higher education hardly realize how much they owe this respect to those of our members who have had such advantages. It is not well as a rule to make comparisons between ministers, but in connection with the educational problem, comparisons are frequently being made. For instance it is often remarked that here is a minister that has no education and yet he can preach better than another one that has an education, and then the statement is often made that education is no help. Such comparisons are unjust for the following reasons: (1) the uneducated gifted man is frequently compared with the educated "ungifted," (2) the former may have gotten many of his truths and interpretations of Scripture from the latter as well as from other sources, (3) the uneducated (?) man may have a better delivery.

In the fourth place education may be acquired in higher institutions of learning and this leads me to my next division, viz; advantages of educational training; Only a few of these can be noticed. One of the chief advantages of school training is that it enables me to secure an education early in life. This would not be so important were we to live to the age of Methusaleh. Most of us, however, will not reach even the allotted three score and ten; so the sooner we are qualified for our life's work the better. Take for example two young men of the age of twenty-five. The one devotes say five years in preparing himself for usefulness by attending a higher institution of learn-

ing. The other educates himself as best he can along with his other duties. The first will gain as much information by the time he is thirty as the other will by the time he is fifty. The former is then in the prime, the latter at the decline of life. One of the leading benefits of higher education, therefore is, that he receives his intellectual preparation early in life, so that in the nature of things he will be a leader in thought and action for a much longer period (other things being equal) than the so called self-made man.

Another thing of great value in school life is the association with other minds. Nearly every one has local peculiarities or holds to some untried views and conclusions. Through the contact with others and the interchange of ideas, men of sound judgment and conscientious principles will recognize these things as untenable and will abandon them.

Then too the courses of study are of such wide range that in the prosecution of them, one usually is able to discover along which line "nature invites him to excel."

So far I have spoken of the *value* of education without any restrictions or qualifications. This will not be questioned *provided the definition as given above is clearly kept in mind.* But my subject is the educational *problem*.

Why a problem?

It is a problem first, because of the agitation. At no time in the history of the world has there been such an increase of learning. Our young people are seeking an education as a matter of course. Shall we stifle their desire for knowledge, shall we foster it and let them go off to other institutions of learning or shall we have our own institutions and give them training there? That is one phase of the problem. To recognize it should lead us to the only wise solution; viz., that we send our young people to our own institutions of learning.

But in the second place education is a *problem* to many of our good people because of the instances of unsatisfactory results of college training. The fact is, colleges often fail to educate in the real sense of that term. While some of our young people have attended higher institutions of learning and are now pillars in the Church and champions in the cause of righteousness, others, if they are of any value to the Church at all, are of less value than when they began their college career. This is unfortunate, sad and deplorable. Such conditions follow, however, not as a result of education, but rather as a lack of true education. No, it is not education such folks have, they have symptoms of head-education, and that is invariably a dead-education to the spiritual life. That only is true education which promotes the development of the spiritual part of man as well as the intellectual.

The present crisis.

There can be no doubt but that we are in a critical period of the history of

our Church. In the past we have been comparatively indifferent to the cause of education, now we are rapidly becoming an educated people. Such transition periods are always critical whether occurring in the life of the individual, the Church or the nation. The pendulum that is held to one side, if allowed to swing back without guidance or restraint, will go beyond the center to the opposite extreme. So with intellectual development. Care must be exercised that its value is not placed above that of spiritual equipment and growth. That would be ruinous to our own eternal interests and would mean havoc to the Church.

In the second place this is a critical period in the history of the Church because of the conditions under which our educational leaders received such education. There were no institutions of higher learning of our own, so they had to get their training from outside sources. Many of these institutions, unfortunately, teach doctrines and theories in direct opposition to the teachings of the Bible. We could hardly expect, therefore, that all who attended such institutions escaped without the smell of smoke upon their garments. This leads me in the next place to consider:

The responsibility of teachers. One can hardly over-estimate the tremendous influence the teachers of our Church schools have upon the future of the Church. As go teachers so go students and we may almost venture to predict that as go students so go churches. It is doubtful whether any of our ministers exerts such a far-reaching influence upon the future destiny of the Church as does a teacher in our Church schools. "This is an age on ages telling." If the teachers in our Church schools take a decided stand for the separated and the simple life, for the inspiration of the Bible, and kindred themes, the question as to the future welfare of the Church will, to a large degree, be solved, for hereafter our young people can attend our own higher institutions of learning and the temptations to drift into worldliness will not be so great as in the past. There can be no question but that if our Church is to continue in her appointed path of separation from the world, nonresistance, simplicity in dress and manner, loyalty to the teaching of God's Word, every member of influence must rally to the defence. Consequently it is not sufficient for our teachers to yield a passive obedience to these principles, but every member upon the faculty of our schools should be a positive force in his endeavor to maintain and perpetuate them. That means that every teacher should live out and exemplify these principles just as truly and faithfully as is expected of our ministers. Wesley used to say, "I could no more wear a fine coat than preach a fine sermon." Why not demonstrate to the world that a plain garb and a trained intellect may and should go hand in hand. It is not true that a plug hat must needs

accompany intelligence, nor a chin agitator encompass a man of understanding, nor is a super-abundance of starch necessary to prop up backbone. The devil has of yore tried to divorce piety and and he has succeeded to a marked degree. He knows full well that if a people should rise pure in life, active in service, simple in faith, manners and appearance, and that if people should have its intellect trained so as to be able "always upon every occasion to give an answer to every man that asketh a reason for the hope that is within," that such a people would be invincible. By God's grace and His blessing let us endeavor to be that people—the devil would tremble but angels would rejoice.

What the world needs then and what God desires, is a people separated from the world in every respect, educated in the real sense of that term, her talents placed at the disposal of Christ, and empowered by the Spirit of God, going forth in the strength of Jehovah, "conquering and to conquer." To this end let us do all that we can to make our institutions of learning centers of influence that will mean the welfare of the Church and the glory of God.

Hesston, Kans.

RUSSELLISM, A FALSE AND MIS-LEADING DOCTRINE

By O. H. Zook.

For the Gospel Herald.

No doubt many Herald readers have read Bro. J. E. Hartzler's articles in recent numbers of the Herald on "Russell and Russellism." To many it may have been an unnecessary waste of time and space to further discuss this subject, but since the signs of the times prove beyond all question that we are living in the age when many Bible students are looking for the blessed appearance of Jesus again, it behooves us who are His children to keep before our minds as much as possible the things that the Bible says will come to pass in the latter days.

It is not our purpose to attempt to discuss everything that will take place just previous to His second coming. There is but one thing that we will prove by the Word of God at this time; Namely, that Russell is a false teacher; that he is "handling the Word of God deceitfully" (II Cor. 4:2) and that his doctrine therefore cannot stand the test at the great judgment day.

In all things and at all times we want to hold up to the world an impartial, living Redeemer who is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

In reading a few of Russell's works and a number of his sermons we find him to be unsound in practically every phase of Christianity.

His interpretations and applications of
(Continued on page 413).

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF

PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XVII. CHRISTIAN VIRTUES—Faith

Without faith it is impossible to please him.—
Heb. 11:6.

569. What is faith?

A. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

570. Can that which refuses to recognize everything which the individual can not see nor comprehend be called faith?

A. It can not.

571. Do faith and knowledge cove the same ground?

A. No; faith begins where knowledge ends.

572. What is the origin of true faith?

A. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

573. What importance in faith?

A. Without it, it is impossible to please God (Heb. 11:6).

574. What duty is implied in the last two facts brought out?

A. The duty of Christian people bringing the Gospel within the hearing of all people of all nations.

575. Is faith sufficient for salvation?

A. Yes (Rom. 3:28; 5:1).

576. Then a man may be saved and still do just as he pleases?

A. Yes; for the reason that a saved man pleases to do God's will.

577. What evidence, then, is a continuous living in sin?

A. That the sinner has no living faith.

578. What is a living faith?

A. "A faith which worketh" (Gal. 5:6).

579. What shall we call a faith that does not work?

A. A dead faith.

580. On whose authority?

A. On God's authority. "Faith without works is dead" (Jas. 2:17).

581. What conclusion therefore must we form concerning faith and works?

A. Where there is true faith there are also good works.

582. May there be works without faith?

A. Yes; it is possible to go through the motion of being a Christian without a spark of Christian experience.

583. May there be faith without works?

A. No; even the thief on the cross was not without works after he believed.

584. What is the power of faith?

A. It is the victory that overcomes the world (I Jno. 5:4).

585. How is this manifest in the lives of men?

A. History shows that men of great power are invariably men of great faith.

586. Where does the power come in?

A. Faith holds us to God, and God is power.

587. What is Christ's testimony?

A. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove" (Matt. 17:20).

588. Is this promise intended for the present?

A. Yes; many a mountain of difficulty has been removed through the power of faith.

589. What stands in the way of greater faith?

A. Men reason too much from natural causes, and do not reckon on the power of God.

590. In what things should we count on the power of God to sustain us?

A. In all things.

591. What should be the prayer of all Christians?

A. "Lord, increase our faith" (Luke 17:5).

592. Upon what do we base the hope that God will sustain us in all things?

A. Upon His numerous promises.

593. What are the blessings of faith?

A. Salvation, peace, love, joy, power and service.

594. What was Paul's testimony along this line?

A. "I can do all things through Christ" (Phil. 4:13).

595. What brings the response from the throne?

A. Asking in faith (Jas. 1:6).

596. What should be our prayer when we find ourselves wavering?

A. "Help thou mine unbelief" (Mark 9:24).

597. How do we sometimes stand in the way of the Lord's work?

A. By trying to do what we should ask the Lord to do through us.

598. Have we any reason to shrink from anything the Lord calls upon us to do?

A. Absolutely no reason, for He has promised to sustain us in all things.

599. What advantage in casting all our burdens on the Lord?

A. It makes our burden lighter, helps us physically and increases our power for service.

600. Do we understand that men of faith have no trials?

A. Men of faith have great trials, for God can entrust them with great responsibilities; but their faith proves the victory that enables them to bear these trials to the glory of God.

601. What chapter should be read frequently as an inspiration to the faithful?

A. The eleventh chapter of Hebrews.

602. Is the day for such victories past?

A. It is not.

603. How resist the adversary of souls?

A. Steadfastly in the faith (I Pet. 5:9).

604. What shall we do under great trials?

A. Believe in God, stand fast in the faith, and trust to God for results.

605. What is the end of faith?

A. Power, glory, victory.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY'S APPEAL

Oh, dark is the land where the evil one reigns,
And strong is his citadel there!

Oh, deep are the dungeons and heavy the chains
That the long-enthralled prisoners wear!

What can brace up the arm and confirm the weak knee,
The strong one to meet and o'ercome,

Like the message of cheer wafted over the sea!"

"There's somebody **praying** at home!"

There are times when the enemy seems to prevail,
And faintness creeps over the heart,

When courage and confidence quiver and quail,
At the glance of his fiery dart.

There are times when exhausted, we can but stand still,
When the sword arm hangs nerveless and numb,

Oh, then to the soul comes a whisper so chill:
"Are they weary of **praying** at home?"

Oh, brothers, ye toil in the twilight, perchance,
Remember, **we** wrestle in **night**!

Cry unto the Lord, would ye have us advance,
And claim for us heavenly might.

Then, back to the arm will its vigor be given;
And lips that in anguish were dumb

Shall shout, as the foe from his stronghold is driven:
"Twas because they are **praying** at home!"

Selected.

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES

II. Northern Palestine

By J. S. Shoemaker.

For the Gospel Herald.

At 6 A. M. on Tuesday, Aug. 2, in company with our dragoman, we left the Hotel Victoria in Damascus, and started for the Medan Railway Station at the southern extremity of the city. It was with difficulty that our driver picked his way through the street, crowded with pedestrians, carriages, camel and donkey caravans, and flocks of sheep and goats. The sheep huddled together in bunches along the side walks, which served as market places, and the goats were driven along the street for the purpose of furnishing the citizens with milk fresh from the fountain.

The train left the station at 7:40 A. M., headed for Haifa via Dera'a, 70 miles south of Damascus. Soon after we left the city our train passed a caravan headed for Damascus, composed of 162 camels laden with merchandise, grain and other products to be disposed of in the city.

After leaving the Damascus plain, which is fertile and productive, we passed through a very hilly and rocky country, the land was so exceedingly stony that one could scarcely see the ground, and in many places the larger stones were gathered together in win-rows from 20 to 30 feet apart. The strips between the rows were farmed, nevertheless with difficulty.

A little later on we entered the extensive plain of Hauran extending southward through Iturea to Dera'a. This country is comparatively level, and in some places quite fertile. Judging from the appearance of the stubble to be seen on the fields and the numerous thrashing courts along the way, one must conclude that wheat is the principal product of the country. At one station we saw nine cars loaded with wheat, and thousands of bushels stacked up in sacks.

We arrived at Dera'a about noon, where we took lunch. This is the Junction of the Mamidieh Hadjez Railway, The main line runs on south to Mecca and a branch west to Haifa. A regiment of Turkish soldiers were encamped at this place. We counted 60 tents near the station. Trouble existed between the Turks and Druses. It was reported that 30 were killed during the previous night in the mountain region near by. Reinforcements were sent in from Damascus on the same train on which we were traveling. It is sad to know that these people are slow to sheathe the sword and learn to love and obey the Prince of Peace.

After leaving Dera'a our train coursed its way westward toward Es-Semakh, situated at the southern extremity of the Sea of Galilee. This branch of the Hedjaz Railway is far superior to the main line both in construction and picturesqueness. After leaving the plain of the Hauran it enters the beautiful valley of the Larmuk. The railway winds around the mountains in passing down the rapid incline of the valley or gorge, making a number of short curves, passing through seven tunnels and frequently crossing the rushing stream from one side of the valley to the other. This part of the trip was of special interest, because of the varied scenes along the way. The hills and mountains made brown by the drouth of summer, contrasted with the verdure of vegetation and blooming oleanders along the stream coursing its way through the valley, in connection with the many flocks of sheep and goats grazing on the hillsides, all combined to make each turn of the way of great interest to us.

At 3:50 P. M. we got the first glimpse of the Sea of Galilee and in about ten minutes our train arrived at the station, where Cook's boatmen met us and took charge of our baggage. After walking a short distance to the wharf or landing place we with some difficulty (on account of the roughness of the sea) entered a crude row boat capable of ac-

commodating ten or twelve passengers beside the rowers. We then started for Tiberius, situated on the west side of the sea, between 6 or 7 miles north of the railway station. The sea was quite rough on account of a strong wind from the northwest, hence the oarsmen had a difficult task to row against contrary winds. We were reminded of the experience of the disciples as recorded in Matt. 14:24 and Mark 6:48. Two hours or more were occupied in making the trip to Tiberius. On our arrival our dragoman took us to a Roman Catholic Cazenovia where we were assigned a comfortable room facing the sea and quite near the shore, from whence we had a fine view of the beautiful sea and the hill country beyond. In looking out over this hallowed lake our minds were filled with many sacred memories. It was here that Jesus called Peter, Andrew, James and John to leave their nets and follow Him in order to become fishers of men (Mark 1:16-20). From a ship on the waters of this lake our Lord delivered that marvelous discourse on the kingdom of heaven, illustrated by those wonderful parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven hid in three measures of meal, the treasure hid in a field, the pearl of great price, and the net cast into the sea (Matt. 13).

It was here that Jesus "rebuked the winds and the sea; and there was a great calm" (Matt. 8:24-27). It was upon the waters of this sea that the Master walked, while the disciples were tossed with the waves (Matt. 14:24, 25). It was here that the disciples in following the Master's suggestion (on two distinct occasions) had a miraculous draught of fishes (Luke 5:4, 7; Jno. 21:6).

It was at Gergesa on the opposite side of the lake from Tiberius, where Jesus in healing the two demoniacs, permitted demons to enter the swine, after which they "ran violently down a steep place into the sea, and perished in the waters" (Matt. 14:25). To recount all the mighty works performed and the words of life and comfort spoken by our Savior while in the cities and communities about the Sea of Galilee, would mean to transcribe a very large part of the four Gospels. Suffice it to say, that while looking out over the beautiful blue waters of the sea and beholding the surrounding hill country, with Capernaum, Bethsaida and other cities in which Christ performed His most wonderful miracles, all lying in ruins, our minds were occupied with deep meditation and solemn thoughts.

The present Tiberius is the principal city on the shores of the sea. Its population is said to be about 5000, two thirds of which are Jews (with ten synagogues) about 1400 Moslems, and the rest composed of Roman Catholics, Greek Orthodox and Protestant. The city occupies very nearly the same site as did the ancient Tiberius. The ruins of the Roman city may still be traced, extending up the

(Continued on page 410)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

DON'T MAKE THE WRINKLES DEEPER

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows of their brows,
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads
Aglow with earthly splendor.
Some day, thy dear ones stricken low,
Must yield to death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

Selected.

MOTHERHOOD AND MISSION- ARIES

Parental influence has been strongly marked in the career of missionaries. An interesting volume could be written, were the history uncovered, of men eminent in the missionary world whose consecration to the task of evangelizing a lost world can be traced to the closet covenant of father and mother.

The consecration of the infant to missionary service by the parents has been invariably accepted by God, who in His own wonder-working manner has brought to pass the fulfilment of the covenant entered into.

The life of Christian Schwartz, the great German pioneer who went to India as a missionary long before Carey thought of missions, is a concrete case. Consecrated to God by his mother on her death-bed, the infant grew up, passed through school, college and university in the grip of that mother's covenant, and at a period when the Church was dead to the needs of the heathen world Schwartz went forth to India and spent himself

through his long life in a continuous effort to enlighten India's millions.

Often in the naming of the child the parental desire and purpose is revealed. Adoniram Judson Gordon was named after the great missionary to the Burmans, and we are not surprised that while he never went to the foreign field he became one of the most powerful advocates of missions that America has known—stirring up his own church until it became an incentive to the great Church at large, organizing a missionary school that has sent forth scores of men and women to the different missionary fields, and making the influence of his intense missionary fervor felt throughout the whole of North America, yea, to the ends of the world. The naming of a child is not an unimportant matter when the name is the expression of faith and hope.

Those hopes and parental impulses will live on most surely in the life of the child and in no course will they be more faithfully fostered by the Spirit of God than when devoted to the mission of the salvation of the lost.

Happy the child who can say with India's veteran missionary, Jacob Chamberlain, "I drank in the spirit of missions on my mother's breast," and happy the mother whose son can bear like testimony with him: "That sainted mother was the instrument of sending out eleven of her sons and daughters, nephews and nieces into the foreign field."—The Missionary Witness.

PROMPTNESS AND REGULAR- ITY

One of the most difficult of all minor habits to acquire is that of regularity. It ranks with that of order. The natural inclination of most persons is to defer it until the last possible moment, or to put it off until another time, where this can possibly be done. Yet habits of regularity contribute largely to the ease and comfort of life. A person can multiply his efficiency by it. We know persons who have a multitude of duties and who perform a great deal of work daily, who set apart certain hours for given duties, and are there at the moment and attend rigidly to what is in hand. This is done, and other engagements are met, each in order, and a great deal accomplished, not by strained exertion, but by regularity. The mind can be so trained to this that at certain hours in the day it will turn to a particular line of duty, and at other hours to other and different labors. The very diversity is restful, when attended to in regular order. But let these run together, and the duties be mixed, and what before was easy is now annoying and oppressive; and the exact difference between many is at this point. There are those who confuse and rush, and attempt to do several things at once and accomplish little, while another

will quietly proceed from one duty to another, and easily accomplish a vast amount of work. The difference is not in their capacity, but in the regular methods of the one, as compared with the irregular and confused habits of the other.—Unknown.

CHEERFULNESS IN ADVERSITY

Human nature is full of contradictions. Its elements are complex and more varied than the superficial imagine. The subtleties of the human heart are most perplexing. On the surface it would seem that cheerfulness depends on happy circumstances, good health, or great prosperity. Yet this is not an absolute rule, for cheerfulness is often found where these things are lacking.

I used to visit a woman engaged in a "sweated industry." She lived in a small, ill-lighted, unsanitary room in a slum. She worked through the weary days and knew nothing of holidays. Her wage was small, her occupation precarious, and her health indifferent; yet she would work away, singing hymns, her favorite hymn being:

"I feel like singing all the time,
My tears are wiped away,
For Jesus is a Friend of mine,
I'll praise Him all the day."

The sweated woman was one of the happiest beings I have ever known. What was her secret? What prompted her happiness? It was religion—the religion of Christ. And the religion of Christ is the supreme factor in inspiring cheerfulness in adversity.

Herein is the chief glory of Christianity; its message of good cheer. When Jesus came to humanity, the world was shrouded in dull care. Cheerfulness was associated with sensual pleasure. God was a mystery, the future life black with uncertainty. Jesus came—the Light of the world—and at His coming the angel declared to the shepherds: "Behold, I bring you good tidings of great joy."

He was not, as art has so often represented Him, steeped in austere gloom, with a face of pathetic sorrow; rather was He radiant with peace and joy. He saw the love of His Father in all nature, in the lilies of the field, and in the birds of the air. He was supremely cheerful in adversity. Even when over Him fell the shadow of the cross and He knew He must tread the sorrowful way, He said to His disciples, "Be of good cheer; I have overcome the world." And as a legacy to His Church—to those who had to face persecution and stress for Him—He bequeathed His peace. "Let not your heart be troubled." "My peace I give unto you."—The Cheerful Life.

The world can do without you. Christ needs you.—Loucks.

Sunday School

Lesson for Oct. 9, 1910—Matt. 25:14-30

For the Gospel Herald.

THE PARABLE OF THE TALENTS

Golden Text.—His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. 25:21.

Introductory.—In some respects this parable is similar to the parable studied in our last lesson. Both point forward to the time when Christ will come again. Both emphasize the importance of faithfulness, and the fearful responsibility for neglectfulness. In this they differ: the last lesson emphasized the necessity of watchfulness, while our present lesson emphasizes the necessity of making good use of the things which God has entrusted to our care. Both parables prepare us for the consideration of the important theme to follow—the Judgment.

The Lesson Story.—Our Savior tells of a man who took a journey into a far country, and while he was gone his goods were entrusted to servants, three of whom are mentioned. While gone, two of these servants proved faithful to their trust, and when the lord returned they gave a good account of their stewardship and were warmly commended and liberally rewarded. But the third proved unfaithful, and all the excuse he could make did not save him from a fearful and just punishment.

Faithful Servants.—It will be noticed that the two servants who were alike faithful received the same reward. The man who had gained the two talents was as warmly commended as was the man who had gained the five talents. Both had been faithful, and both had doubled the number of their talents. When we shall stand before the judgment bar of God the question will not be, How much have you accomplished? but Have you been faithful? There is here an encouragement for those who feel themselves weak and ill favored so far as natural endowments are concerned. God asks not for results, but for faithfulness. If your tongue, your hands, your feet, your intellect, your money, your influence are all upon the altar of the Lord and consecrated to His praise, you need not have any fears as to what God's attitude is toward you, or that you haven't accomplished very much. In fact, there is more selfishness in this matter of being afraid of doing something for fear that we will make a failure of it than we sometimes imagine. Why should we be afraid of failure? Who will be injured by it if we do fail?

If God gives me but small talents, and I make the most of what He gives me and still make a failure, the responsibility rests upon God, not myself. But let us have no fears. God is all wise; God is all powerful. He knows just how much to give us, and gives us all that is good for us and for the cause. That is, He gives "to every man according to his several ability." Let us make the most of it, and God will see after results. No man has ever trusted His all into the hands of the Lord, and used all his talents to the glory of God and the advancement of His cause, but what has been a complete success in the sight of God. Read Josh. 1:7-9.

Unfaithful Servants.—Have you noticed the difference between the attitude of the faithful and the unfaithful servants? The first two simply rehearsed what was done and told what they had accomplished; the last came with an elaborate bundle of excuses. What had he done? Nothing. Nothing? At least, we are not told of anything very bad that he had done. Possibly if some one else had made the speech there would have been many shady things brought to light. But while sinners usually make their story nice and smooth, they can at best simply say that they have done nothing for the Lord. But we shall take it for granted that this man told the truth about himself and that the worst that could be told about him is that he had done nothing.

Even this was enough to condemn him. His lord took him at his word and convicted him of a "wicked and slothful servant." Not only this, but he was sentenced into outer darkness, where there was "weeping and gnashing of teeth."

From this simple narrative let those who are inclined to sit down upon a stool of do-nothing beware. We do not even have to go out of the Church to find examples. Let us begin with ourselves. What are we doing with the talents which God has given us? What are we doing with our intellects? with our tongues? with our hands? with our moments? with our money? with our children? with our influence? Are we using them to the praise and glory of God? Are we? Let every one look God in the face and answer for himself.

God has given us these things that we may use them to His glory. It remains for us to make use of them to the glory of God, or to our condemnation. The surest signs that one is not making the right use of his talents are excuses and boasting.

"Well Done."—How joyful the words. How glorious will they sound when we stand before the Judge of the quick and the dead. All is conditioned

(Continued in third column)

Our Young People

CHARACTER STUDY—ESTHER.—

ESTH. 8:4-6

Topic for October 16

MOTTO

"We ought to lay down our lives for the brethren."

OUTLINE OF TEXT

I. Personal History of Esther.—

1. An orphan girl brought up by Mordecai her cousin.—2:5-7.
2. Chosen as an applicant for the wife of King Ahasuerus.—2:8.
3. Chosen by the king as his wife.—2:17.
4. Becomes instrumental in saving the life of her people, the Jews.—Chs. 3-9.

II. Characteristics.—

1. Obedience to her guardian.—2:10, 20.
2. Modest in her personal appearance.—2:15.
3. Concerned in the grief of her guardian.—4:1-9.
4. Deliberation.—4:10-12.
5. Self-sacrifice and bravery.—4:16, 17.
6. Practical and devoted in her work.—8:3-6.
7. Thorough.—9:13.

PERSONAL THOUGHT

My daily devotion to duty fits me for greater opportunities. Great opportunities come but once, and may be taken by those who are ready. Lord give me such a spirit of faithfulness in the little things that I may serve Thee in the critical hour when great issues are at stake.

SUGGESTIVE ASSIGNMENTS

I. For Children.

1. What is the Promise to Obedient Children?
2. Text word, "Serve."

II. For Young People.

1. Modesty of True Worth.
2. Responsibility of Our Calling.
3. Duty of Sacrifice for Others.

III. For Older People.

1. Faith and Works as Exemplified in Esther.
2. The power of Co-operation Exemplified in Esther and Her People.

(Continued from preceding column)

upon the question as to whether we have "been faithful over a few things." Some of these things we have already mentioned. If we are faithful over these things, we shall also hear the words, "I will make thee ruler over many things."—K.

There are two kinds of fear; the kind we should have and the kind we should not have.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, SEPTEMBER 29, 1910

Field Notes

One precious soul was added to the Howard and Miami county (Ind.) congregation, Sept. 18.

The work on the new Mission Home in Canton, O., is progressing nicely; the bricklayers are now at work building the walls.

Bro. J. E. Hartzler of Elkhart, Ind., has an appointment for a series of meetings at the Kokomo (Ind.) Church to begin Oct. 18.

"Good conference," is the report from the recent conference at Crystal Springs, Kans. The Lord be praised. May its influence be felt in many places.

Bro. C. S. Schertz of Eureka, Ill., spent a few days in the vicinity of Hesston and Newton, Kans., recently and took part in the services conducted by our people on Sunday.

Bro. L. B. Good of Wolftrap, Va., came to Scottsdale on Thursday evening and remained until the morning of the following day. His visit to the Publishing House and elsewhere was appreciated.

Bro. Aaron M. Leatherman of Doylestown, Pa., has sold his farm with the intention of moving to La Junta, Colo. At present the family is visiting friends and relatives in eastern Pennsylvania.

The brotherhood at Morrison, Ill., have decided to hold a Bible conference during the coming holiday week. As we look over the list of instructors and subjects assigned them, we are impres-

sed with the belief that it will be a good meeting to attend.

Bro. Amos Gingerich of Versailles, Mo., expects, the Lord willing, to assist the brotherhood of the Pea Ridge congregation near Palmyra, Mo., in a series of meetings some time in October or November.

Correction.—Bro. I. J. Buchwalter of Dalton, Ohio, informs us that the correct dates for communion at Pleasant View, Stark Co., is October 16, and at Canton, October 2. We gladly make the correction.

An interesting local Sunday school meeting was held with the Peabody (Kans.) congregation on Sept. 11, and a similar meeting was announced for the congregation near Trousdale, Kans., to be held on Sept. 25.

The first workers to come to the conference at Palmyra, Mo., last week, were from North Dakota, Pennsylvania and Louisiana—quite a good ways apart, yet in their sympathy and faith they were solidly knit into one.

People who have visited the school at Hesston, Kans., since its opening a few weeks ago, speak encouragingly of future prospects. May we hope and pray that the things taught in and the students sent from that institution may always be such that heaven can approve.

A number of the brethren who were in attendance at the Western District conference at Crystal Springs, Kans., were also in attendance at the Missouri-Iowa Conference held at Palmyra, Mo., last week. Their presence was much appreciated and their work acceptable and helpful.

Bro. J. W. Hess of Palmyra, Mo., who assisted the brotherhood of South English, Ia., in a series of meetings, returned to his home in time for conference. He expects, the Lord willing, to go to Shelby Co., Mo., some time this week to assist the brotherhood in a series of meetings at Cherry Box.

Bro. Fred Gingerich of Kalona, Ia., preached at Hesston, Kans., on Sunday afternoon, Sept. 18, and immediately after the services he was called by telegram to Noble, Ia., to the bedside of Sister Gingerich's brother, Nicholas Leichty, who was seriously ill with peritonitis.

A number of the ministers and other workers who attended the Missouri-Iowa Conference held at Palmyra, Mo., last week remained over Sunday for communion while a number of others accompanied the Shelby Co. brethren to Cherry Box, Mo., where communion

services were announced for Sunday, Sept. 27.

The brethren in the Oronogo, Mo., field have started a work south of Webb City, Mo., which at this time looks quite encouraging. So far two precious souls have been taken into the fold, two more are applicants to be received, and people are taking a marked interest in the work. May the good work go on.

Bro. W. S. Guengerich of Wellman, Ia., accompanied by his sisters-in-law, Sisters Ida and Iva Yoder, visited in Harvey Co., Kans., on their return from the Western A. M. Conference. On Saturday they looked through the school located at Hesston, and on Sunday Bro. G. handed out the bread of life to the Pennsylvania congregation.

Sunday School Meetings.—Programs have been issued for the eight Sunday school meeting of the Goshen (Ind.) district, to be held at the Clinton Brick Church, Saturday, Oct. 1; and for the annual Mennonite Sunday school meeting of Holbrook Co., O., to be held at the same date at the Martin's Creek A. M. Church. Both programs present a list of live subjects. The Lord bless the work.

Worthy of Imitation.—Some of the brethren of the Howard and Miami county (Ind.) congregation to whom certain books written by the founder of Russellism had been sold under a deceptive pretense, have set a good example in the way they disposed of these books. See the correspondence from Kokomo, Ind., and the pointed article on Russellism by Bro. O. H. Zook, which we print in this issue.

Bro. S. E. Weaver of Goshen, Ind., who with Sister Weaver has been visiting the congregations in the West, preached to an appreciative audience at the Pennsylvania Church, Harvey Co., Kans., on Sunday morning, Sept. 18, and served in a similar capacity with the Hesston congregation in the evening. On Monday morning Bro. W. gave a helpful talk to the students of the Hesston Academy and Bible School in the chapel service.

Sunday School Workers' Meeting.—The regular monthly meeting of the Lancaster County Sunday school workers will be held at the mission on Vine Street, on Oct. 4, at 7 P. M. Sunday school lessons for the four following Sundays will be explained by the following brethren: Lesson for Oct. 9, David Kurtz, Lititz; Oct. 16, Harry Snively, Lancaster; Oct. 23, Hiram Stehman, Salunga; Oct. 30, Daniel Gish, Millersville. Everybody invited.

Bro. H. C. Bartel and wife, Russian Mennonite missionaries to China, with

their children are now on a visit in this country. On their trip, just previous to taking the steamer, at Shanghai, they had a disheartening experience; a valise in which they carried their tickets and money was stolen from them. The steamship company issued other tickets, those which had disappeared being unusable by any one except the one who had bought them. Bro. Bartel found in a pocket 10 cents—sufficient to buy stamps for letters to their friends. The ticket secured passage for them to San Francisco where their steamer was due Sept. 26. There they expected to remain until their friends helped them out of the dilemma. God bless them on their visit and make them a blessing to others.

Correspondence

Manheim, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sept. 17 and 18, Bro. Daniel Lehman from Millersville was with us. On Saturday evening services were held at Erisman's Church. On Sunday morning Bro. Lehman preached at Kauffman's Church from Psalms 1 and Genesis 3:9, "Where art thou?" He urged that we should examine ourselves to see whether we are growing in the grace and in the knowledge of our Lord and Savior (II Peter 3:18), and if we are faithfully doing the work the Lord has given us to do (Romans 12). In the evening he preached at Manheim from Ephesians 1:2, 3. We feel thankful to God for the truths presented.

Yours in the Master's service,
A Sister.

Canton, Ohio

The Sunday school meeting on Saturday was quite well attended and was edifying. A number of strangers stayed for the services on Sunday. At 5:45 Sister Bowen died, which added solemnity to the meeting, which was effective. At 9:30 we had Sunday school, and at 10:30 Bro. David Lehman preached from Isaiah 58:11, pointing us to Christ the living water. At two o'clock quite a number of children assembled for children's meeting, after which Sisters Lizzie Wiggins and Mary Hostettler read essays on the subject, "The field as it is," and general discussions followed. The world is the field. The world is against Christ. The field is made up of homes and in many homes Christ is not exalted; many homes are affected with drunkenness and worldliness, and parents stand in the way of their children living Christian lives, even opposing them when they wish to live for Him and unite with the Church. The population in the slum districts of our cities is increasing much faster than other portions, which means, unless we bring

Christ to them, this will be a heathen country in a few generations. The Christian professing people are asleep to the existing conditions and too well satisfied in an inactive state. These are some of the thoughts presented. May we all give heed to our responsibilities.

P. R. L.

Kokomo, Ind.

We are expecting Bro. I. R. Detwiler of Goshen, Ind., on Saturday, Sept. 24. The Church at this place is making ready to hold preparatory and communion meeting in the near future.

A few weeks ago a book agent came to Amboy, Ind., and sold quite a number of "The Russell Books." He sold three volumes for 98 cents and quite a few people have bought, a few of our Mennonite brethren also have subscribed, but all those who accepted their books burned them, while some few would not take their books.

We have nice weather with a few very heavy showers of rain.

Cor.

Bellefontaine, Ohio

On Saturday, Sept. 17, baptismal services were held at the South Union Church, Logan Co., O., on which occasion eleven young people were received into Church fellowship by water baptism. May the Holy Spirit baptism have followed. On the day following at the same place communion services were held with good attendance.

Communion services announced for Walnut Grove Church on the 25th.

D. P.

Sept. 19, 1910.

Roseland, Nebr.

Greeting in Jesus' Name to the Readers of the Herald:—Our Sunday school was reorganized yesterday with the following officers elected: Supts., Eli Shank, C. U. Snyder; Sec. and Treas., Sam. Hoylman; Chor., Chris. Snyder.

We expect to hold council meeting Sunday, Sept. 25, and communion at the close of our conference at this place.

We have abundant reasons to praise the Lord for blessings both spiritual and temporal. Pray for us.

Cor.

Sept. 19, 1910.

Palmyra, Mo.

To all Herald Readers, Greeting:—This finds us in the midst of conference work. There are workers here from ten states, and the spirit of love and zeal in the cause are uppermost in the minds and hearts of the people.

On Monday the District Mission Board held an interesting session. Reports showed that this body is growing in influence and effective work.

The Sunday school conference was organized on Tuesday morning with the election of Bros. Perry Blosser and Amos Gingerich moderators and Bro. H. J. Harder and Sister Sadie Brubaker secretaries. "Worker's Meeting" would be an appropriate name for this meeting, for there was an earnestness, directness, absence of oratory and intensity of interest and practical work that will make the meeting an influence for much good.

The evenings are taken up in the consideration of practical questions, followed by instructive sermons. Those having thus far favored us with sermons are Bros. I. S. Mast, J. T. Nice, S. E. Weaver and D. H. Bender.

This morning our Church conference began its work, with Bros. John Nice and S. G. Lapp as moderators and Bros. J. R. Shank and S. E. Weaver secretaries. Bro. D. H. Bender preached an inspiring conference sermon, followed by testimonies from the ministers and deacons present. There are present four bishops, eighteen ministers and five deacons. A number of important questions are before us for consideration, and our prayer is that God may inspire the members of conference with wisdom that such conclusions as may redound to His glory and the strengthening of the cause in this conference district.

Yours for the upbuilding of Zion,
Daniel Kauffman.
Sept. 22, 1910.

Urbana, O.

Bro. C. D. Esch and wife were with the Oak Grove congregation of Champaign Co., O., on Sunday, Sept. 11, for the last time before they leave for India, and Bro. Esch gave us a good, spiritual talk. We believe they have the prayers and best wishes of this congregation which Bro. Esch considers his home church.

Lydia B. Stutzman.

Berlin, Ont.

Greeting in Jesus' Name:—On Wednesday, Aug. 24, the brethren, Bish. Jacob N. Brubacher and Pre. Peter R. Nissley of Mt. Joy, Pa., arrived in Berlin for a two weeks' visit among the brotherhood, relatives and friends. In going from place to place they scattered the precious seed of the word, preaching at nearly all our meeting houses in the county. The week day meetings were not so very well attended owing to the busy season of the year for the farmer's and the short notice given in advance of these meetings. On Monday, Sept. 5, the brethren attended an all day young people's meeting conference at the Cressman Church near Breslau.

Sunday morning, Sept. 11 communion services were held at Berlin. Bishop Brubacher preached the communion sermon to a full house and an

attentive gathering, Bish. Jonas Snider handing out the bread and wine, assisted by Bro. Samuel Bowman. The majority of the members present both old and young partook of the sacred emblems. After this Bro. Nissley spoke on the ordinance of feet-washing, pointing out the necessity of observing the command literally as Christ Himself also did and taught. The members who communed also took part in feet-washing.

The same evening the brethren Brubacher and Nissley had their last meeting in Waterloo, leaving for home Monday morning.

Yours in brotherly love,
M. C. Cressman.

A VISIT TO CANADA

For the Gospel Herald.

August 22, 1910, we, the undersigned, left our homes to visit our friends and the Church in Canada. We spent one day—the 23rd—at Niagara Falls. This is indeed one of the great wonders of Nature; an evidence of the great power of God.

We arrived at Berlin on the 24th. The brethren and sisters showed much love to us. We filled eleven appointments, also took part in regular meetings. We attended conference at Berlin and were present at young people's meeting conference. We noticed many evidences to remind the Church to heed the admonition of the Apostle Paul in regard to nonconformity (Rom. 12). In order to keep the Church from worldliness, there must be united effort, first and foremost by the bishops and their families for an example, and also by the ministers and their families, also the deacons and their families, and then it can be expected of the laity. Thus the whole body—the Church—united together can bring about the desired result, viz.: A separation from the world.

It is one of the great deceptions of Satan to get the people to believe that it doesn't matter how we appear, "just so the heart is right." Religion, **True religion before** God the Father, requires a separation from the world, "unspotted from the world." The light must not be hid under a bushel. If the heart is right and the mind renewed, the body will practice what the mind dictates.

It is not too late to bring about a change but there should be no delay. May the good Lord cause an awakening to the great danger threatening the Church, and may the Church join hand to hand and stand shoulder to shoulder to resist every evil work and so fulfil its mission.

By the goodness of God we were permitted to arrive at our homes on Sept. 13. Praise to the Lord.

Jacob N. Brubacher.
Peter R. Nissley.

Missions

(Continued from page 405).

slope to the west and also to the south of the present city. After the destruction of Jerusalem, Tiberius became an important Jewish center. In the second century the Sanhedrim was removed to this place. A synagogue, said to be the largest in Palestine, stands at the base of the hill about a mile south of the city. A large Jewish cemetery with numerous white mounds marking the burial places of the dead is located just south of the city, here lie the remains of some of the posterity of those who rejected the Man of Galilee.

The following day we went by boat to see the ruins of Capernaum, now called Tell Hum. The ruins are surrounded by a wall and are owned by the Franciscans, who have built a small Hospice here. Excavations are being made here and the ruins of a church or Synagogue have been unearthed; beautiful fragments of Corinthian capitals and richly ornamented lintels lie scattered about. It is thought that these are the ruins of the synagogue spoken of in Luke 7:1-5. (See description in Bro. Hartzler's article on Capernaum). After spending some time in looking over the ruins of Capernaum, we again entered our rowboat and went to visit the ruins of Bethsaida some distance to the west of Tell Hum. There is simply a heap of stones to be seen which marks the place of the city upon which (with Chorazin and Bethsaida) Jesus pronounced woe (Matt. 11:20-24). From this place we returned to Tiberius. While on the lake we had a good view of Magdala, Dalmanutha, the plain of Genesareth and the country of the Gadarenes, all places of New Testament note.

After spending two nights at Tiberius we started by hack for Cana, where Jesus performed his first miracle. Our road led in a winding way up the mountain side west of the city. After arriving on the summit we have an excellent view of the Sea of Galilee and all the surrounding country. Shortly after passing the brow of the hill our guide pointed out the place near by where Christ is supposed to have fed the 5000 besides women and children. A little further on we passed near the south base of the Mount of Beatitudes, with the Horns of Hattin a little to the northwest, the same forming a part of the Mount of Beatitudes. Here our Lord is supposed to have preached His memorable sermon called "The Sermon on the Mount" (Matt. 5, 6, 7).

The road leading from Tiberius to Cana is far from what we would consider a model road. Our Lord and His disciples probably traveled the same road over nineteen hundred years ago, and the probabilities are that it was not in as good condition then as it is now.

Upon our arrival at Cana we went to the Latin Monastery, where we visited

the Church which tradition says stands on the spot where Jesus attended the wedding and turned water into wine. We next visited the Greek Orthodox Church, after which we went to the fountain in the village where, probably, the servants drew the water to fill the six water pots, upon which Jesus performed the miracle. The scene about the spring was of unusual interest. Large flocks of goats and herds of cattle were crowding around the place to quench their thirst at noon day, and many women of the village came to fill their water pots at the spring. These water pots are very uniform in size and shape, holding at least four gallons each. These, after being filled to the brim, are gracefully carried to the home, regardless of distance.

After eating our dinner and taking a little rest we started on horseback for Mount Tabor. Our path led eastward through gullies, over stony places, along hill and mountain sides, till after a little over two hours ride we came to the base of Mount Tabor. The path leading to the summit is quite steep, and made in a zigzag way. The ascent is somewhat tiresome for man and beast. The summit of the mount is said to be 1800 feet above sea level. The mountain itself is 1500 feet high. There are two Monasteries on the summit, the one belonging to the Roman Catholics and the other to the Greek Orthodox. The former own the south half of the summit and the latter the north half. We put up for the night at the Latin Cazenovia, where we were well taken care of. The atmosphere being cool and bracing we enjoyed a good night's rest on this most conspicuous mountain in Galilee.

The ruins to be seen on the Mount indicate that the place was well fortified at one time. It was here that Deborah commanded Barak to gather his army. "So Barak went down from Mount Tabor and ten thousand men after him, and the Lord discomfited Sissera, and all his chariots, and all his host, with the edge of the sword before Barak" (Judg. 4:14, 15). Tabor is referred to in the wars of the Judges (Judg. 8:18). The mountain is not referred to in the New Testament Scriptures; but a tradition held that this was the mountain upon which Christ's transfiguration took place. Authority for this tradition was given by Jerome. Since Mount Tabor is the most majestic and beautiful mountain in Galilee, it was but natural that it should be regarded by pilgrims as the "Holy Mount," hence towards the end of the sixth century three churches were erected on the top of the Mount near the eastern extremity, in accordance to Peter's suggestion, "One for thee, one for Moses, and one for Elias." The foundations of these churches are still in a sense complete.

In later years it has been questioned as to whether the transfiguration took place on Mount Tabor, more probably on a spur of Hermon. Immediately before

the Transfiguration our Lord was far away from Tabor, at Caesarea Philippi, and after coming down from the mountain He departed thence, and passed through Galilee in order to reach Jerusalem. See Mark 8:27; 9:2, 14, 30; 10:1.

The view from Mount Tabor is very extensive. To the east the north end of the Sea of Galilee is visible, and in the extreme distance the blue chain of the mountains of the Hauran. To the south Little Hermon and Mount Gilboa, and the great plain of Edraelon, where Barak discomfited Sissera, and where for generations warfare waged between the Israelites and heathen nations (Judg. 5:21; 4:3; 6:1-5, etc.). To the west looms up Mount Carmel, and to the north Mount Safed and still farther to the northeast Mount Hermon. The cities of Nazareth, Nain, Endor, Shunem, Safed and others can be plainly seen from Mount Tabor.

At this point we will leave the reader to imagine the deep feeling of gratitude which filled our hearts in being permitted to behold in a panoramic view so great a portion of the land given by God to the children of Israel, but afterwards taken away from them because of disobedience. May we profit by their experience.

ORPHAN'S HOME LETTER

By A. Metzler.

For the Gospel Herald.

John Mitchell was admitted into the Orphan's Home from Van Wert, Ohio, July 21, 1910, and died of bowel trouble Sept. 10, 1910; aged 3 months and 7 days. Funeral services were held at the Home on the 11th, conducted by J. J. Warye, assisted by J. Y. King. Buried in Fairview cemetery.

Lurette Humby, the oldest inmate in the Home, was stricken down last week with a severe case of typhoid fever. She is under the care of a trained nurse, and in a fair way of recovery.

Two motherless boys were admitted into the Home last week from Lima, Ohio. Monday we sent a little boy into the home of Bro. and Sister Emanuel S. Hykes of Hagerstown, Md., and Tuesday two little brothers were sent to make their home with the family of Bro. Almon Fortner and wife of Dakota, Ill.

The number of inmates at present is 70. We have a pair of twin boys 12 years old, bright and lively, whom we would be pleased to place together into some good home, or at least into two neighboring homes. Both are members of the Church.

Two bright sisters, aged respectively 9 and 13 years, are waiting for some Christian families to give them homes.

The Lord is manifesting great kindness towards us, and is blessing the Home in many respects even beyond our expectations for which we praise His name.

West Liberty, O.

Miscellaneous

CONSECRATION

"It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine
Or bring the purple robe
And linen fine.

It is not mine to break
At His dear feet
The alabaster box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer for His sake
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with Him.

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares.

Yet, Master, if I may
Make one pale flower
Bloom brighter for thy sake,
Through one short hour;

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!"

—Selected.

PALESTINE

II. The People

By J. S. Hartzler.

For the Gospel Herald.

It is not the object of this article so much to discuss the nationalities of this country, as their practices and the effect upon life. At the same time a few thoughts from this point of view may be necessary to bring out some points later on.

The Europeans who have moved here and have adopted the methods and language (or rather languages, for it is a very common thing for people to be conversant in four or five languages) of the country with their descendants are usually called Franks. As a rule they are more truthful and upright in their dealings than many of the natives.

The Jews compose about one-tenth of the entire population. Those who came to this country when expelled from Spain and those who came from other parts of Europe later have, in many cases, changed their characteristics somewhat and

have become more like the people in the country from which they came, while those who remained in Asia are inclined to be tall and slender.

The Arabs are the most numerous class of the population. They are divided into two classes. One class have farms and make a livelihood by agriculture. The other class is inclined to wander. They have large flocks of sheep and goats, and herds of cattle. They live in tents made of home spun black cloth made of goat's hair, and when pasture gets poor in one place they move to another.

The Turks are not nearly so numerous as the Arabs, nor are they generally so intelligent. They are usually simple, upright, and kind to the poorer people of their own kind. Not many of them can stand popularity and any office or prominent position is likely to make them proud and domineering.

Aside from these are the foreigners, some coming for study, and in a few years at most expect to return to their former home; others come to get rich, after which they expect to return, still others have some fanatical idea on religion and think that by being at a place where some Biblical event took place will help them to atone for their past life, while a few are here for the good that they may do to others, as for example the missionaries.

One can quickly see that in such a conglomeration of people it would be impossible to so point out characteristics that are common to all to any very great extent. There are a few things that seem to be quite general. One is that there is very little value placed on time. If the merchant saw that it were possible to make a few cents more, he would devote several hours more to making the sale. The farmer expects to do tomorrow or some other day what he does not get done today, hence while he is threshing his grain he may become sleepy or tired and tomorrow will do as well as today, hence he goes to his house or his tent and chats with his neighbor for hours or lies down and sleeps without regard to time. The wandering Arabs are inclined to be more rough in their manners and their actions toward their fellows. They frequently bring their flocks so close to the farmers' growing crops that in the unguarded moment the flocks will destroy some of them. He rarely pays any damage except when compelled to do so. The result is that sooner than go through the long process of law he will give something to the herdsmen to move away. These nomads have grown bold and make demands of certain amounts or threaten to go with their flocks into the growing crops. The government has finally awakened to the fact that something must be done. As a result, soldiers keep watch of these wanderers and the farmer is promised protection.

The majority of the people here can hardly be said to be proud from a stand-

point of their daily dress. The dress is so carelessly worn that it scarcely hides their nakedness. The indifference becomes absolutely repulsive to any one of a reasonably moral standard. The most of the farmers wear a very coarse cloak which would seem very warm during the hot weather and while he may wear other forms of dress while working on the farm, he usually wears this heavy cloak while on the road or on the streets of a city even in the hottest weather. While the dress may be of the most slovenly kind, nearly every one wears finger rings, and many of them other forms of jewelry.

The oppression which the people have been compelled to pass through has had a tendency to take the energy out of them and make them feel that there is little possibility for them. Their hopes are gone and they bow to the inevitable. While the government is doing many things that are very much against the people's interest, there is nothing that they need even for this life as the Gospel of Jesus Christ. They need it and we should give it to them. It will brighten their lives and help them overcome the sad, sad look on their faces. "How shall they believe on him of whom they have not heard? And how shall they hear without a preacher?" Are you that preacher?

A PROTEST

By John Horsch.

For the Gospel Herald.

The Fifth World's Congress of Unitarians and religious liberalists was in session Aug. 5 to 10, at Berlin, in Germany. One of the speakers, Dr. Appeldoorn of Emden, said in substance in his lecture that the early Mennonites refused to accept any articles of faith; all questions of faith were left to every one's opinion, no one was responsible to the Church for anything that he believed or failed to believe, there was no creed and no doctrinal test—in other words, they were religious free-thinkers. Dr. Appeldoorn is the minister of a church which, although not Unitarian in name, is Unitarian in doctrine, openly denying the divinity of Christ and the inspiration and authority of the Holy Scriptures.

We will respectfully ask Dr. Appeldoorn what proof he has for such assertions. Can it be that he is entirely unacquainted with the fact that the writings of Menno Simons and Dirk Philips, the spokesmen of the early Mennonites, present a sharply outlined and well defined system of doctrine? Does he not know that these most prominent Mennonite leaders teach distinctly that the foremost purpose of church discipline is to keep the Church pure in the unadulterated doctrine of the Word of God? Is he not aware of the fact that they, with their colaborers, ex-

communicated certain distinguished members for no other reason than propagating false doctrine? Both Menno Simons and Dirk Philips teach that the Lord's supper is to be observed only with such as are sound in the faith; they refused to fellowship the churches that were not one with them in faith and practice. In Menno's writings alone there are found more than fifty instances in which he acknowledges the Word of God as the only source and authority of the Christian faith. He states that he endures persecution for the reason that he believes and endeavors to carry out all that the Word of God requires. Has not he, and have not all the martyrs among the early Mennonites, declared that they were ready to recant their faith or any article of it, if their persecutors could show that it was unscriptural—and only then. Menno speaks of Unitarianism (the denial of the divinity of Christ) as "a terrible blasphemy, curse and abomination." Even if none of the writings and testimony of our forefathers were extant would it be reasonable to suppose that they were ready to suffer untold persecution for their faith, if they had been representatives of the modern doctrineless and creedless, jelly-fish-like religion of liberalism. Would a man mount the stake to die for his faith if he held questions of doctrine and creed to be of practically no importance—if he held Jews, Mohammedans, Buddhists, etc., as brothers on a religious basis, as did the liberals in the said congress? What would be your opinion, dear reader, of a man who proposes to die for his faith if he has no faith?

May the time speedily come, when the world of scholarship will be so well informed concerning the faith of the early Mennonites, that none can with any pretense of scholarship make such unfounded assertions concerning them. Scottsdale, Pa.

LOVE XXVI.

By Jacob Eby.

For the Gospel Herald.

"Blessed is the man that walketh not in the counsel of the ungodly."—If we walk with them we cannot be blessed. To walk in their counsel means to follow in their wicked ways. If we do this the love of God is not in our heart.

"Nor standeth in the way of sinners"—Do as they do, help them along in their sins in any shape or form, all is sinful. Our Savior said, "That which is highly esteemed among men is abomination in the sight of God." It is not only in stealing, murdering, drunkenness, profanity and such like that we sin; but also in esteeming ourselves highly in such things as worldly offices, dress, etc. There are

sins of commission and sins of omission. If we have the pure and undefiled love of God in our hearts, God will keep us from standing in the way of sinners.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This is not hard to understand, for God has promised to be with His people. Where my Savior leads, I'll put my trust, and He will supply my every need.

"The ungodly are not so: but are like the chaff which the wind driveth away." They are of no account in the sight of God, and He will take no care of them so long as they are ungodly.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Their deeds and the Word will judge them.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." What a vast difference there is between the righteous and the ungodly. Unrighteousness can bring no lasting blessings, but righteous living with God means to be forever with Him. O sinner, what will you do when the stars begin to fall? Come to the loving Savior, for His love for you was so great that He left His throne in heaven, came down into a sinful world to bleed and die for you. To accept His mercy and love means to live with Him forever. To reject Him means to be banished from Him forever. O, sinner, stop and think, and you will surely turn and be converted. (To be continued).

OUR ATTITUDE TOWARD THE SEMI-RELIGIOUS

(The following pointed article, clipped from *The Sunday School Times* and sent us by Bro. H. B. Keener of Job., W. Va., contains much food for reflection and ought to be read with profit by many readers. There are no heaven-accepted substitutes for the Bible or for the religion which the Bible teaches. In the arguments which follow we have a few reasons for the many church creeds of today.—Ed.)

One never knows, these days, when he will be asked to form a judgment on some new form of religion that is offered for his acceptance. With Oriental exuberance new cults spring up around us on every hand, until one is disposed to feel with John Watson that "nothing is easier than to create a new religion; one only needs self-confidence and foolscap paper." These semi-religions, or near-religions as we may call them, are becoming so numerous that without taking the most serious view of the phenomenon, or getting into a panic about it, the religious man finds it more or less necessary to decide on what attitude to take toward it.

Religion today is menaced by religions. They are one of the greatest difficulties with which religion has to contend next to itself. What is the Christian man's attitude toward them?

First of all, it needs to be said that this situation is not so wholly unexpected as we should suppose. The Christian man must remember that Jesus anticipated this tendency, and told men of it before it came to its results in all kinds of divisions and corruptions. For a little while his disciples would seem to have the field quite to themselves with the religion which He had taught them and given them. But it would be for only a little while. The now despised faith of the Christians would soon enough prove to have a power which men would like to get for themselves without paying the Christian's price for it. Before they knew it, the keen worldly mind would discern that here was something worth copying even where men did not care to go the whole length. All around them would rise up teachers who would offer to procure the same benefits for the soul, but in an easier way. Forewarned about it, taught to resist the flattery which would be paid to Christianity by imitation of it, they were never caught going over to any of the various forms of belief which began to copy Christianity and claim all its efficacy and more even before the last apostle was laid in his grave. The first point, then, in our attitude toward these specious and easy religions is that we should know that according to Christ they were to be expected and reckoned with, that they would seem for a while like the real thing, or even better, and that there would be tests by which they could be judged.

The second point in our treatment of them is that we should be very little influenced by the fact that, for the most part, these multitudinous forms of religion are cultivated by *nice people*. For nice people are one of the greatest difficulties with which Christianity is burdened today. In the early ages, Christianity, after long faithfulness to its own spirit, attracted the attention of the powerful people, rulers, politicians, and governors, and by making certain concessions to them won the help of the state and the powerful persons for centuries. This compact changed the very character of Christianity in the world. It found that it had paid too high for the protection and help of the state, and finally in one nation after another it had to throw off this burdensome help if it was to be itself. But then came the seductions of the nice people, the cultivated, the refined. What a triumph it would be to gain the support and the prestige that would belong to the church if culture and fashion would let themselves be captured by it! They have been captured, and today the Christian mind hardly knows how to settle any matter on its deep spiritual merits, because there are so many people who are undoubtedly nice people, who are not heathen and are not vicious, and yet who

have no sympathy with the rugged works that Christianity has been commissioned to do, and who continually stand in their way. It is so hard to realize that nice people may be wrong, that they can be utterly wrong, that they can gracefully and decently and quietly do the worst things and bring to pass the worst possible situation. As a second point let us remember that nice people are no criterion by which to judge about eternal truth, and that, so far as their niceness goes, this by itself gives no guarantee that it will not ally itself with the worst and most serious falsehoods.

A third consideration which throws a good deal of light on the present situation is that people nowadays have taken to getting their beliefs from literature rather than from the Bible. Dr. Munger called attention to this tendency some years ago. Getting their start and all that they know about religion originally from the Scriptures, they have proceeded to develop them on their own account. Poets have come to mean more to us than prophets, and, deriving their inspiration more and more from each other instead of from the great source of the Word of God, the variations and the second-hand-ness have gone on developing until one can find no persistent and consistent teaching from literature alone, even though it be the best. And because we have discovered that the Scriptures were always cast in a literary form, and have become a little proud of our discovery that the Bible is literature, we have flown to the shallow and unsafe conclusion that literature is a Bible, and that we may read either Bible we choose. Since the prophets were writers, we are tempted to believe that almost any writer is a prophet, and that God means for us to listen to him. Literature has become a jungle, and the jungle is full of what seem to be paths. They lead a little way, but they fade and we cannot follow them out. The Bible is a literature, but it is not a jungle. Its paths lead somewhere. They all converge and center and head up into the great Head and center. Paul describes our whole present mischief where he speaks of men as "not holding fast the head." Not until we begin again to get our beliefs and our religion from the place where we got it first will this centrifugal habit of our present-day religion be changed.

In the fourth place, it is worth noticing that there is a very current and shallow and listless way in which people explain these exuberant and popular substitutes for Christian faith. How many times we hear people say of them that they seem to make it clear that there is something people want which they are not getting from Christianity. They feel that these cults are significant. They seem to represent a deep spiritual hunger and unrest. There is something people want which they are not getting. Perhaps these semi-religions will show us what it is.

But the note of all great religious ad-

vance is found not in what people want, but in what God wants of them. And there we strike the fundamental difference between Christianity and these religions of a day. The note of obedience is seldom sounded. There is no cross in them. Religion is to be achieved with lower costs. But when we begin to try to find out what God wants we shall find the satisfaction of every real want we can possibly have.

And last of all, Christianity has made a rich soil in which all sorts of seeds will grow as well as the right kind. Men do not get up sudden and easy religions where there is no Christianity at all. The parasite comes where something is already prepared for it to grow upon; and sometimes parasites are the most beautiful things in the world, while the trunk upon which they fasten and grow may look brown and uncomely. But what little ephemeral life they have all comes from preying and borrowing from the strength which has been organized through that same rugged and homely trunk. Let us not be captivated by the counterfeits of our own best possessions. The Christian of today needs to be tested, and is being tested, by the question whether he is great enough to know when he has the greatest thing in the world in his possession.

UNSCRIPTURAL UNION

The editor of the "Baptist Standard" is not much edified at the efforts now being made to bring about Church federation at the sacrifice of doctrinal differences. He says:

"A vapid, doctrineless, compromising Church is worse than worthless. It will cumber the ground, misrepresent Christ, and die for the want of life. In the present situation, so full of possible good or of evil, what is the duty of every thoughtful Christian? The answer is easy: Seek the right ways of the Lord, and walk in them. A religion without authority is no religion. The world confronts two propositions touching authority in religion. One is the Catholic contention that supreme authority is in the Pope. The other is that supreme authority, undelegated, is in Jesus Christ, and the Holy Scriptures are the law of His kingdom. All who would get together must accept one or the other of these propositions. The constitution of Christianity is in the great commission. The message for this generation is a faithful preaching of the Word, and the highest service we can possibly render the world is to stand by the form of sound doctrine in the spirit of Him whose we are and whom we serve."—Sel.

(Continued from page 404)

the Scriptures are of such a nature that any reasonably minded person should be able to see the inconsistency of his faith.

One thing that stands out very prominent in practically all his writings is his many contradictions.

We have selected a few of his misleading teachings and compared them with the Bible and will try to show wherein his teachings fail to come up to the Bible standard.

Concerning the redemption of man, Russell says, "In selecting the little flock, many are called, not all are called" (Scripture Studies, Page 195). The Bible says, "For God so loved the world that he gave his only begotten Son that WHOSOEVER believeth on him should not perish, but have everlasting life" (John 3:16). "And the Spirit and the Bride says, Come, and let him that heareth say, Come, and let him that is athirst Come, and WHOSOEVER will, let him come and take of the water of life freely" (Rev. 22:17).

Russell says, "The great mass of mankind saved from the fall as well as the angels of heaven will always be mortals," also, "nowhere in the scriptures is it stated that angels are immortal, nor that mankind restored will be immortal" (Divine Plan of the Ages, Page 186).

The Bible says, "For this corruptible must put on incorruption and this mortal must put on immortality" (I Cor. 15:53). Showing that "it is sown a natural body and is raised a spiritual body" (V. 44). Of angels it is said, "Who maketh his angels spirits" (Psa. 104:4). Heb. 1:14 says they are "ministering spirits." Spirits are not mortal, hence angels never were and never will be mortal. As to the everlasting existence of man, good or bad, read Matt. 25:46.

Russell says, "Incorrigible sinners will be blotted out;" and in speaking of the immortality of the soul, he says, "It is based on the unscriptural theory that God created man immortal, that he cannot cease to exist and that God cannot destroy him. He says further, "But God's word assures us that He has provided against such a perpetuation of sin and sinners, that man is mortal and that the full penalty of wilful sin against full light and knowledge will not be a life of torment, but a second death" (Divine Plan of Ages, Page 187).

But what does God's Word say about the second death, "Death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). If God has provided against everlasting punishment as stated above, what meaneth such scriptures as the following:

"He will gather his wheat into the garner, but will burn up the chaff with *unquenchable fire*" (Matt. 3:12).

"The wicked shall be turned into hell and all the nations that forget God" (Psa. 9:17). "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:10). "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which

burneth with fire and brimstone" (Rev. 21:8). "And these shall go away into everlasting punishment" (Matt. 25:46).

Russell says that after this life there will be one hundred years in which God will give all the wicked dead a chance to repent.

The Bible says, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand unto heaven and swore by him that liveth forever . . . that time should be no longer" (Rev. 10:5, 6). If after this life an opportunity will be given all men to repent, why should the rich man in hell make such an ado? Let him repent in the hundred years which follow death. The absurdity of such arguments is evident when we follow the Bible call for "all men every where to repent" (Acts 17:30). Russell further argues, "The first man (who was a sample of what the race will be when perfect) was of the earth, earthy, and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthly and human" (Vol. 1, Page 191).

Such argument is in direct opposition to I Cor. 15th chapter, and many other passages. If in the resurrection all will remain human, then Russell will either have to say that "flesh and blood will enter heaven contrary to God's divine plan (I Cor. 15:50) or else the Bible does not inspire when he said it could not be so.

To such a doctrine we would humbly take our place in the kingdom and say with Paul, "Let God be true, but every man a liar, as it is written, That thou mightest be justified in thy saying" (Rom. 3:4).

Jesus said when here on earth, Heaven and earth *shall* pass away (Matt. 24:35). Russell says, "Heaven and earth *did* pass away at the time of the flood," thereby contradicting the Lord Himself.

So we can see that it makes no difference what phase of Christianity we may compare with his explanation, his teachings are false, unfounded and misleading. In every fundamental principle of salvation Russell is side-tracked by the enemy.

Russellism, like Dowieism, Eddyism and every other modification of the blessed Word of God will come to naught. It must fail because its foundation is built upon the sand. In our humble opinion we believe Russell has reached his zenith. His promises fail. They are "broken cisterns that can hold no water" (Jer. 2:13). Jesus said, "Beware of false prophets" (Matt. 7:15). "Take heed that no man deceive you" (Matt. 24:4). "For many false Christ's and false prophets shall rise and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them" (Rom. 16:17). "Beware lest any man spoil you through

philosophy and vain deceit" (Col. 2:8). "But there were false prophets also among the people: even as there shall be false teachers among you" (II Pet. 2:1). "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I Jno. 4:1).

My friends, whether man believes it or not, the Bible teaches that there is a hell, a place where the worm dieth not and the fire is not quenched" (Mark 9:43, 44). It teaches that all who will not repent will go there to abide forever and ever. Hell is awful enough to be shunned, while heaven is worth every effort that is possible for man to put forth in order that he may win.

As we go forth teaching God's Word, let us remember that "if we add anything to it, God shall add to us the plagues written in this Book;" also "if we take anything from it, God shall take away our part out of the book of life" (Rev. 22:18, 19).

May God give us eyes to see, ears to hear, and hearts that we may understand so that we will not be moved about by every wind of doctrine, but that we may be rooted and grounded on the solid Rock, that when the storms of superstition and unbelief sweep over us, our anchor will hold fast until we are safe within the haven of rest.

Belleville, Pa.

REPORT

Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

August

Receipts.—Fruit and vegetables by Landisville and Salunga sisters, Anna N. Nissley, Sister Baker, H. R. Cassel, A. K. Diener, Noah Getz, Martin Hess, Mrs. Harry Cassel, Barbara Harnish, Abram Eby, Bro. Miller, J. W. Benner; cash by Landisville and Salunga sisters, \$1.20; Jacob Newcomer, \$2.00; Bertha Myers, .80; Ella E. Miller, .25; Clara F. Reist, \$1.00; Barbara Harnish, \$2.00; Lydia A. Hess, \$1.00; Katie Buckwalter, .25; cash, .40.

Services.—Aug. 12, Daniel Kauffman and D. N. Lehman were here and visited through the Home. We were revived by hearing a sermon from II Pet. 3:1-9.

Aug. 14, John Snively and Hiram Kauffman filled the regular appointments; text, John 14:1-3.

Aug. 28, Samuel Oberholtzer, Frank Pierce, Henry Heller and Amos Kauffman were here to encourage us at the regular appointment; text, John 14:1-3, about 125 visitors, also.

When they are all at home the number in the Home counts 60. Health is good. Some more applicants.

Gratefully acknowledged,

J. W. Benner.

REPORT

Of the Bible Conference held at Cullom, Ill., Sept. 12 to 17, 1910

For the Gospel Herald.

Conference was opened on Monday at 9 A. M. After a short song service the following officers were elected: Mod., S.

Honderich, Eli Christophel; Sec., Benj. Herner; Treas., Eli Christophel; Chor., Chester Wenger.

Following are the subjects discussed and a few of the thoughts given:

Philippians, I. R. Detweiler. Many good thoughts were brought out which will be a help in studying and understanding this book.

The Holy Spirit, D. D. Miller. There are many spirits, but only one Holy Spirit and that is to lead and guide us into all truth.

Monday Evening

Devotional by Bro. S. Honderich.

Development of Christian Character, I. R. Detweiler. The importance of giving our heart to God early and living for Him was emphasized.

Sermon by Bro. D. D. Miller.

Tuesday Forenoon

Devotional by Bro. Eli Christophel.

Philippians, I. R. Detweiler. Paul wrote this letter while in prison in Rome to the Philippians who were perhaps a little more enlightened than the average Christians. Though some methods change yet God never changes. God expects more of us today than He did in olden times. The true Christian light shines with great power and that power cannot be hid; but it goes out and does others good. We are living where our thoughts are.

Parental training, D. D. Miller. Children are a heritage (Psa. 127:3, 4; Prov. 17:6; I Tim. 5:8). Every individual achievement depends upon: 1. Hereditary influences (Ezek. 16:44, 45; Jer. 9:13, 14; Ex. 20:5); 2. Physical vigor. Examples (Samuel, Abraham); 3. Training; 4. The Spirit that controls. Training consists in bringing up (Eph. 6:4; Prov. 22:6; Col. 3:2); Correcting (Prov. 3:12; Heb. 12:7; Prov. 23:13, 14); Teaching (Deut. 4:9, 10; 6:7; 31:12, 13); Ruling (I Tim. 3:4, 12).

Our coming missionaries are the children in our homes today who need guiding and training. The people who fill our penitentiaries are the children in our laps, their will must be rightly directed in youth and carefully watched.

Tuesday Evening

Song service and queries.

Laity's relation to the ministry, I. R. Detweiler. Idleness leads people apart. Work binds people together and the harder the work, the more united we become. There are certain endowments, each individual has a certain gift and these gifts should be properly exercised in the various offices. Many times church work has suffered because the minister was neglected. We need to stand by each other in order to be successful. We are to use our means to help the Christian work along.

Sermon by Bro. D. D. Miller.

Wednesday Forenoon

Devotional, I Jno. 5.

Philippians, I. R. Detweiler. This letter was written just shortly before Paul's execution and shows his great love and interest in the brethren at Philippi. It should be studied carefully, section by section, chapter by chapter, in order to fully understand it and get all the truths.

The pastor and his duties, D. D. Miller. Qualifications: Tit. 1:7-9; I Tim. 3:1-7; Eph. 4:12, 13; I Cor. 12:28. Duties: Examples to others (I Pet. 5:3); Feed the flock (Jno. 21:15-17; I Pet. 3:2; II Pet. 1:13); Follow the example of Christ (Jno. 10:15); Take heed (Acts 20:28; I Tim. 4:16); Speak the truth in love (Eph. 4:15, 16); Labor in work and in doctrine (I Tim. 5:17; I Thes. 5:14; I Cor. 5:20; Acts 6:4); Note example of Paul (I Cor. 9:16-23); Watch and warn (Ezek. 3:17-21); Many others (Jas. 5:14; Matt. 28:19, 20; Acts 14:23; 6:1-4). The

laity and officers are all God's servants, there is no exaltation in office. Ministers should preach good deep sermons for the older and stronger members and simpler ones for the younger and weaker ones in order that they all may grow. The congregation will not rise higher than the food they get will enable them. The laity must show due respect for the ministers.

Wednesday Evening

Devotional.

The Sunday school, I. R. Detweiler.

Necessity of heart preparation and better prepared lessons and teachers. Sunday school lessons should be better prepared than lessons in our day schools. The Sunday school should be active that more may be gathered in.

Sermon by Bro. D. D. Miller.

Thursday Forenoon

Devotional by Bro. Buzzard.

Philippians, I. R. Detweiler.

If we are together in love and fellowship we strengthen each other and if not we devour each other. Exhortation in Christ is an inward work. Love prompts us to action. Stand by your convictions wherever you are and don't loose your own principles. Are we willing to go out in God's service and help some poor soul?

Dangers threatening the Church, D. D. Miller.

1. Love of money. Too greedy for gain. 2. Love of pleasure. Seeking the pleasures of the world. 3. Love of ease. This is growing in our Church, it shortens men's lives. 4. Unequal yoke. In business relations, in marriage. It takes a Christian to live a nonresistant life. 5. Sunday desecration. Sunday excursions are effecting our Church. 6. The "It makes no difference." It does make a difference where we go. 7. Neglect of certain parts of the field. Too many going to town and neglecting the country.

It is not how long we live, but how well; better live one year for Christ than forty years and not do any one any good.

Thursday Evening

Devotional and queries.

Improvements in our young people's meeting, I. R. Detweiler.

These meetings do a certain kind of work that cannot be done in any other meetings. Get the best organization in order to give each one his special work. Topics should be well selected and arranged. Subjects and hymns should be in harmony.

Sermon by Bro. D. D. Miller.

Friday Morning

Matthew 13, D. D. Miller.

There are seven parables in this chapter and it is the only chapter in the Bible that contains seven parables; namely, The Sower, The Wheat and the Tares, The Mustard Seed, The Leaven, The Hidden Treasures, The Merchantman, The Dragnet. Many good points were brought out on these parables.

Philippians, I. R. Detweiler.

Friday Evening

Mission work. Mission work helps us keep alive. We should read more works on missions in order to learn more of the field and its needs. India is perhaps a larger field and harder to work than any other on account of so many different languages.

Sermon by Bro. D. D. Miller. Text, Psa. 119:59, 60.

Saturday Forenoon

Devotional by Bro. A. L. Buzzard. Psa. 139.

Matthew 13, D. D. Miller.

There are two forces in the world work-

ing opposite of each other and both have followers. God knew that not all would be saved.

Philippians, I. R. Detweiler.

Paul had learned to be satisfied with his condition which is a good example for all of us to follow.

Saturday Evening

Song service and queries.

Matthew 13, D. D. Miller.

Some parables are given from the Old Testament to teach certain truths.

Sermon by D. D. Miller. Text, Jer. 6:16.

We can truly say that we had a good spiritual feast and many noble thoughts were presented which will be long remembered. Bro. Detweiler left on Saturday evening for Sterling and Bro. Miller preached an edifying sermon on Sunday morning. He left to fill an appointment at Flanagan, Ill., on Sunday afternoon and then went to Wayland, Iowa. May the Lord spare the lives of the brethren and use them many more years in His service.

Benj. Herner, Secy.

Married

Hess—Stoner. — On Sept. 22, 1910, Bro. Harry L. Hess of Ephrata, Lancaster Co., Pa., and Sister Minnie B. Stoner of Murrel, Lancaster Co., Pa., were united in matrimony by Bish. Benjamin Weaver.

Obituary

Harnish.—Ida T., only daughter of Bro. John B. and Sister Annie Harnish, died at the home of her parents near Marticville, Pa., of brain fever; aged 5 y. 4 m. 23 d. She was a bright and loving child, beloved by all who knew her. Besides her parents she is survived by 2 brothers. Bro. and Sister Harnish have the sympathy of the entire community in their sad bereavement. Funeral services were conducted at the Byerland Church by Abram B. Herr and Aaron B. Harnish, text Matt. 9:14.

However painful it may be

To know that she is gone,

The thought is sweet that we may meet
Her in that heavenly home.

Stauffer.—On Sept. 14, Aaron Stauffer, aged 7 years, died of infantile paralysis. He was a son of Bro. Barton and Sister Lena Stauffer. He was sick but a few days. Funeral on the 17; services by Bish. Benjamin Weaver and Pre. John Sauder, at Weaverland, Lancaster Co., Pa.

Espenshade.—Almeda Espenshade, in her 30th year, died at Murrel, Lancaster Co., Pa., of typhoid fever. She leaves her husband, Bro. William Espenshade, and 3 children to mourn their loss. Funeral on Sept. 14. Services by Bish. Benjamin Weaver and Pre. Walter Heisler, of the Evangelical Church, of which church she was a member. Interment at Voganville Union cemetery, Lancaster Co., Pa.

Shirk.—Bro. Monroe Shirk of Churchtown, Lancaster Co., Pa., died Sept. 4, of neuralgia of the heart, aged 30 years. He leaves a wife and 4 children. He was sick a few days only and upon his request and confession of faith he was baptized and received into church fellowship the evening before his death. Funeral on the 7, largely attended. Services by Bish. Benj. Weaver and Pre. W. S. Smith of the Lutheran Church. Interment at Center Lutheran Church in Lancaster Co., Pa.

Items and Comments

A monument to the Pennsylvania soldiers in the civil war has been erected at a cost of \$140,000. An inexcusable waste.

Mrs. Marilla M. Ricker, of New Hampshire, has announced herself as a candidate for Governor of that state, for the coming election.

The British Admiralty has decided to build a motor-driven battleship which will render the Dreadnaught obsolete, according to an announcement.

The government has acquired 500 acres of land in Maryland for the purpose of establishing a model dairy farm. It is expected to be in full operation within two years.

The New York labor department reports that fewer men are idle at present than at any time since the panic of 1907. In that year as high as 26 per cent were idle at one time. It is now about 7 per cent.

The Senate Committee, which is inquiring into Indian affairs, believes that a plot has been discovered for grabbing the \$1,000,000 government Indian school at Chilocco, in Northern Oklahoma, near the Kansas line.

Chicago has a crop of bogus physicians. Heads of two medical institutions are said to have been operating a diploma "mill" and grinding out degrees for from \$6 to \$40 each. These degrees were retailed by mail from coast to coast.

It has been announced that Lancaster county farmers will realize from their wheat, corn, hay and tobacco twelve and one-half million dollars. Other products from the fertile fields of Lancaster will make the total value of her farm products \$20,000,000 for this year.

Farmers and cattle raisers generally are interested in the efforts of Prof. C. F. Curtiss, dean of the Iowa College of Agriculture, to establish a distinct American type of draft horses. After an inspection of the great horse breeding establishments of Europe he has undertaken to blend the shire and Clydesdale.

What is said to be the largest auction sale of lands ever ordered at one time will take place on the Crow (Montana) and Uintah (Utah) Indian reservations on Oct. 15 and Nov. 1 next, respectively. About 1,500,000 acres of land, suitable principally for dry farming and grazing, are involved in the sale.

A strong movement in protest against the high prices of meat has been begun in many German cities. A number of meetings held recently brought out a sharp arraignment of the government's policy in restricting the importation of live stock and the maintenance of high meat and animal duties in the interest of farmers.

A fatal accident occurred at the grist mill of Bro. D. K. Hartzler, West Liberty, O., Sept. 21. S. B. Riddle of Osterburg, Pa., had been installing some new machinery and when his work was about done and the mill started up again, his clothing caught on a set-screw in the shafting around which he was whirled at the rate of about 200 revolutions per minute, crushing him so frightfully that he died in a few hours after being released. He made no profession of religion, but sent for a minister before he died who prayed with him.

COMBINATION OFFER

The new book, "Lights and Shades from Hindu Land," by Brother and Sister Ressler is now ready for distribution. This book is full of information regarding the social, moral and other conditions in this heathen land. It contains about sixty illustrations depicting life in India. Each illustration is accompanied by a brief explanation by the authors. This book has been published in the interests of missions. Arrangements have been made with the authors that ten cents of the selling price of each book sold shall be devoted to mission work. Consequently in taking advantage of the following offer you are contributing directly to mission work, also contributing to the support of the publishing interests of the Church and at the same time receiving in return helpful literature that will be a blessing to those who read it.

We offer to send the Christian Monitor to new subscribers until December, 1911, and one copy of "Lights and Shades from Hindu Land," in cloth, (postpaid) for the sum of \$1.25. We will also send a few of the back numbers, thus giving you almost \$2.00 worth of literature for \$1.25. Sample copies of Christian Monitor will be cheerfully sent upon request. Subscribe at once. Address all subscriptions to

Christian Monitor,
Scottsdale, Pa.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and deacons will meet Tuesday, Oct. 18, to arrange questions for Church Conference. If possible this meeting will begin at 2:30 P. M.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information. Chris Snyder.

Semi-Annual Conference

The fall session of the Virginia Conference will be held, Providence permitting, at the Zion Church (Lower District) on the second Friday in October, 1910, being the 14 day of the month.

A good attendance is desired and an invitation extended, especially to ministers and deacons, to meet with us. Zion Church is near Cowan on the line of the Southern R. R. For further particulars write to Bish. Lewis Shank, Broadway, Va.

C. H. Brunk, Sec.

Washington Co., Md., and Franklin Co., Pa.

The Lord willing the Washington Co., Md., and Franklin Co., Pa., conference will be held at the Chambersburg Mennonite Church, Friday, Oct. 14. May the Lord bless to the good of all who will attend the conference. All are invited.

Bish. G. S. Keener.

Indiana-Michigan

The Indiana-Michigan Church Conference will be held at the Holdeman meeting house near Wakarusa, Ind., on Thursday and Friday, Oct. 13 and 14. A cordial invitation is extended to all.

Questions for consideration should be sent before the meeting of conference to D. Burkholder, Nappanee, Ind., or to the secretary, Goshen, Ind.

N. S. Hoover,
Secretary in absence of J. S. Hartzler.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Pleasant Grove Church, near Tremont, Ill., Oct. 4-6. Instructors, S. E. Allgyer, L. J. Miller.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

Nampa Home Mission, Nampa, Idaho, Oct. 15-28, 1910. Instructor, S. E. Allgyer.

Hopewell Church, near Hubbard, Oreg., Oct. 24-27, 1910. Instructors, S. E. Allgyer, J. P. Bontrager.

Sunday School Conference

The Mifflin Co., Pa., A. M. Sunday school conference will be held, the Lord willing, on Wednesday evening, and Thursday, Oct. 12 and 13, 1910, at the Mattawana A. M. Church, one half mile east of McVeytown, station. We cordially invite all who are interested in the work of the Sunday school and Church to attend every session. Come, bring Bibles, Church and Sunday School Hymnal and a prayerful heart and join us in praying that God may bless each session to His glory.

Announce your coming to S. K. Yoder, Mattawana, Pa.

GOSHEN COLLEGE

Fall Term opens September 28. For free catalogue and full information, address

Goshen College, Goshen, Ind.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, OCTOBER 6, 1910

No. 27

EDITORIAL

"If ye then be risen with Christ, seek those things which are above."

He who dodges duty in time will find the results of duty well performed dodging him in eternity.

Unless we give evidence of the risen life here, we can not (without conversion) have much hope of rising with Christ hereafter.

Here is a good way to size up your character: Make a record of all you said during the day, and all that passed through your mind. Make an analysis of this record and see how much God and how much world there is in it.

It is said that only forty per cent of the children in our Sunday schools are brought into the Church. How many of the other sixty per cent are in your school? What are you doing to reach them?

The returning long evenings suggest something. Both God and Satan have suggestions as to how to make use of them. God's suggestion is, use these twilight hours in Bible reading, meditation, Christian conversation, Christian work and culture. Satan's suggestion is, use this time in having a "jolly good time." Whose advice are you taking?

"Be not weary in well doing," was Paul's advice to those who may be tempted to become "tired" in the Christian service. We often become weary in body, but should never become weary in soul. The more completely we follow the Spirit the less liable will the weariness of the flesh be to make us faint-hearted in the service of the Lord.

A Timely Suggestion.—Under the caption, "A Visit to Canada," found in last week's Gospel Herald, the brethren, Jacob N. Brubacher and

Peter R. Nissley, gave us some timely admonitions on the question of non-conformity. We ask that all who have not given that brief article a careful reading may hunt it up and give it prayerful consideration. If all who are named in that article would fully conform to the suggestions therein given, and the doctrine be preached from all our pulpits, the same would be a mighty help in solving the problem referred to. Unity brings about uniformity.

He who would rise continually must fight his battles daily. Our Savior recognized this when He taught not only cross-bearing, but daily cross-bearing (Luke 9:23). We have watched the soaring of birds. They seemed to be floating around easily. But unless they flapped their wings they invariably sank lower. We have watched the moving trains. The moment the steam power was taken off the train began to slow up unless it was on the downward grade. So it is in life. No one has ever risen or moved forward without meeting resisting forces. Unless there is a continual exertion of energy, there can not be anything but a slowing up, a sinking down hill. Each day the flesh asserts itself. There is a fleshly desire for things not good, especially so when friends or money or thoughts of honor, ease or pleasure are used as instruments of temptation. Yield, and you sink. Resist, deny yourself, take up your cross daily, and you rise. Each day should not only find us nearer eternity, but also nearer the heavenly goal of perfection.

Rope Across the Waters.—From an old paper about to be thrown away we clip the following:

One April night, a mammoth ocean steamer went crashing upon the coast of Nova Scotia. There was all the confusion of a wreck at sea, the hopeless cries of men, women and children, the hurrying to and fro, the frantic shouts of the officers, and, added to all, came the hoarse cries of the tempest, the surging of the billows, the roar of the breakers.

Between the rock where the vessel struck, and the shore, was a passage-way a hundred yards wide. A rope was swung across this chasm of death, and by this line many of the dark group of survivors, one after another, successfully struggled to the shore.

What a vivid picture of life. Without the aid of the higher Power we could never escape from the surging billows and raging tempests on life's great sea. "Master, save us!" is the one cry which brings us the only relief. Salvation is the rope which Jesus the great Friend has swung across the mighty chasm of death, and all who will may take hold of it and live.

There is hardly a month of our life but what we come across instances of this kind: A young man imagines that he knows more than his parents, and rather counsels with nor obeys them in laying his life-plans. Flushed with a sense of his own shrewdness, almost ashamed when he reflects that he is the son of such stupid parents, he chooses a life vocation and a life companion in accordance with his exalted notions. His parents are grieved, but he can not afford to make his life a failure simply to respect their old-fogy notions.

Years roll on. The parents go down to their graves, and are carried by the angels into the paradise of bliss. Another generation comes along and this once young man's now whitened head reminds him that he has now to look at problems, not from the standpoint of a son, but of a parent. His spiritual life is a wreck; he recognizes his folly and his failure, but he hasn't the strength of character to make the most of circumstances. Every generation presents numerous examples of just such failures, and yet each generation brings forth a crop of young men who will not learn, except in the school of costly experience. It was more than an accident when the following found its way into the inspired volume: "Honor thy father and thy mother; which is the first commandment with promise."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

A YIELDED LIFE

What is a Yielded Life?

'Tis one at God's command,
For Him to hold, to form, to use,
Or do with it as He may choose,
Resistless in His hand.

What is a Yielded Life?

A life whose only will,
When into blest subjection brought,
In every deed and aim and thought,
Seeks just to do His will.

What is a Yielded Life?

A life which love has won;
Which in surrender, full, complete,
Leaves all with gladness at the feet
Of God's most holy Son.

What is a Yielded Life?

A life where Christ holds sway,
O'er which He is the rightful Lord;
The ruling power His whispered word:
Led by it day by day.

What is a Yielded Life?

A life in His control,
Unruffled by the stormy breeze
Of sorrow, when its surging seas
Would sweep the God-kept soul.
—Regions Beyond.

GOSPEL LIGHT ON TIMELY TOPICS

XI. Life Insurance

A. H. Leaman.

For the Gospel Herald.

Much effort has been put forth by insurance companies to persuade the public that life insurance is unobjectionable and even necessary. It is only too sad that some of our plain sister denominations have left this question unsolved and speak no more openly upon it but let each one settle the question with the life insurance agent, or with his God or in some way as he may see best. We know that God and man are a match for the devil but too often people look to earthly gain instead of to God, this results in the downfall of many a child of God. It is sad that the church of the living God is getting tangled up with these worldly organizations, and the spiritual life is being sapped from the churches.

What we have to say in this short article will show the folly of this particular sin. We will not try to prove anything from the standpoint of business, suicide, jealousy, family quarrels and other questions of like nature, so often connected with life insurance. We want to encourage men and women to have trust in God.

1. God is all and in all.

When we are born of God, we be-

come heirs of God and joint heirs with Christ. And when we are heirs we are subjects of the kingdom. And if we are true to the King we shall never suffer. God is more interested in His subjects than any earthly king.

Some years ago England learned that one of her subjects was captured and put in prison for a trifling thing. It was in Abyssinia, hundreds of miles away. They refused to give up the prisoner. England sent an army of soldiers to free the man. They demanded his freedom. They blew up the prison and brought the man home. If an earthly subject was worth so much to the kingdom of Great Britain how much more a subject of the heavenly kingdom. Jesus left the skies to free the whole world. And God through His Son provides for every need of man.

It is an insult to God Almighty for a man to doubt God's power. And a man who carries a life insurance policy does this very thing.

2. A child of God belongs to God.

When we are born of God we belong to God. The Bible says we are bought with a price—the precious blood of the Lamb. Here in Chicago if a man is poor and sick with some lingering disease, and the physicians know he will not get well, and if he has no near friends that will render any assistance to him, physicians will give him a small amount of money for the privilege of operating upon him when he is dead. Life insurance takes a mortgage on life, payable at death. Any man with good common sense, and sufficient gray matter under his skull can readily see how absurd it would be for his wife or children to hold a mortgage on his life payable at his death. The body is mortgaged and oft times it means ruination to his soul. Your body belongs to God and it is sin for any one to hold a mortgage on your life. It many times gives the second husband a push into hell as he spends the money of the released mortgage.

3. God has a special promise for the widow. He says He will be the widow's God.

People tell us life insurance is good for the widow. Well, God has the best for the widow and if she is taught to trust in God He will provide for her. Too many times we are guilty of not giving these promises to the widow. Sometimes people's sympathy outweighs their judgment and they encourage these sins rather than condemn them. May God help the men in our pulpits to declare the whole counsel of God and teach the people to have more of that simple trust in God. Let us denounce this sin and rise up to our privileges in Christ Jesus.

Chicago, Ill.

"They who talk the most of their difficulties usually have the least."

RUSSELLISM, A FALSE AND MIS-LEADING DOCTRINE

II

O. H. Zook.

For the Gospel Herald.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

This is sad indeed. Because of one man's sin, the whole world is guilty before God (Rom. 3:10-12). Man is born into this world with evil inclinations. The Word teaches that "the imaginations of a man's heart is evil from his youth" (Gen. 8:21) and "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Therefore, we conclude that it is easier for man in his unregenerated state to follow the dictations of the enemy than to obey the voice of God. It is only natural because he was born so. And even after he has been thoroughly converted, it is only by carefully guarding every step that we are able to please God.

Man serves God against his nature; that is against that which was originally his nature. As long as we live in this world we will have flesh and blood to contend with. We will also have to subdue our "old nature," or as we sometimes hear it called, "the old man," "the carnal nature," "self," etc. Call it what you will, it must be overcome, or crucified, or as Paul says, "kept under."

It is through this nature that the devil appeals to the child of God. He is constantly crying, "Turn back, turn back," and offers as a substitute something that not only appeals to the "eye, the flesh or pride of life" but to the reason as well. And his substitute is so near the genuine that is it only by abiding close by the Word that the imitation can be detected.

But God has graciously provided His Holy Spirit to "Guide us into all truth" (Jno. 16:13).

So there is no occasion for falling or being deceived by the enemy if we "watch" (Matt. 24:42), and "pray" (Mark 14:38) and "faint not" (Luke 18:1). And yet with all this provision of God for us, Jesus emphatically teaches that the devil will put forth special effort and will "deceive if it were possible the very elect" (Mark 13:22). If he cannot cause us to fall by trials and temptations, he will send "false christs and false prophets" (Mark 13:22) and "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

In these later days when the world

is almost overflowing with false creeds, false doctrines, false christs, false teachers, false apostles, thousands of innocent souls for whom Christ died are going down the broad road to destruction because they have been falsely taught and Satan has succeeded in so thoroughly blinding them that they "shall believe a lie" (II Thess. 2:11) and "shall turn away from the truth and shall be turned into fables" (II Tim. 4:4).

The nearer we approach the end of the world, the harder the devil will work to deceive and destroy.

There are a number of ways in which he will accomplish his soul-destroying end, but we will confine ourselves to one, namely,

False Doctrines

Among the many departures from the true faith which is being imposed upon the world today is the misleading doctrine of Russellism. Paul tells us that "The day of Christ shall not come except there come a falling away first" (II Thess. 2:3).

One of the profoundest evidences of our approach to that "day of Christ" is the present day of apostasy.

When was there ever such a falling away from the "one faith" (Eph. 4:5) as there is at the present time? When was there ever such a host of false doctrines and false teachers imposed upon the people as in these latter days? When was the world ever moved about by every wind of doctrine as it is now? When will the children of this generation ever learn that there is no Solid Rock foundation in the faith of a man who is "ever learning and never able to come to a knowledge of the truth" (II Tim. 3:7)? The doctrine of Russellism is deceiving thousands of souls who will rely upon his misinterpretations of the blessed Word of God, only to find themselves at the great Judgment day banished from the presence of God eternally to spend eternity in the very place, the existence of which he denies, even when the Bible is full of information along this line.

When we stop to think that over four hundred and fifty newspapers throughout the world (a large majority in the U. S.) publish Russell's sermons every week and his supporters are scattering broadcast his literature and thousands are reading these sermons as fast as they are being printed, when we see the great enthusiasm manifested by these people in a doctrine that we believe is damning more souls than it is saving; when we see that hundreds of colporters are busy distributing free literature and dozens of men are traveling from place to place giving free lectures and preaching free sermons on Russellism; when we "behold the field" and see the great amount of soul-destroying work the enemy is getting done and the little (comparatively speaking) that is being

accomplished by the Christian people to counteract the terrible evil, our hearts almost faint and our blood fairly runs cold at the awful picture.

We do not wish to besome pessimistic. We believe that there are strong men and women in the Church who will ever stand by the Word and will ever work for the upbuilding of the cause until the end. We are thankful for the work that is being done by the Church.

We hear much these days about the whiskey business. We believe it is a fearful imposition on the people. It is one of the greatest soul-destroying agencies in the world today. It is a business that will destroy body and soul. Its influence is far reaching and its results are fatal.

Russellism is far more dangerous than whiskey ever was because every one readily sees the dangers and evil in the liquor traffic, and its advocates make no religious pretensions. Russellism is a "wolf in sheep's clothing" and is exceedingly dangerous because it is being imposed upon the people in the name of Christianity.

My brethren, beware of false prophets. Let the noble Bereans be an example to you for "they searched the scriptures daily" to see if the things they heard were true. We believe there is no faith in the world as nearly correct according to the Word as our own beloved Mennonite faith; therefore when you are taught different, may God give you grace to search the scriptures daily and in the light of the Word and the teaching of the Church may you ever decide in the right for it is only those that "endure to the end" who shall be saved.

Belleville, Pa.

NONCONFORMITY TO THE WORLD

By Lydia A. Buckwalter.

For the Gospel Herald.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. —I Tim. 2:9, 10.

We have been very much impressed with this subject among many others as we recently had the privilege of attending the Bible meeting at Vincent near Spring City, Pa., and have been so richly admonished by the dear brethren who came into our midst, filled with the Holy Ghost and with power and have not shunned to declare unto us all the counsel of God. In studying that portion of God's word which bears on the question, as to whether it is right or wrong to be conformed to the world, there are a number of truths which were impressed on my mind and which I shall now endeavor to state.

1. God intends that His people should be a body, separate from the world. Our Savior addressed His disciples in this wise. "I have chosen you out of the world" (Jno 15:19). Paul admonishes us, "Be not conformed to this world." He also declares that Christ's mission on earth is to purify unto Himself "a peculiar people, zealous of good works." James tells us that true religion, means to be "unspotted from the world," and that whoever is a friend of the world is an enemy of God. Saints are not to be conformed to this world (Jam. 1:27; 4:4).

2. This separation should be manifest in every walk of life (Rom. 12:2). When Christ dwells in the heart of man, the life of that individual shows that he is Spirit-filled.

3. Our appearance should indicate our profession. In other words our clothing should show whether we belong to God or to the world. If we belong to God we should abstain from all appearance of evil (I Tim. 2:9, 10; I Pet. 3:3, 4). As the soldier is known by his uniform, so should the child of God be identified by the clothing he wears. Do not say there is no religion in clothes; for no one contends there is. Neither should anyone say we can tell nothing about the condition of the heart by the kind of clothing the individual wears. Why did Isaiah so severely condemn the "daughter of Zion" because of their gaudy apparel (Isa. 3:16-24)? If there is nothing in clothes, why did Paul and Peter both testify against outward adorning by fixing up the hair and wearing jewelry, and costly clothing (I Tim. 2:9, 10; I Pet. 3:3, 4).

4. Pride is an enemy to godliness; is not of the Father (I Jno. 2:16); is an inward evil (Mark 7:22; Prov. 16:5). People justify themselves in their pride in dress on the ground that it is no worse than pride in other things. As well might they justify themselves in lying, because their lies are no worse than the lies told by other people. Pride is wrong, sinful, degrading, whether it be in dress, in self, in money, houses, lands or any other idol. Whoever is puffed up with self has no room for Christ in his or her soul. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "train up a child in the way he should go," and you will be held responsible for the performance of this duty. Some one has said, "Other professors of religion wear the same fashions." Jesus said to Peter, "What is that to thee? follow thou me." "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

Others have said, "Why, our minister says there is no harm in adorning the body." "If any man preach any other gospel unto you let him be accursed" (Gal. 1:8, 9). Another has said, "I love God, and my heart is not set on these things." You may think so, but if all your ornaments were stripped off, you would soon find the contrary. "This is the love of God that we keep his commandments (I Jno. 5:3; I Jno. 2:3). Another has said, "Why, I never think of these little ornaments." Well, if you never think of them, why do you always remember to put them on. Another has said, "It makes no difference how you dress if your heart is right;" you might as well say it makes no difference how much you lie if the heart is right. Please read I Cor. 10:31.

May God help us to live for Him, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:10).

Lancaster, Pa.

CHRIST, THE GREAT TEACHER

By L. E. Strite.

For the Gospel Herald.

It seems to me that Christ's plain life is a subject worthy of considering. His life all the way through was just one plain path. No matter whom He met, He was no respecter of persons; that is, He never used some better than others. His purpose here on earth was to set a plain example for us to live. If people would always live a plain, Christ-like life there would not be so many proud people in the world today. Pride causes people to be dissatisfied with plainness, which is one of Satan's most successful schemes to interrupt Christ's followers.

We have so many preachers today who are afraid to get right down to teaching that Christians must live a plain life as Jesus did to enter the kingdom of heaven.

The world is running at such an extreme of fashion nowadays that when we go to convention or conference we even see some of the brethren trying to keep in style with the world in some respects; namely, wearing white vests, bright gold watch-chains, stylish glasses, etc. I wonder if that is the kind of an example Jesus set for us to follow?

This might not take well with some people, but it means something. We should be careful as to the example we set for those still younger than ourselves to whom the Church must look some day for the teaching of Jesus Christ to His people.

The day is now here when many calling themselves Mennonites are living in luxury and not pleasing in the sight of God. There are some buildings built with unnecessary improvements simply

(Continued on Page 429.)

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF

PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XVIII. CHRISTIAN VIRTUES—Hope

Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost.—Rom. 5:5.

606. What is hope?
A. Expectation coupled with desire.
607. How does Paul look upon the Christian's hope?
A. As an anchor of the soul (Heb. 6:19).
608. What makes the courts of heaven seem so dear?
A. Hope.
609. What makes our burdens light appear?
A. Hope.
610. What keeps us from fainting along the way?
A. Hope.
611. What cheers us on to fight and pray?
A. Hope.
612. What were we without the Christian's hope?
A. "Of all men most miserable" (I Cor. 15:19).
613. What is the foundation of our hope?
A. Faith in the promises of God; Christian experiences.
614. Is there such a thing as hoping against hope?
A. There is such a thing as wishing against expectation, but hope does not contradict itself.
615. What distinguishes the Christian's hope from the hope of the worldling?
A. The Christian's hope is in God, while that of the worldling is in the things of this world only?
616. What is said of faith?
A. It is "the substance of things hoped for" (Heb. 11:1).
617. What is said of charity?
A. "Charity hopeth all things" (I Cor. 13:7).
618. What are some of the fruits of hope?
A. Joy and patience (Rom. 12:12).
619. How long shall we hope?
A. To the end (I Pet. 1:13).
820. What is the end of hope?
A. Hope ends where realization begins. "But hope that is seen is not hope: for what a man seeth, why doth he yet hope for" (Rom. 8:24).
621. What is the Christian's helmet?
A. The hope of salvation (I Thes. 5:8).
622. What comfort when saved loved ones are called to their eternal home?
A. We need not sorrow as those who have no hope (I Thes. 4:13).
623. What care should be exercised by all people?
A. We should make sure of the foundation of our hope.
624. What is the danger?
A. The danger is in being deceived.
625. How?
A. We may trust in what our friends tell us of some other way besides the true and living way.
626. What are some of these other ways?
A. Wealth, good works, intelligence, universalism, moralism, etc.
627. What does our Savior say about this?
A. Many will face Him at the judgment bar, deceived (Matt. 7:21-23).
628. Wherein are they deceived?
A. They had trusted in good works.
629. Is it necessary that any one should be deceived?
A. No; the promise is sure. "Him that cometh to me I will in no wise cast out" (Jno. 6:37).
630. Why then should any one be deceived?
A. Through disobedience; through following some other way.
631. What of those who will not receive the love of the truth?
A. God will send them strong delusions (II Thes. 2:11).
632. What is the hope of the Gospel?
A. Hope in God (I Pet. 1:21). Hope in Christ (I Thes. 1:3).
633. What does Peter call this kind of a hope?
A. A lively hope (I Pet. 1:3).
634. Upon what condition may we be counted a part of the house of the Lord?
A. On condition that we "hold fast the confidence and the rejoicing of the hope firm to the end" (Heb. 3:6).
635. What gives us hope of people's happy end?
A. When we see evidences that their faith is increased (II Cor. 10:15).
636. Do we merit the blessed hope of the Christian?
A. No; it is given to us by the grace of God (II Thes. 2:16).
637. What is said of a man who is wise in his own conceit?
A. "There is more hope of a fool than of him" (Prov. 26:12).
638. How is the Gentile world described?
A. "Having no hope, and without God in the world" (Eph. 2:12).
639. What duty on the part of the Christian Church does this imply?
A. That we bring them the hope of the Gospel.
640. What does the prophet say concerning those who have the blessed hope?
A. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).
641. What is Paul's wish?
A. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

AMAZING GRACE

"Lord, Thy grace is so amazing
To a worthless child like me,
I am lost in wonder gazing
At Thy wealth of love so free.
What didst Thou behold to favor
Such an one as I was found?
Without peace of mind I wandered,
And my heart with sin was bound.

"Lord, I would to Thee surrender
Everything I have and am;
And with love sincere and tender
Turn from earth's delusive sham,
Loving those I see around me,
Sinners such as I have been,
Leading them to Him who found me,
Showing what Thy love doth mean.

"O my Savior! use me, use me,
Some poor wounded souls to save;
Though they may perhaps abuse me,
Yet for Thee all ill I'll brave;
Like Thyself, with love so yearning
May I suffer for their sake,
And the while, Thy favor seeking,
Of Thy very self partake."

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES

III. Northern Palestine

By J. S. Shoemaker.

For the Gospel Herald.

Although the surroundings were quiet and restful, the atmosphere pure and invigorating, and the view of the surrounding country exceptionally fine, nevertheless it became necessary, after spending one night on Mount Tabor, to say, "Arise let us go hence." Mounting our steeds at 7:30 A. M., Aug. 5, we began to descend the mountain and wend our way toward Nazareth, situated about 7 miles to the west.

Our trail led over ledges of rocks, up and down steep hill sides, and through deep ravines. We met with an occasional Arab along the way, some of them were heavily armed. It seemed to be the custom of the country to go well armed, even though there be no danger of attack. The war spirit seems to be a natural characteristic of the people regardless of their religious convictions. After a ride of two hours and a half we arrived at Nazareth where we found comfortable quarters at the Germania Hotel.

Shortly after our arrival a party of about 60 tourists came in from Tiberius, composed principally of Americans. Ex-Governor Beaver of Pennsylvania; Dr. Beach of Bangor, Me.; and Prof. Harlan Beach of Yale, were among the number.

After lunch our guide took us through the village to visit places of interest of which tradition has pointed

out a number, some of them valueless as far as true evidence is concerned, but nevertheless interesting because somewhere in the neighborhood the actual sites must have been.

We first visited the Fountain of the Virgin, named after the Virgin Mary. This spring of water is the water supply of the city. Here the scene was quite interesting. A number of the village wives and maidens, dressed in their peculiar costumes, were assembled here, each one trying to crowd in ahead of the other in order to fill their pitchers and water-pots; some were laughing, some gossiping, and others scolding, but fortunately we could not understand what they said, only as interpreted by our guide. There can be no reasonable doubt that she who was "blessed among women" often came to this fountain, perhaps carrying the infant Savior in her arms, as she brought water from the spring, and no doubt our Savior often came to this fountain to quench His thirst.

The Orthodox Greeks have built a Church over the fountain source, but the water is conducted from the church by a covered channel to the village fountain. The Greeks claim that this was the place of the annunciation, but the Latin convent and church which we visited a little later, is claimed by the Roman Catholics to be the original place of the annunciation. This Latin Church has in it a high altar dedicated to the angel Gabriel, and is approached by steps on either side. Below the altar is a crypt, to which one descends by a flight of fifteen marble steps into what is called the chapel of the angel, and a little further on we descended two steps into the chapel of the annunciation. Here a marble altar stands with this inscription, "Here the Word was made flesh." A doorway leads into the chapel of Joseph, and from this place a stairway leads in what is called the kitchen of Mary, which is a mere cave. In going through these various departments one cannot help being impressed with the thought that these sites are traditional rather than historical.

We next visited the workshop of Joseph in the Moslem quarter of the town; only a small portion of the wall is claimed to be of the original workshop. A little farther on we visited a small chapel in which is a large flat stone called the table of Christ, where it is said, He met with His disciples and dined with them, both before and after His resurrection.

With the guidance of a lad we ascended the hill on the north side of Nazareth from which we had a commanding view of the beautiful city lying at our feet, and of all the surrounding country. Five of the allotments made by Joshua to the children of Israel can be seen from this elevated point; in fact nearly the half of Palestine was brought before us in a pano-

ramic view. Southward are the mountains of Samaria and the hills around Jenin, and below lies the magnificent plain of Esdraelon and the river Kishon; to the east is Mount Tabor, the Mount of Beatitudes to the northeast and the mountains of Gilead on the other side of Jordan; on the north is Mount Safed with its city near the summit, and snow capped Mount Hermon lifting his head high above all others; and to the west we see Mount Carmel crowned with its convent to mark the place of sacrifice and the great Mediterranean beyond with its beautiful Bay of Acre. To minutely describe the mountains, hills, valleys, plains, cities, villages and the beauty of the scene would probably weary the reader. One is impressed with the thought that this must have been a favorite resort of the Savior during His thirty years sojourn at Nazareth. He probably spent many hours in meditation, prayer and communion with His Father on the brow of this hill. As He looked out over the country with its cities and villages and saw the inhabitants of the land as sheep without a shepherd, He must have longed for the appointed time to carry to them the bread of life.

A little later on, the other party of tourists also come to the top of the hill, where a religious service was held under the direction of Dr. Beach. After singing the song "When I think of the Sweet Story of Old, when Jesus was here among men," Dr. Day gave a short talk, referring to two things which especially impressed him. 1. The life of Jesus' boyhood days. 2. That Nazareth was the place where Jesus prepared Himself for the universal life. At the conclusion of Dr. Day's talk we sang the old familiar hymn, "Jesus Lover of My Soul." Several other short talks were given after which the meeting closed with the hymn, "We may not climb the heavenly steeps to bring the Lord Christ down." After the close of this short but inspiring service we visited the Girls' Orphanage of the "Church Missionary Society," built on the hillside above the city. We were shown through the various departments of the institution; the same is very commodious, well equipped and well managed. Evidently the institution has been a great blessing to many orphan girls in this city.

Nazareth is still, as probably it was when Joseph and Mary lived there, a large village, with a population of 8000 or more. Of these more than half belong to the Greek Orthodox, then follow Greek and Latin Catholics, Maronites, Protestants and Moslems. It is indeed sad to know that in the city where our Lord spent the greater part of His life while on earth, there should be so many who have not yet learned to know Him, love Him and obey Him,

(Continued on page 426.)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

AS A LITTLE CHILD

As helpless as a child who clings
Fast to his father's arm,
And casts his weakness on the strength
That keeps him safe from harm;
So I, my Father, cling to Thee,
And thus I every hour
Would link my earthly feebleness
To Thine almighty power.

As trustful as a child who looks
Up in his mother's face,
And all his little griefs and fears
Forgets in her embrace;
So I, to Thee, my Savior, look,
And in Thy face divine,
Can read the love that will sustain
As weak a faith as mine.

As loving as a child who sits
Close by his parent's knee,
And knows no want while he can have
That sweet society;
So, sitting at Thy feet, my heart
Would all its love outpour,
And pray that Thou wouldst teach me,
To love Thee more and more. —Sel.

YOUR BOY

Teach your boy to be accurate. If he be not taught accuracy in childhood, he will never learn it in his manhood. Teach him to speak accurately on all subjects, and he will scorn to tell a lie.

Teach him the valuable lesson of consideration for the feelings of others. Teach him to disdain revenge. Impress him with this beautiful sentiment, "Write injuries in dust, but kindness in marble."

Let your boy be boyish. A mannish boy—a boy who is a man before his time—is a disagreeable object.

Early instill into your boy's mind decision of character. The undecided boy is sure to become a namby pamby man. He will be, as Dryden says, "everything by starts and nothing long."

Teach your boy courtesy. "Manners make a man," says a proverb. True politeness is rapidly becoming in this country one of the "lost arts."

Do not give your boy expensive notions. Bring him up to be simple in his habits and pleasures.

Teach your boy to look upon labor as a real dignity and idleness as a disgrace.

Teach your boy to be open and frank. If he has carelessly broken anything and takes the full blame upon himself and makes no excuses about it, don't punish him, but commend him for his honesty, and he will grow up every inch a man.

Teach your boy to be self reliant. "Ability and necessity dwell near each other," said Pythagoras. Let your boy

learn no other language but this, "You have your own way to make, and it depends upon your own exertion whether you sink or swim, survive or perish." The wisest charity is to help a boy to help himself.

Teach your boy that there is no such thing as "luck." Good pluck is good luck. Whole hearted energy crowns men with honors.

The word "can't" ought not to be found in your boy's vocabulary. Teach him stick-to-it-ness. Don't flinch. Never fly the track. Hold on; hold fast; hold out.

Teach your boy that the use of tobacco is a filthy, costly and unhealthy habit. The only verse in the Bible that can be quoted in favor of this habit is, "Let him that is filthy be filthy still." The boy with a cigar in his mouth, a swagger in his walk, impudence on his face, a care for nothingness in his manner, older than his father (judging from his demeanor) is going too fast. Stop him, father; stop him! The chances are ten to one that in a dishonored grave will soon lie the buried hopes of a father, the joys of a mother's heart and the pride of sisters fair.

Teach your boy to be strictly honest in all his dealings with his brothers and sisters. If he disregards their rights, he will grow up to disregard the rights of men. "As the twig is bent, the tree inclines."

Put your boy on his honor. Trust his honor. Nothing will improve his character more. The boy that always requires looking after is in danger.

Be your boy's companion. Treat him as a gentleman, and if such treatment does not make him a gentleman nothing else will.

Teach your boy that the best whiskey sling is to sling the bottle or the concealed jug out of the window, and that the best throw of the dice is to throw the dice away.

Teach your boy not to despise little things. Life is made up of little things. The "little things" in the aggregate make up whatever is great. Look to the littles. If we make the little events of life beautiful and good, then will the whole life be full of beauty and goodness.

Never permit your boy to associate with your neighbor's badly managed boys. "He who goes with wolves soon learns to howl." A boy readily copies all that he sees done, good or bad. A boy's temper and habits will be formed on a model of those with whom he associates.

Above all, bring up that boy of yours in "the nurture and admonition of the Lord." The only way to bring him up in the way of the Lord is for you to walk in that way yourself. Let yours, then, be the religious home, and God's blessing will descend upon it. Your children shall be like "olive plants around your table"—the "heritage of

the Lord." It will give to the boy's soul its "perfect flowering" and make it "lustrous in the livery of divine knowledge."—Selected.

MR. OR BROTHER; MRS. OR SISTER?—WHICH?

A writer in the "Gospel Messenger" says under this caption:

"We are fast getting rid of the old-time custom of addressing our members as 'Brother' or 'Sister.' There was a time when we never referred to a brother in the church as Mr. so and so. We never spoke of Mrs. so and so when referring to a sister. But the conditions are changing, and it is becoming common to speak of a brother as Mr. — and of a sister as Mrs. — or Miss —. We even hear them thus referred to in our pulpits. We receive programs for district gatherings, in which members are referred to as 'Mr.' 'Mrs.' or 'Miss.' We, of course, do not permit them to appear that way in our columns, but insert Brother or Sister instead. In print, persons that we happen to know as members are referred to as Mr. or Mrs. so and so. Then others, in the same connection, are named in the same manner. If we are to adopt this custom, how are we going to tell who is a member of the church and who is not? In society the situation sometimes becomes exceedingly embarrassing. We have seen two young sisters introduced as Miss so and so. With their bonnets off there was no mark about them to designate them as members, and they did not know whether to salute each other or not. Would it not be well to get back to the oldtime custom of employing the endearing designation of Brother or Sister when referring to members of the church?"

SUPPRESSION OF TATTLE

For the sake of truth, the reign of peace, and the love of my fellow men, I will not be a tattler; I will never repeat any rumor which may cause pain or affect adversely a man's standing in the community until it has been subjected to three tests:

1. Is it true?
2. Is it kind?
3. Is it necessary?

If I do not know positively that it is true, I will not say it. If it is true but not kind, will keep silent, unless it is necessary to speak. If it is necessary to speak, the truth shall be told lovingly for the protection of my fellows, and the welfare of the wrong-doer himself; I will never mention personal offenses to others until I have sought to be reconciled with the offender himself. I will remember that every idle word has harvest for both speaker and listener, and I will strive daily to refrain my tongue from evil and my lips that they may speak no guile.—Sel.

Sunday School

Lesson for Oct. 16, 1910—Matt. 25:31-46

For the Gospel Herald.

THE LAST JUDGMENT

Golden Text.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

Introductory.—The great event pictured in this lesson was clearly foretold in the last two lessons. The leading thought in those lessons seems to be, Get ready for the greatest of all great events of the future. In this lesson we are at last told what we may expect. Let the lesson be studied with reverence and prayer that God may give us the true insight into the lesson.

The Judgment Scene.—First, we see the Son of man, coming in the clouds with great power, attended by the heavenly hosts, ready to judge the world. If space would permit, we would like to call attention to the difference between His first and second coming; how that at the first time He came as a helpless babe, but that now He comes with kingly power to judge the world; but the kind reader may continue the comparison as God gives him light. The nations are called before Him. The righteous are turned one way, and the unrighteous the other way. As the shepherd takes his rod and separates the sheep from the goats, so the great "Shepherd and Bishop of our souls" turns the individual of each class first to the right, then to the left, classifying them according to their lives here on earth. Having them separated, He gives the final sentence which seals forever the eternal destiny of man. The righteous are sent to life eternal, while the unrighteous are sent into "everlasting punishment."

The Righteous Rewarded.—Hear the touching invitation. Hear the humble response. No attitude as if to say, "That is what we deserve," but in astonishment the righteous hear of their good deeds. Not only are we here told of the final destiny, but an admirable trait of Christian character is here outlined. Oh, how joyful the message! Yonder is the celestial city, with its great white throne, its kingly crowns, its glorious realms. There is no need of the sun there because the Lamb is the light thereof. No sorrow, no crying, no pain, no death, no parting, no heartaches, no disappointments, no sin, no defilements of any kind. Love, peace, glory, blessed fellowship, purity, the singing of heavenly anthems—such is the happy place, such is the happy condition into which the saints of God will be welcomed with the glad some invitation, "Come, ye blessed of my Father, inherit the kingdom."

The Wicked Punished.—How inexpressibly dark is the scene we are about

to behold. There are dens of congregated vice known among us today; but here is an aggregation of the wicked of all ages. There is not a good man among them. They are all unrighteous. Even Sodom did not approach this crowd for wickedness, for there were still a few righteous to be found in Sodom when the city was destroyed. Here are moralists, whoremongers, gamblers, extortioners, infidels, atheists, drunkards, liars, and all the workers of all the abominations known to God and man. Yet there are people today who contend that the whole crowd should be admitted to heaven.

Hear the conversation. They pretend to be ignorant of any wrong-doing. "Lord, when?" is their contemptible plea. The same thing over. Did you ever hear a sinner, unless under conviction and seriously meditating about giving himself to God, who would admit his guilt? Of course, they recognize that they are not very good, but they are as good as most of the people. But for once they are coming to face the real issue of life and death. In clear tones of righteous indignation and justice they head the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Oh, the agony! the anguish and woe, the remorse of conscience and groanings and cursings and bitterness and wailing and weeping, as in hell these poor, miserable creatures must be suffering the vengeance of eternal fire, their writhing bodies tormented day and night forever and ever!

Our Duty Towards Men.—Do you say, "Keep silent about these things; we want to hear only the bright side of things?" God forbid! Let us never close our eyes to the fact that here is a heaven-sent message which all the world should know, or Christ would never have given it. Nevertheless, we want to tell the world just enough about this to make all men realize that they who reject the grace of God in time will have no place to go in eternity but the place "prepared for the devil and his angels," and then point them to a better, a more glorious picture, the scene surrounding the throne in heaven, where all the blood-bought sons and daughters of the heavenly King will be praising His name and reigning with Him in glory forever. It is our blessed privilege to prepare for the great and notable day of the Lord, and let not a single soul fail to make ready.

Let us look forward to the coming of the Son of man with gladness, and do all in our power to persuade the greatest number of people to make the necessary preparations. Living in expectation of heavenly glory, and shaping our lives to that end, we may reflect in our present lives the glory which is to come.—K.

Our Young People

SINGING WITH THE SPIRIT AND UNDERSTANDING.—II COR 14:15

Topic for October 23

MOTTO

Share your spiritual joys with others by giving them intelligent expressions.

OUTLINE OF TEXT

I. Singing Defined.—The expression of words in a musical way, expressing (a) Praises, (b) Prayer, (c) Thanksgiving, (d) Various sentiments or doctrines.

II. Kinds of Singing.—

1. Ungodly.
 - a. Of drunkards.—Psa. 69:12.
 - b. Of scorners.—Lam. 3:14; Job 30:9.
 - c. Of fools.—Eccl. 7:5.
2. Godly.
 - a. Of spirit-filled men and women.—Eph. 5:19; Col. 3:16.
 - b. Of happy Christians.—Jas. 5:13.
 - c. Of mourners. Cf. Lamentations of Jeremiah.
 - d. Of angels.—Luke 2:13,14.
 - e. Of the glorified.—Rev. 14:3.
 - f. Of God.—Zeph. 3:17.

III. Purpose of Singing.—

1. It is to express heart sentiments.—Isa. 65:14; cf. former references.
2. To edify the hearers.—Col. 3:16; Deut. 31:19; I Cor. 14:15.
3. To speak to the one who sings.—Eph. 5:19.
 - a Not by carnal songs, but spiritual.
 - b Not by instrumental accompaniment, but by heart melody.

STUDY OF THE TEXT

"I will sing with the spirit."—The inner being, subject to the prompting and quickening of the Holy Spirit, must be in exercise in the sentiment going out before God.

"I will sing with the understanding."—The expression of the sentiment of the spirit in words that convey the same to the understanding of others is singing with the understanding.

PERSONAL THOUGHT

Do I truly sing? Does my very purpose, affection, life and joy enter into the sentiment of the spiritual songs I express with my voice? Does my voice express clearly and truly my heart song?

SUGGESTIVE ASSIGNMENTS

I. For Children.

1. When Did the Children sing to Jesus?
2. Text word, "Sing."

II. For Young People.

1. Distinguish Between Godly and Ungodly Songs.
2. Can Ungodly People Really Sing "Spiritual Songs?" Why?
3. How Overcome the Habit of Only Singing Words?

III. For Older People.

1. Songs That Move My Spirit. Why?
2. How Should Songs Be Selected for Congregational Singing?

Why are we ever overborne with care,
Why should we ever weak or heartless be,
Anxious or troubled, when with us is prayer
And joy and strength and courage are
with Thee?—Trench.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, OCTOBER 6, 1910

Field Notes

Bro. H. B. Ramer of Altoona, Pa., asks his friends to note change of his address to 2406 Beale Ave., Altoona, Pa.

Bro. C. Z. Yoder of Wooster, Ohio, paid a visit, recently, to the Toronto mission.

Bro. Amos Geigley of Goshen, Ind., was with the congregations at La Junta, Colo., recently, handing out the bread of life.

A short Bible conference will be held at the home of Bro. Andrew Gut, near Shelbyville, Ill., Oct. 10 and 11, 1910. Instructors, L. J. Miller, J. K. Yoder.

An interesting program of a Bible conference, to be held at the Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, has just been printed.

The Bible conference at Fisher, Ill., conducted by the brethren, C. Z. Yoder and D. D. Miller closed with 16 confessions. The Lord be praised.

Bro. J. A. Brilhart of Scottdale, Pa., broke the bread of life to the Roaring Spring congregation on Sunday, Sept. 25, and on Tuesday following was at the Altoona mission.

Bro. Aaron Loucks broke the bread of life to the Masontown congregation at Masontown, Pa., on Sunday, October 2, returning to Scottdale in time for the evening meeting.

The brethren, S. G. Lapp of South English, Ia., and J. R. Shank of Carver, Mo., were with the Pea Ridge congregation near Palmyra, Mo., over Sunday, Sept. 25, preaching the Gospel of the kingdom.

Bro. Jacob A. Heatwole of La Junta, Colo., returned to his home on Monday, Sept. 19, from a trip to New Mexico, where he had been to hand out the bread of life to the scattered flocks in that part of the field.

Bro. I. S. Mast of Minot, N. Dak., remained with the congregation at Cherry Box, Mo., a few days last week, beginning a series of meetings until Bro. J. W. Hess of Palmyra, Mo., could come to continue the work.

Bro. S. E. Allgyer of West Liberty, O., expected to leave on Oct. 3, for an extensive trip to the West, visiting some of the churches in the Middle West, the Pacific coast states and Texas. The Lord bless his labors.

Bro. Levi Miller of Garden City, Mo., is at this writing (Oct. 1) laboring with the brotherhood in Illinois, assisting in Bible conference work, and preaching the Gospel of the kingdom.

Bro. Elmer Hess of Masontown, Pa., and family, came to Scottdale for a short visit, on Wednesday, Sept. 28. They were on their way to Lancaster county where they will visit for some time among their relatives and friends.

Call for Workers.—From two places in the Southland comes the Macedonian cry, Come and help us. Who will give heed? Read article of Bro. J. A. Ressler and correspondence item from Job, W. Va., which we print in this number.

If previous arrangements were carried out, communion and baptismal services were held at the Oak Grove Church, Logan Co., O., Oct. 2. Eleven souls were received into the church by water baptism. May they be valiant soldiers of the cross.

Bro. Jacob Yoder of Stuttgart, Ark., has been with the brotherhood in Cass Co., Mo., for several weeks, encouraging them along the heavenly way. He left last Saturday for Holden, Mo., where he expected to be with the brotherhood for several days, handing out the bread of life.

Bro. Joseph Buercky of Tiskilwa, Ill., who since the recent conference at Crystal Springs, Kans., has been visiting with the brotherhood of the Bethel Church near Garden City, Mo., on Friday night, Sept. 30. He expected to be with the Sycamore congregation over last Sunday.

The mission station Mulkapett in India, where the Men. Bruedergemeinde have labored for seven years with success, was abandoned by order of the government, upon complaints made by the Mohammedan leaders of the district. Such incidents show that

liberty of conscience does not prevail in India

An enjoyable communion service was held with the congregation at Cherry Box, Mo., on Sunday, Sept. 25. Bro. I. S. Mast of Minot, N. Dak., preached the communion sermon, and there were present a number of other visiting brethren and sisters, among them Bro. H. T. Nice and wife of Morrison, Ill., Bro. Almon Fortner and wife of Freeport, Ill., Bro. D. F. Driver of Versailles, Mo., and others.

Bro. A. P. Heatwole of Waynesboro, Va., informs us that the meetings held at Mountain View near Sherando, Va., (not in Sherando, as was stated by a misunderstanding) by Bro. E. J. Berkeley, closed Sept. 25. Good interest prevailed, the church was much encouraged and fifteen were received. Communion service has been appointed for the second Sunday in October, when several others will probably be received.

During the heavy storm in Virginia Sept. 27, at which time electrical conditions were rather severe, the dwelling house of Bish. L. J. Heatwole, at Dale Enterprise, was struck by lightning at almost identically the same spot it was hit in the summer of 1908. Several courses of brick were knocked off the chimney and a portion of the shingle roof torn away. That lightning never strikes but once in a place has been contradicted in this case. In both cases the inmates of the household have been fortunate in their escape from personal injury. Isa. 43:2.

Correction.—In the article "The Educational Problem" in last week's Gospel Herald, on page 404, near top of first column, a line fell out, resulting in the distortion of the sentence. It should read: "The devil has of yore tried to divorce piety and learning, simplicity and intellectuality, and he has succeeded to a marked degree. He knows full well that if a people should rise pure in life, active in service, simple in faith, manners and appearance, and that if they should have their intellect trained so as to be able 'always upon every occasion to give an answer to every man that asketh a reason for the hope that is within,' that such a people would be invincible."

Correspondence

Johnstown, Pa.

Dear Herald Readers, Greeting in the Master's Name:—God is showering down His blessings for us both in the natural and spiritual. We had good attendance in our Sunday school. There is more spiritual life in our Sunday school than we have had for many years. The old people and the young people have come and are taking good

interest in the work. How good it makes the superintendent feel when old and young people come and work together. We thank God for the interest the people are taking.

On Sept. 18 we had preaching services morning and evening. Bro. S. J. Lehman preached in the morning and Bro. D. S. Yoder in the evening. They admonished us very earnestly.

On Sept. 19 Bro. C. D. Esch and wife were with us. They talked very earnestly to us from Jno. 4:21. May God watch over them in their journey so that they might reach their destiny.

Communion services at the Stahl church Oct. 16, if the Lord will. All who have a desire to come are welcome.

John A. Thomas.

Elverson, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We indeed feel thankful for the many blessings the heavenly Father is continually showering upon us. On Sept. 18 nine converts were added to our Church by baptism and on Sept. 11 eighteen converts were received by baptism at the Millwood A. M. Church in Lancaster Co., Pa.

Bro. Levi Mast, Sr., an aged resident of this place is very poorly with symptoms of apoplexy and one young brother, Elmer Hartz, became bed-stricken recently with typhoid fever. We hope God may see fit to grant our sick brethren a speedy recovery.

May the loving Spirit of Jesus so guide us in the ways of peace and safety that we can all depart this life in the love of God and a steadfast hope of salvation through Jesus Christ, our Lord and most blessed Savior.

Cor.

Harper, Kans.

Dear Herald Readers, Greeting:—We have great reasons to praise God for the preaching of His Word by the brethren, J. B. Brunk, Samuel Weaver and Amos Geigley, all of Goshen, Ind., on the evenings of Sept. 12, 13, 14. The brethren then left for the A. M. conference at Crystal Springs. Bro. Geigley returned and preached on Saturday evening and Sunday morning, then left for La Junta, Colo.

Sister Lydia Schertz gave us a talk of the work in India on Sunday evening. Bro. Kauffman of Iowa, preached for us on the evening of the 20, from Matt. 22:21.

Bro. Reiff and Bro. King of Oklahoma, were also here during part of these meetings.

We were indeed glad for these visits. We hope it has been the means of strengthening the brethren and sisters and also warning the sinners and encouraging the mission spirit. May God bless the dear brethren and sisters in their labors. Pray for us.

Yours in Jesus' name,

Sept. 20, 1910. S. G. Schmidt.

Wolftrap, Va.

Dear Herald Readers, Greeting in the Name of Christ Our Redeemer:—Bish. Louis Shank of Broadway, Va., came here on Sept. 21. The day following council meeting was held. On Sept. 24 preparatory and baptismal services were held. Two young sisters were received into the Church, for which we are thankful. Sept. 25 communion meeting was conducted by Bro. Shank, and the ordinance of footwashing was observed. On Sunday evening Bro. Shank spoke to us from the text, John 5:24.

Sister Sarah Mosier of Elida, Ohio, has been visiting among relatives and friends at this place and was with us at the communion meeting.

Yours in His service,

Sept. 26, 1910. Martha F. Barbe.

Orrville, Ohio

(Oak Grove Congregation.)

Greeting to all Herald Readers:—Bro. C. D. Esch and wife were in our midst Sept. 14-17, speaking at the various churches and endeavoring to get acquainted with the brotherhood in general; a special all-day meeting for this purpose was held at Bro. J. A. Ressler's home on Sept. 16. May the Lord bless them as all others who are interested in the Lord's work. The Pleasant Hill church house is now again ready for use having been rebuilt during the past summer. Two services have been held in it since it was rebuilt.

Sept. 27, 1910.

Cor.

Job, W. Va.

Dear Herald Readers, Greeting:—At this time we are engaged in evangelistic work at the Teeter school house on Laural Fork, expecting to continue for two weeks or more.

There is much of this kind of work to be done in our field this fall and early winter. We are in search now of some active ministering brother to come to our assistance at a convenient time in the next few months. Should these lines move any to this work be free to write to the writer.

Yours for His cause,

Sept. 27, 1910. H. B. Keener.

Jet, Okla.

Gospel Herald Readers, Greeting:—On Monday evening, Sept. 19, Bro. J. J. Johns, wife and little child, of Hydro, Okla., arrived here, and Bro. Johns preached an earnest and interesting sermon on Tuesday evening; on the same evening we were privileged to listen to a mission talk, by Sister Lydia Schertz of Newton, Kans., which was interesting and appreciated very much by all.

Last Sunday counsel meeting was held at the Milan Valley Church, and, the Lord willing, communion services will be held next Sunday.

A number from here attended the conference held at Crystal Springs, Kans., Sept. 15, 16, and all report an enjoyable and profitable time.

Maude Bontrager.

Sept. 27, 1910.

Kokomo, Ind.

On Saturday, Sept. 24, Bro. I. R. Detweiler of Goshen, Ind., came to us and preached to us on the same evening. On Sunday morning he gave the review on the Sunday school lesson which was very edifying and impressive, and again preached to us. In the evening Bro. D. gave a very interesting mission talk on the condition at Dhamtari, India. The house was crowded. On Monday morning the brother left for his home. May God's richest blessing attend the brother wherever he may go.

Sept. 28, 1910.

Cor.

Spring, Pa.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—The inquiry meeting was held Sept. 11, and peace was expressed and the time for communion was announced for Oct. 23, at Springs, and Oct. 9, at the Glade meeting house.

The Sunday school at this place has decided to install a library in the near future. Bro. Harry Miller was elected as librarian.

Bro. Ed. Miller is organizing a class in systematic Bible study to be held every Saturday evening.

The monthly teachers' meeting will be held at E. M. Miller's, Oct. 5.

Sister Anna L. Miller of the Altoona Mission spent a week with home friends. We were favored with a talk by her in Sunday school on Sunday morning. It being Temperance Sunday she spoke of some of the effects of strong drink as they have come under her notice in her work.

Sept. 30, 1910.

Cor.

Hagerstown, Md.

A Friendly Greeting to All in Jesus' Name:—On Sept. 2 Bish. Lewis J. Heatwole of Dale Enterprise, Va., and Pre. J. W. Coffman of Dayton, Va., came into our midst. They filled an appointment at Maugansville, Sept. 2; Saturday evening, Sept. 3, and Sunday in the forenoon at Clearspring; Sunday again at Maugansville; on Monday at Paradise, Tuesday at Miller's and on Wednesday evening and Thursday evening at Stauffers, the following Sunday, the usual appointment at Reiff's and Sunday evening at Cedar Grove. Bro. Coffman went home on Wednesday, the 7th. He was not feeling well. Bro. Heatwole spoke plain. His words were logical and to the point. His visit to our churches was helpful. May the good seed sown fall into well prepared hearts. May we still have more such visits from our ministering brethren. We thank the Lord and the dear brethren.

ren for their visit. The Lord willing we expect to hold our inquiry meeting, Oct. 2.

G. S. Keener.

Guymon, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—On the evening of Sept. 10 the brethren, Daniel Kauffman of Parnell, Iowa, and Simon Gingrich of Wayland, Iowa, stopped here and preached four interesting sermons: Saturday evening, sermon by Bro. Gingrich; Sunday morning Sunday school conducted by Bro. Eichorn and sermon by Bro. Kauffman; Sunday evening, Bro. Gingrich, and Monday evening Bro. Kauffman. These were surely showers of blessings. Each meeting was well attended. We hope the brethren will come again and we hope others will come. We are glad we have been remembered. We hope we will not be forgotten but that many will stop and visit us in the near future.

J. H. Byler.

East Losvegas, N. Mex.

Dear Herald Readers, Greeting in Our Master's Dear Name:—We were greatly encouraged and are thankful for the short visit of our Bro. J. A. Heatwole of La Junta, Colo. He preached a very interesting sermon last Sunday evening using for his text, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:29, 30). We are expecting one of the brethren of La Junta to preach for us about once a month. There are at present four families of us at this place and we expect another family this winter. Pray for us that we may prosper at this place and be bright and shining lights in this dark world.

Yours in His name,
E. E. Good.

La Junta, Colo.

Dear Herald Readers:—As there has not been any news from this place for some time I thought it might be well to write a few lines. As time is rapidly gliding by we are made to feel that the seasons are coming and going, that winter is hastening on and soon will be here, and it brings to our mind the fact that we are nearing eternity.

We have many things for which to be thankful and hope that we at all times may fathom the depth of the riches and blessings of God. We recently have been favored by visiting brethren among which was Bro. Geigley, who preached to us the Word of life both here at La Junta and at the Holebrook church. I am sure I shall express the sentiment of the brotherhood by saying, "Come again, brother."

We expect to hold our communion services again in the near future and our prayer is that the brotherhood

might be more firmly rooted and grounded with a desire to keep close to His side, and that the ties of love and fellowship might be strengthened.

Among the things we especially regret is that a few of our members are leaving us. Especially do we regret that Bro. David Garber, our residing bishop, is among the number. The brotherhood loathes to see our brother go but we only can pray that the true spirit has directed his footsteps thither and we feel that God will mightily use him in the new field in Texas to build up the walls of Zion.

Wishing all the Herald readers God's choicest blessings, we remain,

Yours in Christian love,
Rufus Buzzard.

Lancaster, Pa.

Dear Brethren and Sisters scattered abroad, Greeting in Jesus' Name:—We thought we would write a few lines for the many dear brethren and sisters that have been so kind to us while on our trip of eleven months. We have been blessed on our way by the kindness shown in the many homes where we have been and the blessings of God in giving us health and strength to do His bidding. Our hearts have been made glad many times since we left La Junta to see souls confess their Savior and to see peace restored between them and their God. Oh, that many more might turn to God and be saved! Today a woman came in where we were and wanted to join the church. She always was a plain woman but the church she made her home with drifted into fashion and pride and had fine pews. The rich bought the front pews and the poor had to sit back. She said once they made her sit back farther than the seat she had taken, that seat was bought and she said she thought, "were the seats bought in heaven?" No, Jesus said when He came, "The poor have the Gospel preached to them." Oh, brother and sister, our hearts are made sad to see the many inconsistencies and many shall say, "Lord, Lord," and shall not be able to enter in. We are indeed pleased to meet with so many that are standing for the faith that our old fathers and mothers died at the stake for rather than give up.

We do heartily thank all that have given so cheerfully for the Sanitarium at La Junta, Colo. God bless you all. It gives us courage to go on; pray for the work that we be not weary in well doing.

Our address will be Lancaster for a few weeks yet at least. Anyone whom we have missed wishing to contribute something to pay off the debt of the Sanitarium can do so and we will thank you for helping us bear the burden and God will bless you for it, I am sure, for God loves a cheerful giver.

As ever your brother and co-laborer,
J. F. Brunk.

Missions

(Continued from page 421.)

but when we remember that after having been brought up in Nazareth, He lived a spotless life among the people of the village, and after His baptism and temptation returned to Nazareth, and there delivered His first sermon, how they "thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke 14:29) we do not wonder so much at the present depraved condition of many of the people.

The Christians who live here are noted for their kindness and courtesy.

We spent but one night in Nazareth. Our sleep was greatly molested by the almost continuous barking of dogs in the immediate community of our hotel.

On the 6th we went by hack or stage to Haifa, a seaport on the Mediterranean sea. A fine carriage road leads from Nazareth to Haifa, a distance of 23 miles. For several miles the road was quite hilly, but we soon came to the plain of Esdraelon where our road ran along the north edge of the plain for a considerable distance. The country was barren in appearance because of the crop (which was principally wheat) having been harvested and gathered in, but the thousands of bushels of wheat which were piled up in the numerous thrashing courts along the way, gave positive evidence of the great fertility of the soil.

As we drew nearer Haifa our road skirted the base of Mount Carmel. A convent on the top of Mount Carmel was pointed out to us as the place where Elijah made the test between Baal and the true God.

Olives, mulberries, figs and dates grow in abundance in the vicinity of Haifa. Great flocks of goats and herds of cattle dot the plain as we near our destination. On our arrival at Haifa we put up at the Mount Carmel Hotel in what is called the German Colony. While at this place we ascended Mount Carmel at the northwestern extremity. Here we had a fine view of the Great sea, and of the city beneath us, built terrace-like on the hillside. Beyond the beautiful bay to the north is seen the city and fortress of Acre, and the mountains in the horizon are very extensive from this height.

Our guide led us through the Monastery located here, said to be the largest in Syria; the same is built over a cave, probably one of the hiding places of Elijah and Elisha. After Elisha, with amazement, had seen his master ascend to heaven in a "chariot of fire," he visited Jericho and Bethel, and then came to Mount Carmel for a time (II Kings 2:25). When the Shunemite mother grieving over the death of her only son, sought Elisha in her distress,

she "came unto the man of God in Mount Carmel," and from the eminence he "saw her afar off" (II Kings 4:25).

As we descended the mountain we were shown a larger cave near its base, alleged to be the one in which Obadiah hid "an hundred of the Lord's prophets" (I Kings 18:13).

On Sunday morning we attended a German religious service in a church near the hotel. The sermon was based on Matt. 8:28-32. The preaching was orthodox so far as we understood. The absence of display both in the church house, and in the service, seemed quite homelike to us. Since leaving the home land we have been made to realize as never before what it means to be denied the privilege of worshipping each Lord's Day with those of like faith.

We boarded a vessel in the evening, headed for Jaffa, where we arrived safely between the hours of 7 and 8 Monday morning. Thus far the Lord hath kindly led us; to His name be all the praise.

BEHOLD THE FIELD

By Susan Sommers.

For the Gospel Herald.

"Behold the field for it is white already to harvest."

As I was in Canton one Sunday, I had the privilege to help the sisters gather the children for the children's afternoon meeting. And going from house to house and seeing the condition in which they find themselves, we were made to realize that sin is ruling.

Some have burdens hard to bear. Some have sorrows we should share. Who will help to bear these burdens? While we are not able to behold the field as Jesus did, yet a glimpse of it will make our hearts ache within us. And above all the dear children, fresh blossoms from heaven; if those should go astray just because you and I did not do our duty, how sad it will be. And how willing they would be to learn of Jesus, but who will teach them? Jesus blessed them and loved them and loves them today.

The days are going by never to return. Let us take the opportunity to do good while we may. The night cometh when no man can work. O for more burdened hearts for lost souls, as the poet says.

We must not hope to be mowers,
And gather the ripe golden ear,
Unless we have first been sowers,
And watered the furrows with tears.

Orrville, O.

FROM THE CANTON MISSION

Dear Herald Readers:—We feel grateful to God for the many blessings we receive from His hand. He is still

the same God that He was when He answered prayers in the Old and New Testament times; so He does at this day and age of the world. Things may change but God never changes. We were much grieved over the death of Sister Bower as she seemed so much needed in that family; but God thought best to remove her to a better place. It was indeed a sad funeral. But when Bro. Bowers, her husband, took a last look at her, he faced the congregation and said, "Let us thank God for this and prepare to meet her in the glory world." We had to think that that surely was surrender. Surely "God moves in a mysterious way, His wonders to perform."

Sister Anna V. Yoder made a flying trip through here last week on her way to Youngstown. We would have liked to have her stay and visit her many friends but she said it seemed to her they had more work at Youngstown. We need consecrated workers everywhere as there are souls that are not able to go to the house of God on account of sickness, just longing to hear the blessed Gospel. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38).

Our little band is weakened by Bro. and Sister A. Horst leaving. They will go to live with Bro. Horst's parents near North Lawrence on account of feeble health. Bro. Eli Hartzler and family are going to go to Ashtabula Co., O., where he intends to fill the place of a minister. Sorry to see them leave but if God calls them elsewhere we must be content.

Last Sunday Bro. Eli Smoker and Sister Anna Huger were married at the mission church by Bro. P. R. Lantz.

Yours for the needy,

Fanny Tschantz.

FOLLIES OF FASHION

Judging from what appear to be advance samples there seems to be no relief in sight from the "preposterous headgear" which has been the fashion for several years now. A news item a short time ago said that a Methodist Bishop recently protested against women wearing such preposterous creations on their heads in church. He didn't say that it was unchristian but that is caused the men to stay away from church. We venture the opinion that if that good bishop would get his women members truly converted to Christ the headgear question would settle itself satisfactorily. The Christian is delivered from the slavery of fashion. "How shall we who have become dead unto sin, live any longer therein?" It is impossible.—Evan. Visitor.

Miscellaneous

"HE SHALL CHOOSE OUR INHERITANCE FOR US"

(Psalm 47:4).

Choose Thou my path for me,
My Savior and my Lord;
May every moment of my life
Be governed by Thy Word.

Choose Thou my work for me,
Thy mind to me reveal;
And in the work Thou dost appoint,
Fill me with holy zeal.

Choose Thou my friends for me,
My life it is Thine Own;
And in this heart which Thou hast cleansed,
I would my Lord enthrone.

Help me speak Thy fame,
Oh! use me anywhere;
These wondrous blessings which are mine,
I would with others share.

Jesus! my Lord and King,
I've yielded all to Thee;
And in Thyself, alone, I rest,
Thine, only Thine, to be.

—The Word of the Cross.

PALESTINE

III. Religions

By J. S. Hartzler.

For the Gospel Herald.

In speaking of the religions of Palestine it should be remembered that we mean that which the people hold in their creed rather than that which they practice in their lives, for here as in many other places it is self-evident that people do not always "practice what they preach." Of all the countries in the world Palestine should be best and Jerusalem the best place in it, but such can hardly be considered the true condition. One man said in our hearing, "I have been here for some years trying to work for the Master. It is a very hard place to accomplish much. I think sometimes that as the devil is in the air, he must have his throne some place not very far from Jerusalem. The wickedness found here is appalling."

Generally speaking there are three religions found here: The Mohammedan or Moslem, the Jewish, and the Christian. Speaking of the first three one author says that it "is the most extensively disseminated of the great religions and its power is still increasing. The three leading points which must be accepted by all Moslems are: (1) That there is a God and angels, (2) that the divine truth has been revealed in Koran, (3) that resurrection, judgment, eternal life and predestination are God ordained.

Whilst they believed that God spoke the world into existence, they hold some very peculiar ideas as to the way that the earth is supported. They hold that in order to keep the earth in its proper place it is sustained by an angel

in position, that the rock is supported on the horns of a bull, but they failed to tell us upon what the bull stands.

They believe in good and evil angels and when the Moslem closes his prayer he turns his face first to the right and bows to the good angel who records his good deeds then to the left to the evil angel who records his evil deeds.

They believe that God's prophets were very numerous, there being more than a hundred thousand of them. Chief among them were Adam, Noah, Abraham, Moses, Christ and Mohammed. They claim that both Moses and Christ prophesied of Mohammed but that all such references have since been removed.

They believe in a final judgment and in eternal life but they hold the idea of predestination so strongly that it becomes fatalism. While they believe that they are to avenge the blood of their murdered friends, yet they believe that it could not have been otherwise, that God designed that the person should be murdered.

They pray with their face toward Mecca and believe that they "shall be heard for their much speaking." They regard the neglect of prayer as a great sin. In our travels we have seen them get off the train, spread their blankets on the ground, remove their shoes, and pray while the train stopped at the depot. They are not as fearful of being seen in prayer as many of the Christians are.

They regard woman as far inferior to man and he may, on the slightest provocation, divorce her. Many of the women live in constant fear that such will be her fate, hence a kind of slavery exists which is manifest in other things as well as religion. Many of the men do not think that women should even go to the mosque to pray at the time when men are there. There is not a phase of their life that is not effected by this idea, but probably no one thing is so materially injured as the home life. This, with their fatalistic ideas, produces a very common trait among them, a forlorn look that seems to desire what can never be attained. This class of people is by far the most numerous and by their determination to impress others with their religion are wielding a wonderful influence.

The Jews have their synagogues now as they had in the time of Christ. They are still looking for the Messiah and many people among whom are some of the active Christian workers, are still seeing prophecy fulfilled here at Jerusalem and believe that the Jews will accept Christ as a body. They are very successful financiers and are accumulating the wealth of the country very rapidly. They are divided into several sects and while it is a little difficult to get the different points of faith one of the most numerous bodies of them is known by the peculiar way in which the

men cut their hair. Those in front of the ears are supposed never to be cut, while in most cases the hair behind the ears are cut quite short. When a young man wants to be quite fine he will frequently have one large curl on each side of his face.

I am sorry to say that the Christian as found here, is the hardest to describe. Counting good, bad and indifferent, the Christians contribute only about one sixth of the entire population and are divided into Latins (Roman Catholics) United Greeks, Armenians, Orthodox Greeks, and Protestants. All except the Protestants are very formal in their worship, and depend more on their works for salvation than on a real living presence with Christ by faith. Some of these hate each other greatly. The Church of the Nativity, in Bethlehem, is owned by the Latins, United Greeks and Armenians. Each own certain rooms. As all want a share in the spot where the manger was, and as that could not well be divided they each have certain hours in which they have full control with the exception of interfering with each others lamps. Quarrels among them were so serious and blood shed so frequent that a Mohammedan government has found it necessary to have soldiers stationed in the Church constantly to keep peace among the Christians (?) who serve at the altar. The following sad comment gives us some idea of how far these people carry their religion into their business. "In the ordinary traffic of life they (the Moslems) are more trustworthy than the native Christians."

Possibly none of the other bodies above named are doing so little to lift the world to a higher standard by making the Gospel known to all men as the Armenians and the United Greeks. Their principal aim seems to be to get money and therewith get control of as many of the sacred places as possible, and further their creed by great events like the Feast of John the Baptist, which takes place at Ain Karum on his supposed birthday, the feast of the Virgin Mary, which lasts for one week (today, Aug. 27, they are having an anniversary of her funeral and tomorrow of her ascension), but greater than any of these is the feast on Christmas eve at Bethlehem, but greatest of all is the Holy Fire Day (Easter). The exercises consist of songs, chants, preaching, responsive readings, and many other things less sacred to say the least. We went to see the proceedings of today at the Tomb of the Virgin and were impressed that there was much that bordered on idolatry.

We are very favorably impressed with the influence that the Protestants are wielding over those who oppose them. In possibly no one thing is this more manifest than in their schools. At Ramallah the Friends started a lit-

tle day school forty years ago. Today they have three day schools in the vicinity and a boarding school for boys and one for girls. Aside from this they have schools in three or four other villages. I asked one of the teachers whether they had any trouble to get students enough for the boarding schools. She said, "O no. Each year we have more applicants than we can accommodate. It is wonderful how the things taught in these schools affect the home life of the children and even the parents." Even the Mohammedans are now organizing schools for girls, a thing that was never thought worth doing until the example was given by the Protestants. Such illustrations might be given in many of the cities, towns and villages of this benighted land.

Direct conversions from Moslemism to Christianity are not numerous but the hope is in the rising generation. Having the advantages of Christianity before us in the home land, we are hardly in a position to realize how demoralizing to a community Moslemism is and how much more demoralizing a religion is which goes under the name of Christian but in truth has an idolatrous coloring which the world as well as the true Christian can see is not according to the teachings of the lowly Nazarene who walked over these hills and valleys, taught on these streets, lived that exemplary life, and died on the cross.

AS YOU PRAY—THINK OF THESE

By J. A. Ressler.

For the Gospel Herald.

So often as missionaries separate after a brief stay together the parting request is, "As you pray think of us and we shall meet at the throne of grace."

There is a request now before us for effectual fervent prayer in behalf of a church and a people that is really in need—no, not in need of financial support—if it were that, if a little gift of money would buy what they need and supply their want, how cheaply all might be adjusted.

In Knox county, Tennessee, there has for years been a colony of our people, part of the time without a minister. There has been an earnest community and the people who have been there and are now there are anxious to do the right and to see the faith they love built up. The work at present is in charge of the deacon. Interest and attendance at Sunday school are good.

Discouraged by adverse spiritual circumstances—though materially the region is blessed abundantly—some who have formerly been active in the work have moved away. At present there seems to be no material available for ordination to the ministry. The most

urgent need just now is an able minister who is built of material like Paul; who will stand for the faith though all forsake him, who will endure persecution and then calmly sit down and tell about the persecutions as if they were blessings, who will be willing to suffer the loss of all things and rejoice, who knows how to abound and how to be in want, and still go on telling the good story. There are young men in the Church who feel called to active work and yet do not feel called to city mission work or the foreign field. A place like this might appeal to such an one.

If anyone knows of someone who would probably be available for the work at this place he will do well to communicate with Bro. A. D. Wenger of Fentress, Va., as he has recently visited the place and can give details of information regarding it.

Smithville, O.

IN HERETICAL COMPANY

By John Horsch.

For the Gospel Herald.

Under this title a number of religious journals have some time ago printed an article in which ex-President Roosevelt is criticised for accepting a position on the editorial staff of the popular magazine "The Outlook." The article states that "The Outlook has been one of the most dangerous advocates of a rationalistic and unscriptural Christianity in the country, and a distinct menace to the fundamental evangelical beliefs. Dr. Abbott, the editor-in-chief of The Outlook, writes beautifully, glowingly, adoringly of the life of Christ and exhorts, entreats, and pleads with men to follow His footsteps; but slurringly, slightly, and scathingly denounces all doctrines that insist upon the person and work of our blessed Lord as our Redeemer." In other words, he is a Unitarian in fact, although a prominent minister and theologian in the Congregational Church—an unbeliever as far as the essential doctrines of salvation are concerned.

Not long before the said article was written, there was in session in Philadelphia what is known as "The Federal Council of Churches." This so-called council is virtually a union of nearly all the leading and some of the smaller Christian denominations of America, including one branch of Mennonites. They have united principally for the purpose of recognizing each others work to such an extent that as soon as they may find it possible to do so, they will divide the work among themselves. This will result in a great saving of effort and means. To illustrate: In a town or neighborhood there may be congregations of various denominations, none of them very strong. Now, as soon as the members of these churches can be brought to the place

where they will give their consent, they are to be united into one large congregation, worshipping in a great church and paying the pastor "a salary that is worth while." The majority will decide with what denomination the church will affiliate itself. It is the hope of some of the leading men in this union that the Federation will eventually develop into a great national American Protestant Church. It goes without saying that on the mission field a similar policy is to be pursued.

If we inquire regarding the attitude of the Federation to such questions as those of the lodge, worldliness and the commandments and restrictions of the New Testament Scriptures which are unpopular, we are told that this union does not take any position in reference to such things. They further tell us that insistence upon the same would be out of order and out of date. It is their aim "to broaden out" until the union will include everything that is in their opinion "worth while," whether in accordance with the Word or not. And mark you, this movement is more popular than anything that has been launched in the religious world for many a day. The editor of one of the leading American magazines voiced the sentiment of many when he said that not since the days of the apostles has so important a meeting been held as the session of this Federation in Philadelphia. In a word, to be popular means to be identified with this movement.

Some time ago an article was published in the Gospel Herald, maintaining that the Federal Council of Churches represents "a yoking together of believers with unbelievers." This assertion has been challenged and denied in an editorial article in The Mennonite. Now, we believe that the question, as every fair-minded reader will admit, is simply: Are there among the churches which are a part of that union those who openly profess and defend teachings of infidelity? If such is the case, you have a yoking together of believers and unbelievers, of faith and infidelity—a fact which can not be explained away by any sophistical argumentation.

We are not informed whether Dr. Abbott, who is one of the principal promoters of this union, personally took part in the sessions, neither are we in a position to say whether the church in which he holds his membership has made the denial of the divinity of Christ a part of its creed. But it is a fact that a number of Congregational churches have adopted and published creeds in which it is distinctly taught that Jesus Christ was not the Son of God, and these churches are a part of the said union. Besides, there are many ministers, in other denominations which are constituents of this union, who publicly teach Unitarianism, al-

though the creeds of their churches hold the contrary.

The fact can not be gainsaid that infidelity is spreading at an alarming rate in the Protestant denominations of America. When teachers of rank infidelity, such as Dr. Foster of the University of Chicago, are permitted to hold membership in leading Christian churches, it would in our humble opinion be timely to be alarmed. Instead of that, the general opinion is that the condition of the church is steadily improving. The words of Rev. 3:17 are applicable: "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not—." These advocates of doubt and infidelity who boast of their Christian enlightenment are tearing down and destroying far more than all the missionaries may be able to build. Can we afford to affiliate ourselves with them in the said Federation?

"The Mennonite" advances the claim that some of the churches represented by the Gospel Herald, have taken part in union endeavors which, from our point of view, is not justifiable. Our attitude in this matter ought to be, and doubtless is, that we will thank any one who will point out inconsistencies on our part. We are human and apt to take up such matters without due consideration. The question of the scriptural attitude toward reform and interdenominational movements has been considered and answered in the recent conference of the Southwestern Pennsylvania District in a way which, we believe, voices our sentiment as a Church. (See Gospel Herald, Sept. 22, 1910).

Union costs too dear if bought at the price of compromise. To consent to union on such a basis would mean that we "give in," more or less, on that which we believe to be required in the Word. Let no man ask of us to become a party in a union which has such a tendency.

Scottdale, Pa.

(Continued from page 420.)

to be seen and that cost money uncalled for. Think of the millions of the poor in heathen lands. Would they not be glad for some of the money that is spent unnecessarily for buildings? They could use it to launch out and rescue more souls, and then there would be a greater blessing in the judgment day.

Continental, Ohio.

Acquaintance with the cross of Christ brings me to nothing. Let any thought of self-exaltation be to me as a serpent; I have nothing to do but to kill it.—R. C. Chapman.

Unbelief finds fault and grumbles, and sees all the impossible and miseries of life.—A. E. S.

FINANCIAL REPORT

Mennonite Board of Missions
and Charities for Aug., 1910

For the Gospel Herald.

RECEIVED

Chicago Missions

A. R. Miller	\$ 1.00
Anna F. Byler	10.00
E. & A. Troyer	2.00

Total \$ 13.00

India Missions

Surry Cong. N. Dak.	\$ 2.00
Goshen Cong. Ind.	75.00
Lydia Oyer's S. S. Class	15.00
Oliver H. Wenger	.25
S. W. Ferguson	4.00
Y. P. B. M. Berne, Mich.	12.12
Baden Cong. N. Dak.	3.71
Anna F. Byler	38.00
Anna F. Byler (For Leper Asylum)	15.00
John O. Martin	15.00
Mumasburg Cong. Pa.	9.16
Alvin Nissley	5.00
I. L. Hershey	2.00
Lititz Cong. Pa.	5.00
Lancaster Cong. Pa.	15.65
Berea Cong. Mo.	2.75
Palmyra Cong. Mo.	6.00
Bethel Cong. Mo.	11.05
Carver Cong. Mo.	3.00
Liberty Cong. Ia.	4.55
Cedar Grove Cong. Pa.	35.00
C. P. Becker	100.00
C. P. Becker (Leper Asylum)	50.00
Sarah Fretz	3.50
Zion Cong. Ore.	5.00
Katy Slabaugh, Ia.	5.00
Mr. and Mrs. B. F. Charles	10.00
Salem Cong. Ind.	40.00

Total \$492.74

Fort Wayne Mission

A. R. Miller	\$ 1.00
Anna F. Byler	10.00
Middlebury Ind. Cong.	9.66
Salem Cong. Ind.	15.00

Total \$ 35.66

Canton Mission

Anna F. Byler	\$ 10.00
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Kansas City Mission

Anna F. Byler	\$ 15.00
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Sanitarium

Weaver's Cong. Rockingham Co. Va.	\$ 37.90
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Old People's Home

Anna F. Byler	\$ 15.00
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Orphans' Home

Anna F. Byler	\$ 10.00
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General Fund

Hopedale A. M. S. S. Ill.	\$ 14.00
Mrs. D. J. Slabaugh	4.00
Howard and Miami Cos. Ind. Cong.	22.70
Freeport Cong. Ill.	34.00
Beech Cong. O.	20.00
Mt. Clinton Va. S. S.	13.65
Fairview Cong. Mich.	11.24
Gideon Stoltzfus (per M. S. S.)	10.00
A Bro. & Sister West Liberty O.	50.00
Roanoke Cong. Ill.	27.00
C. P. Becker	50.00

Fulton Co. O. S. S.	72.25
Forks Cong. Ind.	12.16
Yellow Creek Cong. Ind.	15.26
Interest	125.00
West Union Cong. Ia.	23.50
Catlin S. S. Kans.	20.00

Total \$524.76

Chicago (26th St.) Building

J. Merrill	\$ 1.00
J. M. Kurtz	1.00
H. Valentine	1.00
R. Zwoll	1.00
Tonay Novak	1.50
Mary Walton	5.00
Bro. Dalgren	2.00
Mrs. Powell	2.00
Mrs. Mettee	1.00
Kittie Mettee	1.00
S. E. Allgyer	25.00
(A. M.) S. S. No. 6 Napanee Ind.	8.95
A Bro. per H. S. Rohrer	5.00
Salem Cong. Ind.	10.00
From Tiskilwa Ill. per J. V. A.	106.00

Total \$171.45

Medical Mission

A Sister Lancaster, Pa.	\$ 5.00
Lizzie A. Kling	3.00
Elmer T. McTimmonds	2.00
J. B. & Rhoda A. Ulrich	5.00
S. Cayuga Cong. Ont.	3.60
E. & A. Troyer	2.00
Florence M. Brubaker	1.00
Infant Class Lititz Pa. S. S.	5.00

Total \$ 26.60

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Missions

Joseph R. Stouffer	\$ 5.00
David Bender	1.00

Total \$ 6.00

EASTERN TREASURER

S. H. Musselman, New Holland, Pa.

India Missions

Maple Grove Cong.	\$ 31.00
Paradise (Pa.) S. S.	43.50
Hershey S. S.	13.60
Willow Street S. S.	55.00
Abraham Benner	1.00
Paradise (Md.) S. S.	20.00
Lititz and vicinity	9.00
S. S. Mission Meeting	33.00
Mr. & Mrs. John Landis	10.00
Stumptown S. S. Meeting	33.17
Delaware S. S.	4.54

Total \$ 47.71

India Orphans

Bassler's S. S.	\$ 15.00
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General Mission

Brethren in Maryland	\$ 5.75
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Philadelphia Mission

A Bro. Chestnut Hill Cong.	\$ 5.00
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LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.	
639 W. 18th St.	
Bro. Hostetler Middlebury Ind.	\$.50
Andrew Nafziger	10.00

J. D. Conrad	5.00
Rent	12.00
S. B. Wenger	1.00
A Friend Washington Ill.	8.00
Visitors	1.00
A Bro. Ia.	10.00
Visiting Sisters Ia.	4.00
D. S. Brunk	1.00
Sterling Ill. S. S.	13.87
Minn. & Neb. Conf.	125.00
Mission Friends	29.00

Total \$220.37

Fort Wayne Mission

B. B. King, Supt.

1209 St. Marys Ave.

Holdeman's S. S. Ind.	\$ 15.00
Working Girls, Goshen, Ind.	21.00
Bro. Frey	5.00
Bro., Topeka Ind.	1.00
Bro. Reicher	1.00

Total \$ 43.00

Kansas City Mission

C. A. Hartzler, Supt.
200 S. 7th St.

Fannie Allgier	\$ 2.00
Mo.-Ia. Mission Board	16.47
Sycamore Grove Cong. Mo.	18.51
Alma Nusbaum	.50
J. B. Kanegy	1.00
S. E. Weaver	.50
Sugar Creek Cong. Ia.	20.00
Rent	11.00

Total \$ 69.98

Canton Mission

P. R. Lantz, Supt.
1934 E. 8th St.

Martins & Orrville Cong. O.	\$ 35.00
Sarah Hartzler	2.00
Oak Grove & Pleasant Hill Congs. O.	21.00
T. S. Eby	3.00
A Friend	.50
N. Welty	5.00
Walnut Creek Sewing Circle O.	5.00
Rent	7.50
Henry Horst	2.00
A Sister	5.00
Sanford Stutzman	1.00
Amandus Hooley	1.00

Total \$ 88.00

Toronto Mission

J. I. Byler, Supt.
1368 Danforth Ave.

Lizzie Koch's S. S. Class	\$ 1.50
S. S. Collections	4.11
Freewill Offerings	1.33
S. Moore	5.25

Total \$ 12.08

Old People's Home

J. K. Hooley, Marshallville, O.	
Jacob Lind	\$ 1.00
H. H. Johnson	12.00

Total \$ 13.00

Orphans' Home

A. Metzler, West Liberty, O.	
Rent	\$ 5.25
Flora Goldsmith	5.00
J. W. Letton	12.00
Lizzie Sprowl	10.00
Mrs. Perzerki	6.00

Mr. Evens	6.00
Nelle Watkins	5.00
Leona Conner	6.00
Maggie Cunningham	2.00
W. H. Markins	8.00
A Bro. West Liberty, O.	5.00
Sam Agner	5.00
Josie Young	8.00
Sister Burkholder	1.00
Bro., Manchester Okla.	5.00
A. J. Beechy	1.00
Auditor, Paulding Co. O.	39.70
Addie B. Sands	2.00
Mary Witmer	1.10
Dan Cockrell	2.00
Lillie Minnich	1.00
Two Sisters	1.25
Noah Basinger	1.00
Lizzie Kurtz	1.00
Lydia Fry	.50
Pricilla Stucky	1.00
Lydia Graher	.50
Bess Jerome	6.00
Gillie Runkle	16.00

Total \$163.30

Sanitarium

S. S. Stalter, Treas.
La Junta, Colo.

Hospital Fees	\$419.80
J. J. Yoder	.50
H. Hughes	1.00
A. W. Hershberger	6.00
Two Sisters	15.00
D. Longenwalter	2.00
Ella Fisher	4.00
E. E. Strickler	4.00
C. Linhoss	2.00
J. A. Grove	5.00
H. D. Hildebrand	1.00
Ernest Craig	.25
A Bro.	.50
W. D. Craig	5.00
J. S. Kenedy	1.00
W. J. Grove	1.00
J. W. Merrett	.25
F. S. Swartzell	1.00
L. H. Swartzell	.50
Mrs. Kenedy	2.00
Mrs. J. E. Craig	.50
A Sister	.50
D. W. Weaver	1.00
A Friend	1.00
J. E. Craig	1.00

Total \$475.80

American Mennonite Mission

Mahlon Lapp, Supt.
Dhamtari, India

Longham S. S. Can.	\$ 25.00
Mt. Lake Minn. brethren	15.00
Ephraim Risser	15.00
Longham S. S. Can.	21.00
Metamora S. S.	5.00
Metamora Cong.	23.57
J. D. Smith	15.00
S. D. Schertz	15.00
Peter Garber	15.00
Metamora S. S.	45.00
A. M. Mission Circle Metamora	22.58
Friends Metamora Ill.	31.50

Total \$248.65

Respectfully submitted,

G. L. Bender, Gen. Treas.,

Elkhart, Ind.

REPORT

Of Thirteenth Quarterly S. S. Conference
held near Peabody, Kans., Sept. 11, 1910

For the Gospel Herald.

Conference theme:—"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

The following topics were discussed:

Blessings derived by the Sunday school and Church working in harmony.

What methods can be most successfully employed to draw teachers from the Church.

Talks to the children conducted by Martha Buckwalter.

Does the holding of position in Sunday school tend to exaltation?

Exercise by children.

Rewards of a life of service.

Following are a few of the inspiring thoughts which were presented:

The Sunday school will be no blessing without harmony. The Sunday school, like a machine, must be kept in repair, it must get strength from the power house which is heaven. Disconnection with heaven causes loss in the Master's service. Blessings which are gained by harmonious works can not be enumerated.

We should not be too hasty in choosing teachers. Teachers should be examined by committee before employing them. They should be wholly consecrated to the Lord; thoroughly converted; must feel the power of God in their life so that they manifest interest in their work; must make work of God real in their lives so that a burning message may be given to the scholars.

In temporal work men are rewarded. We are rewarded in the Christian life now, and have eternal life in the world to come. The spirit of self-exaltation is condemned in the Bible. "He that humbleth himself shall be exalted." In the kingdom of Christ humility is the key to true greatness.

Secretaries.

REPORT

Of the Quarterly Sunday school meeting
held near Roseland, Nebr., Sept. 18, 1910

For the Gospel Herald.

Song service, Henry Burkhard.

Moderator, J. J. Kauffman.

The following topics were discussed:

Conditions of prevailing prayer. D. G. Lapp.

Essay, Sarah Burkhard.

The overcoming life. Emanuel Schiffer.

Essay, Esther Shank.

Missionary review. Samuel Burkhard, J. W. Shank.

Following are a few thoughts gleaned:

Prevailing prayer is a prayer that is answered. "The effectual, fervent prayer of a righteous man availeth much."

The overcoming life, a life hid with Christ in God. Willingness to do our part. Example of Job. Learning to overcome by Christ's example.

The world as the field and its situation before us. The people waiting for the call. Noah Burkhard, Sec.

REPORT

Of the Sunday school meeting held in Canton, O., Sept. 17, 1910

For the Gospel Herald.

Devotional services by C. D. Eash.

Organization: Mod., J. A. Ressler; Sec., L. J. Wenger; Chors., J. M. Kurtz, D. D. Hartzler.

Following are the subjects discussed and a few thoughts presented:

The relation of the superintendent to his

assistant. Unity and love should exist between them. The assistant needs to be a counsellor in all regulations of the Sunday school. He must have some definite work to perform.

How train more workers for the Sunday school. By church services, young people's meeting and special organized Sunday school classes and through the church papers, but the first essential is crucifixion with Christ. We need power to run machinery.

Missionary Work. Bro. and Sister C. D. Esch. The Church's chief aim should be to spread the Gospel. To help the heathen ought to be regarded a privilege. Youthful training for Sunday school workers and missionaries is absolutely essential. Early impressions are the most powerful.

Afternoon Session

Prayer by N. A. Lind.

A model teacher. Worships with delight. Emphasizes with conviction the great truths which Jesus taught. Has secret talks with God.

The morning watch. Morning devotion gives power to resist the temptations during the day.

Round table.

Looking after the absentees.

Influence of the Sunday school in a community.

Advantage of parents attending Sunday school regularly,

a. To the parents.

b. To the school.

Advantage of having classes organized.

Need of sociability. Interest in others is a necessity. A means of keeping the Sabbath holy and keeping the children in the fold of Christ. Overcome inattention and indifference.

An ideal class recitation. Teach practical lessons from those things in which the pupil is interested.

The self-denying Sunday school teacher. Devotes much time to its cause and seeks the good of others.

Suffer the children to come unto me. Children need concern for Christ so as to protect their manhood and womanhood from sin. Parents ought to be truthful to their children. Primary teaching is the most responsible work one is required to do.

Evening Session

Prayer by S. H. Miller.

Sermon—A great door. More earnestness and zeal in worshiping God and fighting sin is required to show the glory of the Lord. The Gospel can be spread effectually by planting colonies where Christ is unknown. The counsel of God should be sought before attempting to spread the Gospel. More workers are needed.

Secretary.

REPORT

Of the Mennonite S. S. Conference of the
Missouri-Iowa District, held at Palmyra, Mo., Sept. 20, 21, 1910

For the Gospel Herald.

Devotional, D. F. Driver.

Organization: Mod., P. J. Blosser, Amos Gingerich; Sec., H. J. Harder, Sadie Brubaker; Chors., W. H. Detwiler, A. D. Zook.

Report of Sunday schools:

No. of Schools in District	13
No. of Workers	117
No. of Pupils	681
Average Attendance of Pupils	432
No. of Pupils Received into Church	32
Contributions	\$203.67
Expenditures	\$185.60

How make the meeting a blessing? W. E. Helmuth.

By reproducing what we learn. Willing

to be made a blessing as well as to receive the blessing.

How can the Sunday school conference be made more beneficial to this district? L. J. Johnston, Gideon Warner.

Resolve to retain the enthusiasm gained there. Go with an aim to bring home methods and plans to benefit the home field. Make the work a definite work.

The Sunday school as a training school. H. J. Harder, A. D. Zook.

It is essential that we train the young workers, that they may accomplish better service. By training in Sunday school we may distribute the responsibilities of the field.

How keep out of the ruts? Wm. Detwiler, D. F. Driver.

Take heed to God's Word. Avoid indifference.

Hard problems. Henry Nice, P. J. Shenk.

In attempting a solution, exercise forbearance and discretion. Be a wise physician.

Looking forward. Amos Gingerich, J. T. Hamilton.

Looking forward enables us to meet present needs and conditions in light of future needs and possibilities.

How interest the young people in the Sunday school work? J. B. Yoder, I. S. Mast.

By exemplary teaching. Confidence exercised. By making them feel they are part of the work. Exercising charity toward the erring. By continuing in fervent prayer.

Needs of the young people. John Nice, P. J. Blosser.

Counsel of the older ones. A thorough Bible knowledge. A realization of responsibilities. A sympathetic leader. A strong Christian character.

Helps and hindrances to the development of young workers. W. S. Gingerich, D. H. Bender.

Helps: Encouragement. Proper environments. Reprove in love privately.

Hindrances: Flattery, unwise criticism in public. Development under evil influence.

Are we doing all we can to reach the neglected districts? D. J. Fisher, J. T. Nice.

No. Christ's words are applicable today, "Lift up your eyes and look on the fields, for they are white already to harvest," "The harvest truly is great, but the laborers are few" (Jno. 4:35; Luke 10:2).

Fruits of self-denial. J. G. Detweiler, Ruth Buckwalter.

The greater the self-denial the greater the accomplishments. It produces growth. Self-denial brings joy (Psa. 126:56).

The spirit of effective giving. J. P. Cook, C. J. Garber.

Liberal, not grudgingly, with simplicity. Give as children. "The love of Christ constraineth us" (II Cor. 5:14).

Secretaries.

Obituary

Hetrick.—Lawrence Forest, infant son of Wm. and Nora Hetrick of East Lewistown, O., died Sept. 20, 1910; aged 9 m. 16 d. Funeral services were conducted at the North Lime Mount Olivet Reformed Church by Bro. E. M. Detwiler. Text, Gen. 42:13.

Hershey.—Lusetta A., daughter of Ephraim L. and Cattie S. Hershey of Gordonville, Pa., died Sept. 20, 1910; aged 4 m. 25 d. Services at the house by Pre. Franklin M. Horst, text, Luke 2:52. She leaves five brothers and four sisters to mourn the loss of a loved baby sister. She is not dead, but sleepeth.

This lovely bud so young and fair,
Called hence by early doom;
Just came to show how fair a flower
In paradise could bloom.

Items and Comments

A recent despatch says: "Arrangements have just been completed to bring one thousand peasant families from France to settle and cultivate fifty thousand acres of land in southwest Louisiana. In 1911, the first one hundred families will land at New Orleans from Marseilles. Others will follow as fast as the land can be opened up for settlement."

The American Bible Society has just added to its list of versions of the Scripture, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navajo Indians. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by Leonard P. Brink, of Tohatchi, New Mexico. There are said to be 25,000 Navajoes in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them.

As a result of complaints by physicians that many children have become sick after eating cheap candies, H. P. Cassidy, special agent of the Dairy and Food department, has made an exhaustive investigation into the manufacture and sale of all kinds and grades of these products. According to Agent Cassidy, most cheap sweetmeats are known to the high-class trade as "moonshine candy." Chemical analysis by Prof. Charles H. Lawall of samples of the candies showed the product to be composed of glue, as a body, flavored with ethers, instead of fruit flavors, and, in some cases, colored with coal tar dye and coated with shellac. Some arrests have been made of persons selling such candies.

Pekin.—The final revised edition of the Chinese New Testament, together with the first completed book of the Old, the Psalms of David, is now issuing from the press in Chinese, and hundreds of the volumes are being shipped to the remotest parts of China. The members of the special committee of translation are now gathered at Cheifu at their annual conference on the work, which they hope will be to China what the authorized version of the Gospel is to the English-speaking world.

The project was launched in 1890, and is being consummated at the expense of the various Bible societies. Several books are added each year and it is estimated that the whole volume will be completed about the year 1915.

A life insurance company in Germany has not long ago received the following letter which speaks for itself: "Greatly shocked, I beg to inform you that my very dear wife, Anna Maria Louise L., who was insured in your company for 3,000 marks, is dead, leaving me in the deepest despair behind. That happened this morning about 7 o'clock. I entreat you to send me as soon as possible the amount of insurance. The number of the policy is —, which you will no doubt find in your books. She was a true wife and an admirable mother. In order to enable you to attend to the formalities as quickly as possible, I am enclosing herewith the certificate of death. She has suffered much, which made my torture still more unbearable. I trust you will grant me some consolation by sending the money as quickly as possible, in return for which I promise to insure my second wife with you for 6,000 marks. The conviction that you will grant me the above consolation makes it easier for me to bear the terrible trial which has afflicted me."

COMBINATION OFFER

The new book, "Lights and Shades from Hindu Land," by Brother and Sister Ressler is now ready for distribution. This book is full of information regarding the social, moral and other conditions in this heathen land. It contains about sixty illustrations depicting life in India. Each illustration is accompanied by a brief explanation by the authors. This book has been published in the interests of missions. Arrangements have been made with the authors that ten cents of the selling price of each book sold shall be devoted to mission work. Consequently in taking advantage of the following offer you are contributing directly to mission work, also contributing to the support of the publishing interests of the Church and at the same time receiving in return helpful literature that will be a blessing to those who read it.

We offer to send the Christian Monitor to new subscribers until December, 1911, and one copy of "Lights and Shades from Hindu Land," in cloth, (postpaid) for the sum of \$1.25. We will also send a few of the back numbers, thus giving you almost \$2.00 worth of literature for \$1.25. Sample copies of Christian Monitor will be cheerfully sent upon request. Subscribe at once. Address all subscriptions to

Christian Monitor,
Scottsdale, Pa.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and deacons will meet Tuesday, Oct. 18, to arrange questions for Church Conference. If possible this meeting will begin at 2:30 P. M.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information.
Chris Snyder.

Semi-Annual Conference

The fall session of the Virginia Conference will be held, Providence permitting, at the Zion Church (Lower District) on the second Friday in October, 1910, being the 14 day of the month.

A good attendance is desired and an invitation extended, especially to ministers and deacons, to meet with us. Zion Church is near Cowan on the line of the Southern R. R. For further particulars write to Bish. Lewis Shank, Broadway, Va.

C. H. Brunk, Sec.

Washington Co., Md., and Franklin Co., Pa.

The Lord willing the Washington Co., Md., and Franklin Co., Pa., conference will be held at the Chambersburg Mennonite Church, Friday, Oct. 14. May the Lord bless to the good of all who will attend the conference. All are invited.

Bish. G. S. Keener.

Indiana-Michigan

The Indiana-Michigan Church Conference will be held at the Holdeman meeting house near Wakarusa, Ind., on Thursday and Friday, Oct. 13 and 14. A cordial invitation is extended to all.

tation is extended to all.

Questions for consideration should be sent before the meeting of conference to D. Burkholder, Nappanee, Ind., or to the secretary, Goshen, Ind.

N. S. Hoover,
Secretary in absence of J. S. Hartzler.

Pacific Coast District

The fifth Annual Church and Sunday School Conference of the Pacific Coast District will be held, the Lord willing, at Albany, Oreg., Nov. 7-10, 1910.

J. P. Bontrager.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Cedar Creek Church, near Manson, Ia., Oct. 12-16. Instructors, D. D. Miller, S. G. Lapp.

Chappell Church, Chappell, Nebr., Oct. 13-15. Instructors, Eli Frey, Samuel Gerber.

Nampa Home Mission, Nampa, Idaho, Oct. 15-28, 1910. Instructor, S. E. Allgyer.

Hopewell Church, near Hubbard, Oreg., Oct. 24-27, 1910. Instructors, S. E. Allgyer, J. P. Bontrager.

At Albany, Oreg., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

Sunday School Conference

The Mifflin Co., Pa., A. M. Sunday school conference will be held, the Lord willing, on Wednesday evening, and Thursday, Oct. 12 and 13, 1910, at the Mattawana A. M. Church, one half mile east of McVeytown, station. We cordially invite all who are interested in the work of the Sunday school and Church to attend every session. Come, bring Bibles, Church and Sunday School Hymnal and a prayerful heart and join us in praying that God may bless each session to His glory.

Announce your coming to S. K. Yoder, Mattawana, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, OCTOBER 13, 1910

No. 28

EDITORIAL

"By this shall all men know that ye are my disciples, if ye have love one to another."

The most remarkable thing about love is its power. The weakness of the Church today lies in the fact that this power is not exercised more.

If any one doubts that Christ taught both future punishment and future glory, let him study the twenty-fifth chapter of Matthew. They who doubt these doctrines are like Eve who turned away from the Word of God and listened to the devil's interpretation of it.

This is an interesting and instructive series of lessons we are having in our Sunday schools at the present time—especially for advanced classes. We need to study each lesson prayerfully and thoughtfully, partly because we ought to know, but more especially because these important Christian doctrines ought to be taught aright.

The man who takes great delight in instructing others, and at the same time takes little interest in the instructions of others, will sooner or later be found giving instructions which fail to instruct. The most instructive instructions come from a tongue which is attached to a well filled heart and brain. "Wherefore, let every man be swift to hear, slow to speak."

That the jail is a failure as a cure for drunkards was affirmed by the International Prison Congress recently held at Washington, D. C. Public sanitariums were recommended in the place of prisons as a cure for inebriates. So long as we have drunkards about us, it remains a problem as to what to do with them. But the most practical way to cure men of drunkenness is to abolish the drunkard-making institutions.

Recently we heard this remark: "Meditation can not take the place of holy living." Amen to the thought. Meditation is a fine thing, especially when God has a part in our meditations. In this rushing age, we do not take enough hours with the Lord in holy meditation, hence we loose many times the amount of time we thought we gained by not spending more time with the Lord. But the practical part of our living is to live before the world that the world may see that there is a God in our hearts. When Christ commanded His people to let their light shine He did not mean that they should seclude themselves in order to escape the temptations of the world, but that they should live in plain sight of the world and show by holy living what Christianity will do for people. It is in practical life that we may show the world the way to God.

Abomination.—A brother sends us a newspaper clipping giving a graphic description of a church function called a "nose auction." If there was a prayer offered, it was an unimportant affair, for it was not mentioned. There was select reading, a vocal duet, an instrumental solo and a humorous address by "Rev." ———. Then came the "nose auction." The girls got behind the canvass and exhibited their noses through a hole made for that purpose. Whether the noses were white or black, full of warts or perfectly clean is not mentioned, but a prominent citizen auctioned them off to the highest bidder, and the rest of the evening was spent in fun and foolishness.

The most astonishing part of the whole affair is that anything of the kind should be gotten off in the name of religion. The whole affair was excused on the ground that "quite a neat sum was realized as the result of the auction;" but Solomon would excuse it on this wise: "Know thou that for all these things God will bring thee into judgment" (Eccl. 11:9). Read I Pet. 4:3, 4 and I Cor. 10:31.

A Positive Faith.—A St. Louis pastor, in preaching his farewell sermon, comes out in ringing tones in defence of a religion which is clear-cut in its tenets of faith, as distinguished from a religion of mere negation. He insists, and rightly so, that we should have positive convictions and maintain them in such unmistakable terms that people have no trouble in knowing what we believe.

This is not a new doctrine. Christ both taught and practiced it. There was not an uncertain sound about anything which He said. Whether in denouncing sin, or in proclaiming righteousness, or in interpreting Scripture, or in foretelling future events, there was a clearness and directness about His preaching that all hearers understood. When He commissioned His disciples to teach all nations to observe all things which He had commanded them, He simply told them to carry this positive faith into all the world.

Therefore let us take no stock in this religion of mere negation which we hear on every hand. Skeptics in clerical cloth get up and proclaim the doctrine of no hell, no inspiration of the Scriptures, no miracles, no atonement, etc. Next Sunday other pulpits roar against the heresies propounded the Sunday before. While it is right to defend the faith, we should be careful not to fall into the error of taking more time in answering heretics than in proclaiming the Gospel of Jesus Christ. What we want is a positive faith, positive convictions, exemplified in a positive life. Repentance and remission of sins; faith in the Lord Jesus Christ and an acceptance of all that He taught; the inspiration of the Scriptures and the divinity of Christ; hell for the sinner, heaven for the righteous—let these and all other doctrines taught in the Bible be accepted and taught in no uncertain tones. It is the religion of positiveness which wins. Let us be sure that we have a positive faith, that we teach it and live it.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

I'VE NOW TO PLEASE BUT ONE

From all its cares my heart retires,
I've now to please but one;
Though deep and boundless my desires,
I've now to please but one.
My will to Him I gladly bow,
With Him is all my business now,
Myself at His dear feet laid low;
I've now to please but one.

Christ is my way, my truth, my life,
I've now to please but one;
The end of sorrow, doubt and strife,
I've now to please but one.
My Lord in love I look to Thee,
Childlike attend what Thou shalt say,
Go forth and toil while yet 'tis day,
I've now to please but one.

"Redeemed and saved by Christ the Lord,
I've now to please but one;
He bought me with His precious blood,
I've now to please but one.
Out of this world by Jesus drawn,
My eye on Him, and Him alone,
In simple trust I follow on:
I've now to please but one.

In this my happy lot is cast,
I've now to please but one;
In gardens fair, or deserts waste,
I've now to please but one.
Though shame and poverty be mine,
Or prosperous suns upon me shine,
On Jesus I will still recline:
I've now to please but one.
—Life, Warfare and Victory.

GOSPEL LIGHT ON TIMELY TOPICS

XII. The Dress Question

By J. H. Mosemann.

For the Gospel Herald.

The "dress" question is one of the live topics of the day. There is doubtless not a newspaper or worldly magazine in the land in which it is not to be found presented to the public. Some magazines are almost wholly given up to that one subject. It is one of the main topics in worldly societies. Especially is this true among the female sex. It was remarked by a member of a fashionable church recently that the principal thing spoken of after the church service among the female attendants is the various styles of attire worn. How very sad this is, and no doubt very true.

We have mentioned the above facts to show the reasonableness of a discussion of the same subject from a different motive and standpoint than which the world speaks of it. Sometimes those who discuss the above question from a Bible standpoint are censured by worldly minded professors. This ought not so to be. We

believe that if the world takes the liberty to discuss and suggest what the world shall wear without any Bible authority it should not be thought inconsistent for God's servants and children to have a few words to say as to what the Lord teaches about this subject in His holy Word.

We want to be understood however, at the outset that we do not believe in a man's or a woman's Christianity to be limited to their clothes. It is not the sinner's outward change of apparel that makes him acceptable to God. The one and only thing that can make a sinner right with, and acceptable to, God is the work of His Son for sinners on the cross. It is by the blood that was there shed that cleanses us from all sin (1 Jno. 1:7) and by which peace with God has been made (Col. 1:20) and by which God justifies the sinner and ungodly (Rom. 5:9; 4:5).

It is without a doubt that one and all who have found this great and glorious salvation, by faith, are also born again and have become the children of God. It is at this point that responsibility begins with the believer—responsibility to walk as children, pleasing God.

It is natural for a child that loves its parents to seek their pleasure in all that it may do. So also with the true child of God. We are commanded in the Word that "whatsoever ye do in word or deed, do all to the glory of God" (1 Cor. 10:31). "Do all in the name of the Lord Jesus" (Col. 3:17). "Do it heartily as unto the Lord" (Col. 3:23). How all-inclusive the word "whatsoever." Whether we eat, drink, dress, teach, preach, buy, sell, etc., etc., it is to be to His glory.

To attire oneself in the gaities, vanities and fashions of the world it may be rightly and truly said of us that we are attiring ourselves to the glory of the world and self as well as unto the god of this world—Satan. Would this not in itself be idolatry? The child of God wants none of it, but desires attire which becometh the profession of goldiness.

The Scriptures plainly teach that there are two kinds of apparel for the outward person. "Modest" apparel on the one hand and "strange" apparel on the other. Modest apparel is consistent with a holy and godly life. Strange apparel is so abhorrent to the Lord that he will punish all such who are clothed with it.

It may also be noticed here that there are two motives in dressing. One to please the Lord, the other to please the flesh. But "the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other so that ye cannot do the things that ye would" (Gal. 5:17). That is if we wish to live according to the flesh and vice versa.

Looking at the Scripture closely we

find nothing laid down by which we may determine the cut of attire to be worn by either the man or the woman. Earthly governments require uniformity among their employees. In the army, mail service, police force, etc., it is to be found. We need not to ask who is a policeman or mail carrier. Their attire indicate it. Who will say it is not a good thing? Some one will ask if God would think it a good thing for His children would He not say so? We answer it is to be found in Scripture in essence and principle. Rom. 12:2 says, "Be not conformed to this world." The German rendering says, "Stellet euch nicht dieser Welt gleich." In other words it would mean your appearance and manners are not to be copied from or like the world.

A number of principles are found in Scripture to govern in our attire, in some instances with special reference to women.

1. Not fashioned after former lusts (1 Pet. 1:14).
2. Not conformed to this world (Rom. 12:2).
3. In modest apparel (1 Tim. 2:9).
4. Not costly array (1 Tim. 2:10).
5. Becoming to the profession of godliness (1 Tim. 2:11).
6. Ornaments of gold or pearls about the apparel forbidden (1 Tim. 2:9; 1 Pet. 3:3).
7. With humility (1 Pet. 5:5).

The Church in earlier days seemingly has not left the question as to what is modest apparel to the individual. It would seem that if it was considered unsafe then it would be much more so in our day.

Modest apparel for the woman was evidently thought to mean besides plainness, a proper covering of the form. Tight fitting garments for a woman which outline her figure are neither moral, modest or Christian. A gored skirt which outlines a woman's hips and lower limbs in sitting down or walking should be classed as immodest. Apparel which does not properly cover the form of a woman from her waist up to her neck should be classed as immodest. Low neck dresses, or transparent goods to cover (?) the upper part of the chest and arms should be branded immodest, indecent and unchristian. Some one might say, "Such things are too impure and immoral to talk about." That would be quite true if such things did not exist.

Save the attire of Catholic Nuns, I have not seen anything to approach modest apparel nearer as referred to in 1 Tim. 2:9, 10, than that worn by our older sisters and some younger ones who have become conscientious so that they throw out no evil influences by questionable apparel, viz.: A properly made skirt with gathers; a cape made to cover the form from the waist up to the neck; the texture of the goods being of the nature that it can-

not be looked through, covering arms, chest and back properly.

Dear sisters in Christ, there may be souls at stake as to how you attire yourself! How would a soul feel if it should learn in eternity that souls are in an everlasting hell caused partly by the immodest apparel you were accustomed to wear?

A Few Comments by Others

I believe that the way our women are dressing themselves today is immodest, impure and immoral in its tendency.—Pre. M. G. Dickinson.

"Most persons say it does not matter how people dress; pride is in the heart. Very true; but straws show which way the wind blows. A plain exterior may cover a plain heart but depend upon it a fashionable exterior seldom, if ever, covers up a plain heart."

"Some rules work two ways but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, When you see the fox's tail peeping out of the hole you may be sure the fox is within."

"An old Scotch preacher is reported to have said in a sermon, 'Ye people of Aberdeen get fashions from Glasgow and Glasgow from Edinburgh and Edinburgh from London and London from Paris and Paris from the Devil.' Now I cannot say that we get our fashions by that route, but I am tolerably certain they originate at the same headquarters."

If there were two heavens, one where Jesus is all in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.—Bishop Benjamin Weaver, (United Brethren).

No matter how we dress, if our hearts are right? Your heart right! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, 'No matter what words I speak, if my heart is right.' No, your heart is not right, unless your conduct is right. What is outward conduct, but the acting out of the heart? If your heart was right, you would not wish to follow the fashions of the world.—Chas. G. Finney.

Lancaster, Pa.

THE NARROW WAY

By P. Hostetler.

For the Gospel Herald.

The way to heaven is narrow, because no one can go on that way except he be born again, or renewed in mind and heart (John 3:3). This means:

1. That pride and highmindedness cannot go on that way, but only the child-like mind (Matt. 18:3).

2. That a profession is not enough,

but only those who do the Father's will can be on that way (Matt. 7:21).

3. That it takes a **striving** to get on this way and not only a desire or seeking to enter there (Luke 13:24).

4. That it takes a willingness to obey all of God's commands as far as we have the light (Jas. 2:10).

5. That it takes self-denial, a taking up of the cross and following Jesus daily (Matt. 16:24).

6. Summing it all up, it means a service that takes up our whole heart and soul and mind and strength (Mark 13:30).

We make the way too narrow when we teach:

1. That a man must be baptized by a certain mode to get on this narrow way (Mark 16:16). (By this we do not mean that one mode of baptism is as scriptural as another, or that we should not hold to a certain mode only, but that mode is not the most important question on the subject of baptism).

2. That only those of a certain Church will get to heaven (Acts 4:2).

3. That we must keep the ceremonial law or any part of it to be on this way (Gal. 2:21 and 3:11).

4. When we say a man on this way cannot sin or fall (John 5:16; Heb. 2:1).

But let us remember that this narrow way is the best way to travel we will ever find in this world.

With all its required self-denial and cross-bearing there is also:

1. A "joy unspeakable and full of glory" (I Pet. 1:8).

2. "The yoke is easy and burden is light" (Matt. 11:30).

3. There is pleasantness and peace on this way (Prov. 3:11).

4. The commands are not grievous (I John 5:3).

5. The sufferings on this way are nothing compared to the bliss and glory to be received at the end of it (Rom. 8:18; II Cor. 4:17).

6. Traveling on this road is the only way of escaping the doom of the devil and his angels.

We should greatly rejoice that this way has been opened unto us and was made wide enough for us all, and none are excluded or refused. How gladly we should walk therein, striving with all our abilities to try to please Him who has called us with such an heavenly calling. We should also be real glad for this solemn warning, "Few there be that find it."

East Lynne, Mo.

Our great fault is that we live too near the ground, and therefore is our life full of perplexity and sadness. Let us mount nearer heaven, and the rich and strange shall become familiar; our souls shall be pure, our path luminous, our hopes sublime, our joy full.—W. L. Watkinson.

SERVICE AND REWARD

By D. M. Wenger.

For the Gospel Herald.

What is there in all our Christian experiences more consoling than the thought of a great reward after a life of true service for the Master? "Rejoice and be exceeding glad: for great is your reward in heaven" (Matt. 5:12), comes as a consoling balm from the Master's lips to many a heart that would otherwise despair when confronted with life and all its bitter experiences.

While we are consoled with this fact and rejoice in the thought of being so liberally rewarded, we do not want to lose sight of the fact that the "great reward in heaven" is for those who render to the Master a life of true service. "Well done thou good and faithful servant:" "enter thou into the joy of thy lord" (Matt. 25:21). Paul has it in part as follows: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

Notice that the reward follows a life of faithfulness and true service. The correct relation of service and reward, therefore, is not to consider a knowledge of the reward a necessity to stimulate to greater and more vigorous action in our service to Him; but to allow His Spirit to become the propelling power of our life, after which we will serve Him because of that constraining love which He will give us, knowing that He is faithful and just to reward us as He has promised.

In the parable of Matt. 20:1-16, we have a striking example in those first employed, of such who consider a knowledge of the degree of the reward a necessary factor by which to gauge their service. It is apparent that those first employed in this parable would have waited until the eleventh hour to enter into the vineyard had they known when employed, that "a penny a day" was the extent of the reward, regardless of the actual time of service or the uncomfortableness of the "heat of the day." What was lacking? It was that love which enters into the spirit of service with the "householder" and thus co-operating with him to obtain the desired result, leaving their reward to the discretion of "the good man of the house." Is it not too true that we often find a similar state of affairs prevalent, even among Christian professors, at this time? The tendency is for short hours, little work and big pay. Very seldom do we find that the reward is considered as secondary matter and love for service first.

The Bible rule is always the proper one to adopt by both employer and employee. "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11), is the first principle for a suc-

cessful and proper relation between employer and employee. By having this fervency in spirit and the service of the Lord introduced into our temporal affairs, we have a correct system of service and reward. Let us notice what the Bible says in regard to this point, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). "Servants, obey in all things your masters according to the flesh; not with eye service as men-pleasers; but in singleness of heart, fearing God." "Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ" (Col. 3:22, 24). It is a noteworthy fact that where this system is in vogue, there are no labor unions, no trouble between capital and labor and no strikes, etc. Masters, cease, therefore, to exact that which is unjust and unequal. Servants, serve no longer with eye-service, making it necessary for your employer to continually oversee your work so that the quality and quantity may be equivalent.

In our direct service to our God the burdens, trials and crosses which such a service brings with it, will take flight when that comforting Spirit prompts us to act and enter into His service with a purpose of being after our Father's business. True, we have our trials, disappointments and crosses but these we consider "light afflictions" because the love of God constrains us to "bear one another's burdens and so fulfil the law of Christ." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

As the Bible relation between master and servant, so the relation between Christ and His followers—this established, service and reward will be considered in their proper relation.

New Holland, Pa.

The current number of the "Christian Cynosure" prints a statement of the well known popular evangelist "Billy" Sunday in which he says that he never opposed any secret societies but has "always boosted them," and he receives "the warmest support" from them, which reminds us that the theater companies and the liquor interests would also support him, if he would agree to "boost" them.

The great test of obedience often lies in very little things. If we can disobey God in what seems a trifle we exhibit the spirit of disobedience pure and simple, and when we obey Him in the minutest trifle which we may not even understand, and whose consequences we cannot be capable of reasoning out, our obedience is most perfect and pleasing to Him.—A. B. S.

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XIX. Christian Virtues—Love

And now abideth faith, hope, love, these three; but the greatest of these is love.—I Cor. 13:13.

642. *What has love been called?*

A. "The greatest thing in the world."

643. *What evidence have we that God so regards it?*

A. Wherever the Bible makes comparisons between love and some other admirable qualities, love is placed above them.

644. *What does Paul call it?*

A. "The bond of perfectness" (Col. 3:14).

645. *What is Peter's advice?*

A. "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22).

646. *What does John say about it?*

A. "Love is of God" (I Jno. 4:7).

647. *What has Jude to say?*

A. "Keep yourselves in the love of God" (Jude 21).

648. *How do we get the love of God?*

A. It is shed abroad in the heart by the Holy Ghost (Rom. 5:5).

649. *If the love of God is the gift of the Holy Ghost, why are not all men blessed alike in this respect?*

A. Because all men have not alike given up the love of the world.

650. *What has that to do with it?*

A. "If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

651. *Why?*

A. "Whosoever therefore will be the friend of the world, is the enemy of God" (Jas. 4:4).

652. *What is the condition then upon which we may receive the love of God?*

A. Give up the love of the world.

653. *Does not God love the world?*

A. He loves the world of sinners, but does not love the world of sin.

654. *Explain.*

A. So fervently does He love the sinner, and so intensely does He hate the sins in which sinners are destroyed, that He went to the extreme length by giving His only Son to redeem a sinful world from sin.

655. *What will the same love do for us?*

A. It will move us to spend our lives in the work of rescuing the needy.

656. *Can we love the world, and at the same time love the things which the sinner lusts after?*

A. We can not.

657. *Why?*

A. These are the things which destroy the world, and we can not look with favor upon the things which destroy those whom we love.

658. *Why can we not therefore attend places of worldly amusements and enjoy them?*

A. They are soul-destroying.

659. *Of what is a love of the world's vanities an evidence?*

A. That the love of the Father is not in us.

660. *What is John's testimony?*

A. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I Jno. 2:16).

661. *What does the wise man say to these things?*

A. "For all these things God will bring thee into judgment." (Eccl. 11:9).

662. *What does James call world-loving church members?*

A. "Adulterers and adulteresses." (Jas. 4:4).

663. *Why is the term appropriate?*

A. We are supposed to be the prospective Bride of the Lamb. For us to allow our love of the Bridegroom to become so cold that the love of the world fills our hearts constitutes spiritual adultery.

664. *What advice therefore is appropriate at all times?*

A. "Keep yourselves in the love of God." (Jude 21).

665. *What evidence that we are in the love of God.*

A. "If ye love me, keep my commandments" (Jno. 14:15).

666. *What importance is attached to this loving admonition?*

A. "Ye are my friends, if ye do whatsoever I have commanded you" (Jno. 15:14).

667. *What are we to conclude from this?*

A. That the love of God and obedience to God are inseparable.

668. *Does this mean a heavy load for those who obey in all things?*

A. No; "His commandments are not grievous" (I Jno. 5:3).

669. *Why not?*

A. For the love of Christ constraineth us (II Cor. 5:14).

670. *What does Paul say of the love of Christ?*

A. It passeth knowledge (Eph. 3:19).

671. *Is the keeping of commandments the only evidence that the love of God is within us?*

A. No; "We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14).

672. *All the brethren?*

A. Yes; for he that loveth not his brother abideth in death" (I John 3:14).

673. *Can we love God and hate man?*

A. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I Jno. 4:20).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE YIELDED LIFE

O Jesus Christ, most wonderful,
Most precious and most sweet,
To Thee I wholly yield myself,
Low bending at Thy feet,
And ask that Thou wouldst use me, Lord,
Where'er Thou deemest meet.

Not any strength of mine I bring,
So weak I am and small,
But Thou canst give me needed grace,
Who are my all in all;
And I have but to haste to Thee
Oft as I hear Thy call.

As to and fro on errands sent
About my work I go,
O blessed Jesus, fill my heart
Until it overflow
With love to those who heed Thee not,
Whom Thou art fain to know.

I serve Thee in a little place,
Obscure and out of sight,
But in the brightness of Thy face
That little place is light,
For Thou art heaven on earth to me,
And noonday in the night.

I would not choose, my gracious Christ,
But ever seek Thy will;
Divinely good Thy purpose is,
I would Thy aims fulfill.
So bid me go or bid me stay,
Abiding with me still.

FROM THE ALTOONA MISSION

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—On Friday evening, Sept. 30, Bro. S. G. Shetler came to be with us over Sunday, but was not permitted to be with us longer than Saturday evening on account of being called home to preach a funeral on Sunday. On Friday evening he treated the subject of "Practical Christianity;" on Saturday evening the subject of "Life Insurance." Both meetings were well attended and we feel that his short stay with us has been a blessing to the work. On Sunday evening one young man handed us his life insurance policy saying, he has been paying up until the present time but has decided to stop.

On Sunday morning Bro. J. N. Durr was with us and preached for us. On Sunday evening we enjoyed a blessed testimony meeting at which time our hall was pretty well filled and God's presence was very keenly felt.

On Tuesday evening, Sept. 27, Bro. J. A. Brillhart was with us and preached a very inspiring sermon.

We are glad for the visits of our brethren. We have felt for several weeks that Satan has been severely trying the little band at this place, but we feel to praise God that many are coming out victorious. We are truly

thankful that one soul has accepted Christ as her Savior since we last wrote to the Herald. Sister Anna L. Miller had been to her home for a week's vacation and returned again on Friday evening, Sept. 30. We praise God for His goodness and ask you to continue to pray for the work in this part of God's vineyard.

Yours in His service,

E. F. and Ada E. Hartzler.

IS IT A FACT?

We have recently seen it stated that "our country is the world's greatest mission field." Is this statement true? If our country is a greater mission field than China, India, or Africa, then it must have a proportionately greater number of non-Christians than either of the countries named. But has it? The United States has a population of say 85,000,000. Probably about 35,000,000 of this number are members of churches and professing Christians and a large percentage of the remaining 50,000,000 are largely governed by Christian principles. China has a population of say 450,000,000, all of whom are non-Christians except less than half a million who have become Christians. The same may be said proportionately of India and Africa. The prevailing and dominating principles in "our country" are derived from the teachings of the Bible, while the prevailing and dominating principles in China are derived from the teachings of Confucius and Buddha. In India Hinduism and Mohammedanism and in Africa heathenism and Mohammedanism, in their most degrading and debasing forms, are dominant.

That there is much missionary work yet to be done in our country may be conceded, but to say that it is the "world's greatest mission field" is probably an unintentional exaggeration.—World-Wide Missions.

NONRESISTANCE ON THE MISSION FIELD

While the Brethren hold the doctrine of nonresistance as an established principle; and have found it to work quite well even on mission field, such is not the case with several other religious bodies, hence the discussion at the recent Edinburgh Missionary Conference. That the Christian, if faithful to his profession, is a non-combatant, is a fact as ancient as the existence of the Christian Church. It is neither in keeping with the teachings of the New Testament nor is it expedient for a missionary to go armed. Thrown among barbarous races he can expect immunity only as his mission is a purely religious one; these untutored people are assured that under no circumstances will he take the lives of others,

and that, happen what may, he will shed no human blood. Convinced that he is a man of peace, the natives will tolerate his presence among them, and eventually heed his exhortations. Throughout Asia and Africa the unarmed preacher is accorded a certain degree of respect. But let it once be known that the Christian missionary goes armed, that he meets force with force, and that he is prepared to offer resistance—then the natives will become more than ever convinced that he is the associate of the soldier and the politician. Not only would he thus obstruct his missionary enterprise but render his existence as a missionary a difficult one, and in some places one beset by extreme perils. Say what you will—the missionary, like his Master, must be A MAN OF PEACE.—Gospel Messenger.

A MESSAGE FROM OUR OUTGOING MISSIONARIES

Dear Herald Readers, Greeting in the Master's Name:—Aboard the S. S. Carpathia we feel that our connection with American shores is severed, but it is not, for the gang plank still connects with the pier. We know not why, but our steamer has been delayed and will not leave harbor until sometime tomorrow. At first our anxious hearts rebelled, but this evening we feel that the Lord knew best. We had the privilege of spending today with Sisters Denlinger and Musselman from Philadelphia, and Sister Alma Nusbbaum from Middletown, N. Y. They left us at 4 P. M. and were the last to bid us God speed. We have realized the grief at parting and can now look forward to the joy of meeting. We feel that the Lord has been very good to us, for every sacrifice He has given us a greater blessing. We feel to say, "Praise His Holy name." We want to take this last privilege of expressing our gratitude and thanks to the many brethren and sisters who have shown so much interest in the work while we were with you, we trust it was "in His name" and pray God to bless you for it. There were many others whom we had a desire to see and be with, but the King's business requires haste. We have a small but very nice steamer and feel that we shall have a profitable journey if you in the homeland remember us at the throne of grace. We crave your interest in the work and go forth with this assurance. "The Lord of hosts is with us: the God of Jacob is our refuge."

Yours in the cause,

C. D. and Mina Esch.

New York.

To walk in the Spirit is to have our character and our life completely under His sweet control.—O. E. Mallory.

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

WHOSE BOY?

Whose boy will next be sacrificed
On fiendish Drink's unhallowed shrine?
Each mother's heart goes up in prayer:
"Not mine, O God—not mine! Not mine!
No, not the boy whose bonnie head
So oft I've to my pillow pressed,
While singing low, soft lullabies
That soothed the tired child to rest!"

"Oh, can it be that he should fall
A prey to aught so vile as this?
Oh, can it be the tempter's wiles
Should rob my life of all this bliss?
Shall his dear feet be led astray
By this accursed, licensed sin?
This fair young boy, whom Jesus loves,
Be lost, that others gold might win?"

Some mother's boy will fill the ranks,
Some fireside treasure feed the flame,
Whose fiery tongue insatiate burns
And leaves deep scars of sin and shame.
Poor tortured bodies, mangled, bruised,
Wounded too deep for love's sweet balm;
Souls tossed by discord fierce and wild,
That heavenly music cannot calm.

Oh, why should this unholy hand
Write daily horrors on life's page
And sear, as with the breath of hell,
The heart of childhood, youth and age?
Alas! a nation yields the right
And kneels in blood at Mammon's shrine.
Whose boy will next be sacrificed?
It may be yours, it may be mine.

DO YOU LOVE THE LITTLE SHOES?

By Levi Blauch.

For the Gospel Herald.

The other evening I beheld a pair of little shoes standing in a high chair in our kitchen. The shoes are owned and worn by a little orphan girl who abides in our home. While looking upon the little shoes a thought came to me like this, Do you really love the little shoes; if so, how about the one who is wearing them? Reader, do you really love orphan children? If so, are we willing to help provide for them? Now, there are many little orphans in the world and each one of them will sooner or later be in need of a pair of little shoes. Will we buy and send? If we love the little shoe and the one who should wear it, we will. And more than this, if we are young and our families are not too large can we not, will we not open the doors of our homes and let the poor little orphans in?

Many homes there are in which the little shoe is not found. Why not? Because God has not blessed those homes with children of their own.

Why has He not blessed them with children? Because he wanted homes wherein could be placed little orphans. How well God has provided!

Will we open our eyes, look into the perfect Law of liberty and see what God has done for us when we were orphans? Has He not given His Son, has He not organized His Church, has He not opened the door of Heaven and invited us to come? Yes, He has done all this for our sake.

At West Liberty, Ohio, in the Menonite Orphans' Home there is a large family of orphan children who need Christian homes. Will not every brother and sister who has the welfare of the Church at heart daily come to God in deep meditation and prayer concerning the heads of families wherein are only a few or no children so that they through our prayers may open their doors and let the little orphans in.

Now, I want to give a description of two different homes. The one is occupied by husband and wife only; no little rocker, no high chair, no hobby horse, no little shoes, no little dresses, no charming music by little children. Their house is well finished and furnished but the smiling little face, the prattling feet, the little, out-stretched hand of the innocent one is not seen in that home, the little shoe is not loved.

The other home is occupied by father and mother and a number of sweet little children. Here you find the little dresses on the wall, the little shoes on the floor and a number of other things too numerous to mention. But above all here is the daily music made by these dear children. Their house is not finished, their furniture is not that of the latest style but the little shoe is loved and bought and worn. Oh, I would to God that every childless home where people are not too old or delicate would open its door and the inmates thereof would learn to love the little shoe and more yet have the blessed, little child for whom the shoe is made.

Brethren and sisters, you need not be without children in your home for there are always orphan children to be had. I hope that none who read this will ever say like a young man once said, "No children for my home." If he does not love children here, how can he love them in heaven.

It is a dangerous thing to close our doors against orphan children provided we are able to take them in and care for them. The door of heaven may some day close against us for so doing.

Will we love the little shoe
With a heart so kind and true?
Will we love the little orphan,
Who the little shoe should wear?
Will we make for him a home,
Where happiness he may share?
May heaven bless and comfort all
The orphans, large and small.

Johnstown, Pa.

BAD THOUGHT

Beware of what you think; for what you think, quite as much as what you do, molds character. It not infrequently happens that people who live fairly good lives, so far as their actions go, do not feel that it is at all necessary to set so close a guard on their thoughts. These are hidden, and of what harm is it to occasionally cherish a wrong thought if one does not allow it to escape in action? The laws of life say that every thought affects the whole being. As a man's heart is, so will he be.

Evil thoughts gradually undermine the character, and some day these thoughts will burst into action which is irremediable. Therefore, look to your thoughts; keep your mind swept and garnished. And more than that, make the furniture of it beautiful and true; for if bad thoughts persisted in ruin a character, so the best of characteristics may be cultivated by keeping the mind constantly on good things.

Very often one is called on to act in an emergency, and then one acts along the line of one's previous thoughts. No act is spontaneous; the seeds of it have been for a long time taking root in the brain. Of two men who have lived practically the same lives outwardly, and are suddenly called on to face a danger, one may help the coward and the other may rise to heroic effort. Little by little the motor tracts of the brain of one have been weakened by wrong thinking; little by little the brain of the other has been strengthened because he thought bravely. When the strain comes, the hidden thoughts tell. We should see to it that we think heroically, think purely, think charitably. Then in action we will find ourselves doing the brave thing; we will act cleanly and sanely; we will be kind and helpful.—Selected.

EXERCISE vs. DISEASE

One might say that disease is eternally after us. It is watching for a chance to attack us, and whenever we divert from that which is normal we lower our vital resistance or lessen our strength, and are liable to be attacked by disease, and we make this possible simply because of the depleted vitality that results from causes within our own control. Consumption, the terrible scourge, is really caused by inactivity, by the accumulation of dead cells. It is nothing more than a vast quantity of catarrhal poisons in the blood seeking an outlet. This fearful disease can be cured in its very first stages with but little more than muscular exercise. If the complaint has advanced to any great extent, then more stringent measures are necessary, more careful dieting, and various other aids must be

(Continued on next page.)

Sunday School

Lesson for Oct. 23, 1910—REVIEW

For the Gospel Herald.

Golden Text.—And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.—Luke 9:51.

We shall now pause in our line of study and go back to review one of the most remarkable series of lessons which it was ever the privilege of any class to study.

We begin with the great confession which every one must make in order to have a place in the kingdom of heaven. Some think of Christ as a great man, some as a myth, some as a prophet; but the child of God recognizes Him as "the Christ, the Son of the living God." Unless Christ occupies that place in our faith and life, our profession is vain.

This character of our Redeemer is vividly presented in the Transfiguration. Taking with Him Peter and James and John, Christ went upon the mountain and was there transfigured before them. There appeared unto them Moses and Elias, and the theme of their conversation was the coming crucifixion of Jesus. Their raiment was white and glistening and their faces shone as the sun. There came a voice from heaven saying, "This is my beloved Son in whom I am well pleased." So wonderful was this scene that the disciples fell on their faces; but Jesus touched them, lifted them up and a most inspiring conversation followed.

As the Son of God, Jesus manifested His power in the working of miracles, but in no way was His divine wisdom made more clearly manifest than in His teaching. In His teaching of forgiveness we have the subject portrayed to us in a way that man had never been taught before. It is blessed to give; it is divine to forgive. No man should ever pray the Lord for forgiveness except on the basis laid down in our Lord's prayer.

On their way to Jerusalem Christ and the disciples were somewhat hindered in their progress by some mothers bringing their children to Jesus. The disciples rebuked the mothers, but Jesus soon set all at rest when He said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." It was one of the most touching lessons in His whole career, and no Christian worker or parent should ever forget the duty we owe to little children.

The parable of the vineyard is another of the lessons which teaches us our true attitude in the service. Whether we enter the first or the eleventh hour, we should take it as a matter of course that we can never earn the wages that will be given us, but should,

as God gives us grace, do all in our power to advance the interests of the Master's kingdom. While this lesson is intended for the Jews, they are not the only people who can learn a lesson from it.

As they near Jerusalem, Jesus tells His disciples what they may expect. They should not look for the establishment of a world kingdom, but rather look for His death. They could scarcely believe their ears, but this teaching was made so emphatic that no one need be mistaken about it.

Still the disciples hoped for something that appeared unto them better. When they saw Jesus ride up the hill in triumph and all the people were shouting, "Hosanna; blessed is he that cometh in the name of the Lord;" when they saw Him overthrowing the money-changers and driving them out of the temple, they again hoped that now their long wished-for kingdom would begin. But before the whole is over with we shall find that He went not up to be crowned with a kingly crown but rather with a crown of thorns.

Jesus now relates a number of parables which clearly foreshadow the coming events. He is to be rejected as the Messiah, the Jewish nation is to be destroyed, and another people shall be raised up as the people of God. How well these prophecies were fulfilled is told in the story of what occurred during passion week, how that the Jewish nation was afterwards destroyed and the Christian Church became the recognized religion of God. The Pharisees and Sadducees tried hard to entrap Him in His teachings, but they were so completely overpowered that none of them dared to ask Him any further questions. His triumph was complete.

In the parables of the foolish virgins and the talents, our Savior led up to the crowning event of the world's career. The watchword of the first parable is "Watch;" of the second, Improve your God-given gifts. The coming of our Savior to judge the world is pictured out as the greatest of events this side of eternity. Nothing equals it in importance. Therefore let it be most prayerful study. Therefore—watch—be ready. At that time the words will be spoken which will forever seal our destiny. What is of still more importance, those words only will be spoken which our records here will dictate. If our life here is a life in Christ, eternity will mean for us an endless reign in Christ. If our life here is a life of sin, eternity will be to us an endless tale of woe. Therefore, order your lives in such a way that in the end you will hear the blessed words, "Come, ye blessed of my Father, inherit the kingdom." Since the issues of life and death are in our hands, what use will we make of the opportunity?—

Our Young People

CHAPTER STUDY.—HEB. 11

Topic for October 30

MOTTO

"Have faith in God."

OUTLINE OF CHAPTER

Theme—Faith

- I. Defined.—V. 1.
- II. The Definition Illustrated.—
 1. By the lives of the elders.—V. 2.
 2. By our own understanding of creation.—V. 3.
 3. Abel's sacrifice.—V. 4.
 4. Enoch's translation.—Vs. 5, 6.
 5. Noah's ark built.—V. 7.
 6. Abraham's life.—Vs. 8-19.
 7. Isaac.—V. 20.
 8. Jacob.—V. 21.
 9. Joseph.—V. 22.
 10. Moses.—Vs. 23-29.
 11. The fall of Jericho.—V. 30.
 12. The harlot Rahab.—V. 31.
 13. Numerous others.—Vs. 32-40.

PERSONAL THOUGHT

We are never made to blush more than when in view of the greatness of God's power and faithfulness, and the unwavering faith in face of difficulty in the holy men of old, we behold the littleness of our own "Lord I believe. Help thou mine unbelief."

SUGGESTIVE ASSIGNMENTS

- I. For Children.
 1. Text word, "Faith."
 2. Make a list of all men and women of faith you can think of.
- II. For Young People.
 1. How Faith Comes.
 2. Present Day Tests of Faith.
 3. Living and Dead Faith Compared.
- III. For Older People.
 1. The Fruit of Faith.
 2. The Reward of Faith.
 3. Our God—Why Do We Claim Him?

(Continued from preceding page.)

used; but at the outset of this complaint, if you will follow what is termed an ordinary wholesome diet, remain out of doors as much as possible, breathe pure air, walk, run and exercise the various muscles of the body, it will disappear in a remarkably short time.

The forefathers of the present generation of American stock were a race of hardy pioneers. These pioneer Americans did not need physical culture exercises. They lived in the open air. Their living rooms were ventilated; they did not know how to make them otherwise. They were compelled to take all sorts of strenuous outdoor exercise. This vigorous muscular activity was essential to their health. They knew little or nothing about developing strength. They had to make active use of their muscles to get food and clothing, and build the houses that were essential to their comfort.—Sel.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

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Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, OCTOBER 13, 1910

Field Notes

Communion at Roaring Spring, Pa., has been announced for Nov. 13.

Monday, October 31, is the date of the Canadian Thanksgiving Day this year.

The 60th quarterly meeting of the Mennonite Sunday School Mission will be held at the Strasburg Church, Lancaster Co., Pa., Oct. 26, 1910. An invitation is extended to all.

Bro. B. B. King of the Ft. Wayne mission has been appointed Sunday school evangelist at the Sunday school conference held recently at Topeka, Ind. See correspondence item from Middlebury, Ind.

The brethren, Abram Mosemann, Weaver Reitz and Clyde Goldfus of Lancaster, Pa., were welcome visitors

at the Publishing House on Tuesday of last week. They stopped off here on their way to Sterling, Ill.

Minister Ordained.—In the Mylo (N. Dak.) congregation Bro. Abraham Gingerich was called to the ministry and ordained Oct. 2. May God grant him grace to be faithful in the discharge of the duties of the ministerial office.

Bro. A. R. Kurtz, formerly of El Center, Calif., desires to inform his friends that his address is now Los Angeles, Calif., Genl. Del. Bro. K. invites any brethren that may come to Los Angeles to inform him and he will meet them.

Bro. J. C. Springer of the Clinton (Brick) congregation, Goshen, Ind., who has passed through a long siege of typhoid fever, is apparently now on the road to recovery, but is still very weak. Bro. Springer desires the prayers of the brotherhood.

Our oriental travelers, the brethren, J. S. Shoemaker and J. S. Hartzler, arrived at Bombay, Sept. 15, where they were met by Bro. and Sister M. C. Lapp. We thank God that He has prospered them on their journey and that they have safely reached the great mission field of India.

Bro. C. D. Esch and wife visited many of his relatives and friends in Lancaster County, Pa., during the last week in September. Bro. Esch spoke at the Conestoga A. M. Church on Sept. 29, while an appointment was filled by Bish. J. L. Mast of Belleville, Pa., who had also preached at the same place on Sept. 25.

At the annual conference of the "Non-resistant (Egli) Mennnoites," held recently in Gridley, Ill., it was decided that the mission in British East Africa is to be discontinued and a more needy field to be selected for a mission station. The collection and subscriptions for mission and benevolent purposes, given at this conference session amounted to \$2813.34.

Bro. M. B. Fast, until recently editor of the "Mennonitische Rundschau," and family, left Scottdale on Thursday, Oct. 6, for California, where they will make their home. On the way they intend to visit for a few weeks among their friends in the Middle West, their first stopping place being Elkhart, Ind. It is not certain just where their new home in California will be.

"A History of the Mennonite Conference of Virginia and its Work, with a Brief Biographical Sketch of its Founders and Organizers," is the title

of a little booklet just off our press and now ready for shipment. Orders can be filled by the Mennonite Publishing House or by any of the bishops of the Virginia Conference, into whose hands consignments have been placed. The price is 15 cents per copy. A valuable booklet for our people in general and especially for the brotherhood in Virginia.

An interesting article on "Jerusalem and Her Environs," by J. S. Shoemaker, has been received too late for this number of the Gospel Herald. Look for it in next week's paper. Bro. Shoemaker wrote on Sept. 12 on board of the steamer "City of York," "We are now on the Arabian Sea. The sea has been calm the greater part of the time. Yesterday (Sunday) it was quite rough. On account of a high wind the billows rolled in over the deck several times. Some of the dishes with food were dumped off the table during the noon meal. Fortunately, Bro. Hartzler and I have not had a taste of sea sickness yet. We have an excellent opportunity during our voyage to study the wonders of the sea and sky, the characteristics of the passengers and sailors, and better still, our Bibles. At this present writing we are about 800 miles from Bombay."

Correspondence

Sherando, Va.

(Mountain View Cong.)

Greeting in Jesus' Name:—We were glad to have Bro. A. D. Heatwole and Bro. E. J. Berkey come into our midst Sept. 8. Bro. A. P. Heatwole remained with us until the 25 and preached many interesting and edifying sermons. On the 24th our counsel meeting was held and all expressed peace and love. And on the 25th fifteen were received into the church and baptismal services were also held. May they ever prove faithful is our prayer.

Yours in love,
E. M. B.

New Paris, Ind.

(Salem Congregation).

Herald Readers, Greeting:—Bro. and Sister Hunsberger from Canada visited the Salem congregation on Sept. 14. Sept. 25, Bro. Samuel Yoder of Elkhart was with us and Oct 1 and 2, Bro. King of Ft. Wayne.

We appreciate these visits as they are very encouraging and we invite others also.

A. W. C.

Dale Enterprise, Va.

Bro. J. M. Brunk and wife of La Junta, Colo., are here and will be yet a short while, visiting the brotherhood, relatives and friends, and more espec-

ially those that are bound to Sister Brunk by the closest ties of kinship. Bro. Brunk closed a two weeks' meeting at the Bank Church last Sunday night. There were no confessions but we believe there was some good accomplished. He labored faithfully and perseveringly, and we feel sure that an honest effort put forth in the Master's cause will not pass by unrewarded. Bishop L. J. Heatwole returned from a two week's business trip to Washington County, Md., and Franklin County, Pa., last Monday. His business was of a secular nature but we are glad to know that he also spent some time breaking the bread of life to the people he came in contact with. Our counsel meetings have been held with very satisfactory results and we are now looking forward with pleasure to the time when we again will have the sacred privilege of commemorating the suffering and death of the world's Redeemer. We are also hoping for a pleasant and profitable time at our conference and would surely be glad to have many of brethren and sisters from abroad present to help us in the good work.

S. M. Burkholder.

Markham, Ont.

Dear Herald Readers, Greeting:—Bro. C. Z. Yoder of Wooster, preached at the Wideman Church on Sept. 4. His short visit and sermon were very much appreciated. Bro. S. R. Hoover preached to the Cedar Grove congregation on the same evening. The attendance and interest at all the regular Sunday services as well as Y. P. B. meeting on Tuesday evening are very good.

The communion was observed on Oct. 2, at which time nearly all of the members present partook of the sacred emblems. How glad we should be that the Master left us an ordinance which so forcibly brings to our remembrance His death and suffering. Bro. Samuel Wideman ministered on this occasion.

Cor.

Ephrata, Pa.

Dear Readers of the Gospel Herald, Greetings in Jesus' Name:—On Sunday evening, Sept. 18, Bro. Benjamin Wenger preached to us. He spoke from the words recorded in John 3:14, 15. These indeed should be precious to us, as they refer to that which pertains to our salvation.

Sunday evening, Sept. 25, Bro. John H. Mosemann of Lancaster preached an instructive sermon to us. He used the words recorded in Job 36:18 as a basis for his remarks. Tuesday evening, Sept. 27, Bro. J. F. Brunk was in our midst, preaching to us from the Word of God. He had chosen Luke 13:33 as a basis for his remarks.

While Bro. Brunk is working in the interest of the Sanitarium at La Junta, Colo., he is also working for the advancement of God's kingdom on earth.

Sunday evening, Oct. 2, we were agreeably surprised to have Bro. and Sister Elmer Hess in our midst. How we rejoice to meet those who had been workers in our home congregations; but who have been called to other fields of labor. At this service we held our semi-annual counsel meeting. Bro. Noah Mack opened services by reading Matt. 18:1-22. Bro. Hess then preached an instructive sermon using I Cor. 11:28, 29 as a basis for his remarks. All who went to counsel expressed peace and desired communion. May God's blessings rest on us all.

Yours in His service,

Minnie E. Schload.

Oct. 3, 1910.

Palmyra, Mo.

Dear Herald Readers, Greeting:—We feel grateful to God for the many blessings we are receiving from His hand. Thursday, Sept. 15, we held our harvest meeting. Bro. J. M. Kreider preached from Joel 2:23. Saturday, Sept. 17, Bro. I. S. Mast of North Dakota, preached for us. Sunday, Sept. 18, we held our council meeting. Bro. Daniel Kauffman was with us and preached a very helpful sermon, using as a text I John 4:1. Peace was expressed with a desire to observe communion.

The following week the Sunday school and church conference was held here, of which mention has already been made in these columns. Quite a number of visiting brethren and sisters were with us at this time. Saturday, Sept. 24, we had preparatory services. At this meeting one precious soul who had fallen away, renewed her covenant with God. We rejoice to know that our Heavenly Father will receive every sin-sick soul who will come to him repenting. Communion services were held Sunday, Sept. 25. All the meetings were well attended. God grant that the seed that was sown during these few days may have found a lodging place deep in the hearts of all present, and may bring forth much fruit to His honor and glory. Pray for the work at this place.

In His name,

H. L. Buckwalter.

Oct. 3, 1910.

Parnell, Ia.

On Tuesday evening, Sept. 27, Bro. D. D. Miller of Middlebury, Ind., began a series of meetings at the West Union Church which continued for one week. These meetings were interesting and instructive and edifying to both saint and sinner. Five confessions was the result of these meetings, also a

number of confessions were made by those who transgressed the Word of God. May those souls continue to look to Him who is able to keep them from evil.

On Sunday, Oct. 2, counsel meeting was held. Today the suffering and death of our Savior was commemorated. Nearly all of the brotherhood were present. Immediately after the communion services a marriage sermon was preached by Bro. Miller after which Bro. Geo. Haylman of Rose-land, Nebr., and Sister Lillie Kauffman were united in the holy bond of matrimony, Bro. Miller officiating.

Bro. Miller begins a series of meetings at the East Union Church this evening, Oct. 4, to last one week, after which he goes to Manson, Ia., to hold a Bible normal. Pray for the work and workers.

D. B. King.

Oct. 4, 1910.

Hesston, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—It may be of interest to some to hear from the Hesston Congregation. Shortly after school opened here the Sunday school was reorganized with Bro. W. W. Oesch as superintendent. The young people's meetings were also revived and Bro. D. M. Landis was appointed leader.

We have a mid-week prayer meeting now which is very helpful to the students especially.

There are now forty-five students enrolled and more are expected soon.

A number of the ministering brethren paid us a short visit on their way home from the conference held at Harper, Kans.

We ask an interest in the prayers of God's people.

In Christian love,

Grace Coopridger.

Oct. 6, 1910.

Elida, O.

Dear Readers of the Herald, Greeting in His Dear Name:—The congregation at this place was visited by Bro. George Riss, of La Junta, Colo., who preached several instructive sermons. He was formerly one of our number and his visit was much appreciated. May the Lord bless him in his work. Harvest meeting was held at the Pike Church with a good interest. Quarterly meeting was held at the Salem Church on Oct. 1. Bro. and Sister B. F. Thut from New Stark, have located at this place. Bro. Thut is practicing medicine. We are not only glad to have the Bro. and Sister look after the sick, but also to help along in the Gospel work. Will close wishing all God's richest blessings.

Yours in His service,

Cor.

Oct. 7, 1910.

Metamora, Ill.

Greeting in Jesus' Name:—We are glad to announce that the brethren, C. Z. Yoder and Levi J. Miller were with us over Sunday, Oct. 2, and ably filled several appointments. An appointment was made for Monday evening, but it rained quite heavy so there was no meeting. May the Lord bless them in their further labors.

In His name,
Agnes Albrecht.

Oct. 5, 1910.

Pond Bank, Pa.

This place is situated in the northern part of Franklin Co. at the base of the mountains. It is an exceedingly sinful and wicked place, which sinfulness is by no means concealed. It seems as though the scum and filth of other places had settled here. Drunkenness, gambling (the thickly wooded region seems to be a central point for gamblers on Sunday) adultery, etc., yea, all the works of the flesh are manifest.

It is quite natural for the children to grow up in the kingdom of Satan, almost without struggle to be loosed. They have been born in the midst of sin, have been brought up in sin and so continue to live in sin.

They have been neglected as one seeker after truth said, "We need a teacher, we need to be taught." And as they had no Sunday school or church services here last winter, Bro. Hege from Marion was called upon to fill an appointment, which he did on Jan. 9. Interest seemed to be aroused. Attendance was good, and on Feb. 20 another appointment was made and every two weeks since on Sunday evening. Sunday school was also started which is held every Sunday afternoon.

On the afternoon of June 26, two souls were baptized and received into church by Bish. John Burkholder. Communion services were held in the evening. Again on the afternoon of Oct. 2, Bro. Burkholder preached on the subject of baptism and received four into the church—two by baptism. In the evening Bro. Hege preached to an attentive audience on the theme, Faithfulness (Rom. 14:4); "Yea he shall be holden up: for God is able to make him stand." At this meeting another soul confessed Christ as his Savior.

The church now numbers seven at this place. They are only seven but they are seven. They are living in the midst of a crooked and perverse generation. They are treading on thorny ground. Many eyes are watching them. The finger of scorn is often pointed at them, especially the sisters who adorn themselves as women professing godliness ought.

Brother, sister, as you read these lines will you send a sincere petition to God in behalf of these seven ambassadors, for others who are convicted

of sin and for those who are endeavoring to lead them into right paths?

In His service,
Harvey E. Shank.

Middlebury, Ind.

Gospel Herald Readers, Greeting:—At the Sunday school conference at Topeka it was considered necessary and advisable to have a field evangelist to visit the Sunday schools, give them encouragement, organize new schools where needed and such other work as he may think necessary. It was left to the Sunday school program committee to select the man. The committee met at Middlebury, Saturday, Sept. 24. Bro. B. B. King of the Ft. Wayne mission was the unanimous choice of the committee. May the Lord bless him in this work that much good may be done is the prayer of the committee.

J. H. Walters.

Atglen, Pa.

Oct. 2 Bro. C. D. Esch and wife were with the Maple Grove congregation and favored the Sunday school with an interesting talk. The subject for study in Bible meeting was "Communion." After the program Bro. Esch spoke to us of the importance of communion and what it meant to those who partook. He then told us how that it was the call of God for them to enter the mission field. He richly admonished us and pointed us to the Lord Jesus who suffered and died for the souls of the whole world. Sister Esch then gave us a few edifying thoughts, speaking of the joy of Christian service when we serve willingly and with our whole heart and how we can easily go to the foreign field when we know the Lord wants us there. We wish them the choicest of God's blessings.

A. K. Mast.

Guymon, Okla.

Dear Herald Readers, Greeting:—On Sept. 10 Bro. D. D. Kauffman and Bro. Simon Gingrich of Iowa were with us and preached four interesting sermons. Their stay was short but we were much encouraged by their earnest admonitions. May we always give heed unto the words God speaks to us through His servants. May the Lord abundantly bless the brethren as they go from place to place for the upbuilding of His cause. Their visit was very much appreciated and we invite other brethren that can to stop with us. The brethren left on Tuesday, Sept. 13, for Harper Co., Kans., to attend the conference. Bro. Lewis Eichorn from this place accompanied them. Asking an interest in your prayers in our behalf and wishing you all God's richest blessings, we remain,

C. J. and Sarah Kauffman.

Miscellaneous

THE PREACHER

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the World's Great Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint,
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That contrite sinners need not fear;
And then with louder note and bold
To raze the walls of Satan's hold,
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp!"
The weary hand will then be seen
Clasped in those pierced hands, naught between.—Selected.

PRIVILEGE AND BEAUTY

By Levi Blauch.

For the Gospel Herald.

I wish to pen a few thoughts that came to me while reading Bro. J. D. Conrad's article on the outing of the Chicago Mennonite Missions.

Now, the brother had the privilege to enjoy himself at this outing. He made use of this privilege and by so doing he saw a beautiful sight; viz., over four hundred children enjoying themselves on the green grass shaded by beautiful trees. This must have been indeed a beautiful sight. Oh, how I wished that I could have been there.

Four years ago I enjoyed the privilege of visiting in Chicago. The city is smoky, extremely noisy and the streets are crowded with people. The place where children play as a rule is on the streets. How dirty and how dusty thy get! It is no wonder to me that our missionaries give their Sunday schools the privilege of an outing, where they can spend a day reading, as it were, in God's beautiful book of nature. I wish that every child in the city would have had the privilege to be with them, enjoy the same pleasures and behold the same beauties in nature.

I wonder sometimes whether we, who are God's children, make use of our privileges as we should. We who live in the country have no idea as to what city life really is. If we would be there for about five or ten years like some of our missionaries have been, we would then have more of an idea.

Our missionaries in the large cities are surrounded by many evils and so

are their Sunday school scholars. Now we who live in the country have the privilege to make our missions in the cities prosper. The reason that God's book of nature is so beautiful is because God created it so. The reason that the people of God are beautiful is because of the Christ-life they live. This Christ-life cannot be lived unless we do as nature does—obey God.

Now may God's richest blessings rest upon our missions so that they may still become more beautiful for God. And may they often enjoy the privilege of taking hundreds of children out where they can place their feet on the soft grass and behold the beautiful green trees and flowers.

Brethren and sisters, before these children left the different mission stations they had services and prayer. Do you and I have that before we leave home? On their way they sang praises and thanksgiving to God. No wonder the place was a beautiful sight when they got there. What is heaven going to be like to us after we get away from the smoke and filth of sin, the noise of worldly pleasure and the crowded streets of iniquity. It will far exceed the place the children were at in beauty, in joy, in holiness, in purity.

Johnstown, Pa.

BUT THEY MADE LIGHT OF IT

By D. S. Wenger.

For the Gospel Herald.

"But they made light of it and went their way, one to his farm and another to his merchandise" (Matt. 22:5).

As it was in the time past so it is to this day. The call goes out daily, but the people make light of it, and go their own way. It seems the more we are blessed, the more the people are apt to forget God and neglect the Gospel feasts. This ought not so to be; for the more God blesses us in all our temporal needs the more we owe Him for all the blessings come from God. And the more earnest should we be to impart these blessings to others.

On Monday, Aug. 29, we had an appointment in our church but the attendance was very small. The people made light of it on account of work, it being harvest time. We were wonderfully and richly blessed in this county this summer with early and later rains and bountiful crops and then when the brethren in the Master's service come to visit us and we are bidden to come to the feast and we make light of it, what is wrong? Those parables were given for instruction in righteousness. Will we profit by them, or will we make light of it? It is for us to decide.

Weaverland, Pa.

Pride has always an envious eye and an envious tongue; envy is but the vexation of pride.—R. C. C.

THE BLIGHTING EFFECTS OF LIBERALISM

The following description of conditions in the "modernized" popular churches, by E. P. Marvin, deserves a careful reading:

We have "professionals" in the pulpit, prattling in the dialect of "culture," simply preaching the ethics of Socrates and Emerson with absolutely nothing distinctively Christian, neglecting or ridiculing the promise of His coming, and exploiting the art of God to practical "Universalism," minimize sin and penalty, bleach out the scarlet line, boast of progress, broad-mindedness, liberality, evolution, the universal Fatherhood of God and Brotherhood of man (John 1:12; 8:44).

If all men are indeed the children of God, they do not need a second birth, but only "Boston Culture." Sinners easily infer from their preaching and life that they are too good for to be damned, and that God is surely too good to damn His own children, and some who do not believe in a hell hereafter are making a hell here (Rom. 3:3).

These "up-to-date" pulpiteers, who have too much education for their brains, despise the "narrowness," "bigotry," "long-faced and drab religion" of former times, sneer at "belated Puritans," who see harm in "worldly amusements," utter perverted or half truths, and so fun, frivolity and frolic rule the hour. Nero fiddles while Rome burns.

They deal out pulpit soothing-syrup liberally, preach on sociology, civic and social evolution, current events, travel, etc., and their arguments, from "the change of times," "yesterday framed in today," and "text books up-to-date," are leading men to lay aside the Bible as a "back number." They are the veiled prophets and pupil pioneers of modern infidelity, and they are outdoing all the old-fashioned infidels (Matt. 7:15, 16).

The old orthodox name given them by their fathers was "Infidels," but the new, cultured, deceptive name is "Higher Critic." They mix up imperial egotism with patriotism, Church affairs with national affairs, and tell their churches that man is falling upward and "the world is growing better every day, no matter what they say," in spite of the Bible and the sworn statistics of the United States Government upon the increase of sin and crime. They rehash themes that are treated with far more ability in newspapers and magazines. Severe critics might call them half infidel and half fool.

Laxity of belief and life of course abounds, and doctrinal and moral discipline is almost totally abandoned. Indeed, defection has gone so far that nearly all our great religious bodies

lack the courage to tackle it. . . . "Peace" is the cry, unfaithful and cowardly.

Then, as spiritual life declines, and carnality increases, our worship must be embellished with artistic forms and amateur liturgies, to gratify the aesthetic taste of the natural man. Two-thirds of the service is often occupied with a crude amateur ritual devised by the pastor, and a paid musicale, in which lies are shouted to heaven which none but God can understand.

Then follows some sugar-coated ethics, with oily and florid utterance, inflated with optimism, the glorification of manhood, salvation by the merit of "character-building" instead of by blood, the pride of modern progress, and perhaps "the Twentieth Century Religion."

The dangerous half-truth is very popular.

These men, like Demas, who did not "love His appearing," but "loved this present age," minimize the present, try to naturalize the supernatural, preach on all sorts of themes, and resort to all sorts of expedients and exploits of Chromo Christianity, to get a night audience, and boast of the "Twentieth Century Movement." They are often greatly exercised about the election of good rulers, but say nothing about "bringing back the King!" Why not more zeal for the crown rights of the exiled Son of God? (II Sam. 19:10).

Popular sins are condoned in boundless charity; God's obligations to man are manifold, and many of these leaders appear to intelligent hearers to be mere professionals, governed by "the seven great principles"—"the five loaves and two fishes." "Success" is the staple text (I Sam. 2:36).

The disciplinary power of preaching wanes and vanishes. The very palatial, gaudy and costly buildings erected for worship are often monumental evidences of compromise with the world for revenue. Better be "Barn-martins" than erect such apostate buildings. The poor cannot support them and will not enter them. The humble but expectant Bride of Christ does not now seek porphyry-lined houses and ivory palaces (Jas. 2:1-9).

The Church, turning away from the blessed and purifying hope of the Lord's coming, is fast becoming the nexus of a confederation of social and dramatic clubs, a house of merchandise, and a bureau of ecclesiastical amusements, in competition with the play-house. The oyster, the strawberry and ice cream are employed as indispensable to the life of the church. Gay and giddy butterfly saints seem to join it as a purveyor of juvenile dramatics and vaudeville. They seem to expect the Church to be a merry-go-round, and want Christianity set to music and dancing. Serious times are rapidly coming, and the leaders are

chiefly to blame for this untimely frivolity. Many a Church is celebrating and boasting that should be fasting, confessing and praying.

A sad condition. All intelligent and spiritual Christians behold this picture with unspeakable sorrow, but many are cheered by these signs of the near coming of the Lord. It is a gigantic absurdity to try to reconcile this unbelief and worldliness with Christianity. We should know that the popular religion of the day is not the religion of Jesus Christ. The world knows it. Its votaries ought to discover, like a monk of the sixteenth century in reading the New Testament, "Either this is not the Bible, or we are not Christians" (II Tim. 3:15).—Sel.

THE TONGUE

By John F. Funk.

For the Gospel Herald.

A certain writer concerning the evils of the tongue and their cure says: "The cure of an evil tongue must be accomplished in the heart. There we find the wheels and the weights, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-shop where deceits and slanders are forged and the tongue is only the outer shop where they are vended and distributed among the people. Only that kind of wares are made within, and certainly only that kind can come out."

It is impossible that from a consecrated and sanctified heart wherein the spirit of purity and love dwells, such vile and corrupt wares can originate and come forth. Let us pray for grace and strength to keep our hearts as a temple for the Spirit of God, that He may keep us and guide us into all truth. Yea, let us pray with the Psalmist of old, "Create in me a clean heart, O God, and renew a right Spirit within me."

Elkhart, Ind.

THE GOSPEL THAT SAVES

The gospel of modern liberalism sees in Christ simply a perfect example which is to be imitated. Christ is held to be the Savior only as far as He is the perfect pattern; in other words, it is denied that Christ is the Savior of mankind in a Scriptural sense.

By way of illustrating the defects of any such system, and the power of the Cross, we venture to reprint an oft-told story of the lamented Dr. Charles A. Berry's experience (of Wolverhampton), as he told it to his friend, J. H. Jowett, of Birmingham, England:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"Are you a minister?" she asked.

"Yes."

"Then I want you to come and get my mother in."

"Thinking it was some drunken brawl, I said:

"You must get a policeman."

"Oh, no," said the girl; 'my mother's dying and I want you to get her into salvation.'

"Where do you live?"

"I live so-and-so, a mile and a half from here."

"Well," said I, 'is there no minister nearer than I?'

"Oh, yes, but I want you, and you have got to come."

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher; and she looked at me out of her eyes of death and said:

"Mister, that's no good for the likes o'me. I don't want an example—I'm a sinner."

"Jowett, there I was face to face with a poor dying soul, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not."

"Now you are getting at it," said the woman. 'That's what I want. That's the story for me.' And so I got her in, and I got in myself

"From that night," added Dr. Berry, "I have always had a full Gospel for lost sinners."

Can the new religion give us anything to take its place?

THE LEADING AMERICAN AMUSEMENT

What is the main American amusement today? Two words answer: "Moving pictures."

Let us note a few of the statistics: New York has a population of 4,338,322 and has (estimated) 450 moving picture theaters with a seating capacity of 150,000. Chicago with its 2,000,000 people has 310 (estimated) of these theaters, and the seating capacity is 93,000. Philadelphia has 1,491,082 in population and has 160 (estimated) with a seating capacity of 57,000. Next comes St. Louis with a population of 824,000 and 142 (estimated) with a seating capacity of 50,410. Then Cleveland with 600,000 and 75 (estimated) and seating capacity of 22,500. Then Baltimore—a city of 600,000—with 83

(estimated) and seating capacity 24,900. Then San Francisco with 400,000 and 68 (estimated) moving picture theatres and a seating capacity of 32,400. Then Cincinnati with 350,000 and 75 (estimated) and the seating capacity of 22,500. Then last New Orleans with 325,000 people and 28 (estimated) moving picture theatres and a seating capacity of 5,600. Here are 1391 theatres (estimated) with a seating capacity of 458,310! Is it not plain that the world is going crazy on "moving pictures?"

In New York City—the center of the world for moving pictures—there are 250 "shows" against 76 regular theatres. Mr. Edison's royalty amounts to \$8,000 per week. "The chief combination of manufactures produces 20,000 feet a week of new films—of which 80 copies apiece must be made." "The middlemen or 'exchanges' pay manufacturers \$9,000,000 for films, which the former rent at about \$18,000,000 a year to the actual exhibitors or showmen. They in turn collected nickles and dimes in 1909, at their 10,000 ticket-windows, amounting to \$57,500,000. These audiences numbered more than two and a quarter million souls per day—three times the audiences of all the regular theatres in America put together!"

We are indebted for the above figures to the American Review of Reviews, September, 1910.

Much could be said of the disastrous influence these moving picture shows have upon the minds of the young. Thefts and unnameable crimes have been committed because the suggestions came from these miserable shows. But what shall we say to the professing church here and there endorsing this instrumentality of the devil? In several places "churches have rented the airdomes" (moving-picture exhibitions in the open air) to hold their services there and make the summer Lord's day evening meetings attractive by moving-pictures. Of course the pictures are of a "religious" nature; nevertheless the whole is an endorsement of these places. Last year while south, in a small southern Georgia town, we were told of a preacher who offered for an inducement to attend the prayer meeting a free moving-picture show at the close of the prayer meeting. When that service was concluded he took the people across the street to the show and treated them, old and young. He belongs to the largest evangelical denomination on this continent. And what about Christian men and women being stockholders in these concerns? But such is the case. Corruption increases on all sides. An insane desire for pleasure and a good time seems to have seized all classes.—Sel.

It is good to be cast from the society of the wicked. Then they will not take you to destruction.—Aaron Loucks.

WHY MINISTERS FAIL

America's leading evangelist, Dr. J. Wilbur Chapman, in a recent address before an audience composed largely of preachers, took for his topic, "Why Some Ministers Fail." His conclusions may interest a considerable proportion of the 146,500 Protestant pastors in this country, as they express the convictions of a man of extensive experience and with the best opportunities for observation.

First, Dr. Chapman held that one cause of failure is because preaching has largely become a profession, instead of a "passion for souls." Second, the method of approach is too often by the head instead of the heart. Third, in too many pulpits the Bible is no longer held as authoritative, and the Gospel of Jesus Christ is not proclaimed as the hope of a sinful world. Fourth, too many pastors have lost the evangelistic note. Fifth, too many are afraid to utter the truth authoritatively, lest they offend either the church officials or some of the congregation. Sixth, there is too little private pastoral devotion. "Every minister," says Dr. Chapman, "should come from his knees to the pulpit."

It should be noted that spiritual, and not material, growth and expansion is set down as the true criterion of success in the pastorate. A church may be rolling in riches, with the finest edifice and the most gorgeous equipment and popular pastor, and yet be spiritually starving. It may have a large fashionable attendance, and still be stricken through with dry-rot and indifference. Like some other churches, it may be one in which the pastor preaches year in and year out to the same company of people, without a solitary conversion, or the slightest spiritual dipple to disturb the stagnation.

Happy the church whose pastor is filled with the Spirit, and zealous for souls; whose pulpit sets all else aside as vain and profitless, that it may present Jesus as the light of the world and the Savior of men, and whose people are active in every good work, and continually laboring with every art, skill and resource at their command to bring others into the kingdom. A church of this kind can never fail.—Sel.

THE SUBLIMITY OF FAITH

A late writer tells of a professor who used to inspire his students with brilliant flights of eloquence and thought which he told them was inspired by the lovely garden at his home. He often dwelt upon the exquisite flowers and the magnificent outlooks until his students became intensely desirous of seeing that wonderful garden. Calling upon him one day they asked if they might not see the garden of which he had spoken so often in his lectures. He

demurred a little at first, but finally took them back to the rear of his cottage, and what was their surprise to see a little back yard, twenty feet wide and less than fifty feet long, surrounded with high walls, and a few extremely ordinary flowers and plants. "Why," they said, "Professor, is this the famous garden of which we have dreamed so long?" "Yes," he said, "what is the matter with it?" "Oh," they said, "it is so small! It is so narrow! It is so confined!" "But," he said, pointing upward, "have you observed how high it is?" Sure enough there were no limitations vertically, and it was indeed possible for eyes that could see so far and thoughts that could reach so high to view the stars and reach the heavens. Beloved, your life may be a little back yard. Your sphere may be shut in by four plain walls, but oh! it is your privilege to bring God so into it that your life may be as high as heaven and as glorious and boundless as the infinite and eternal.—Exchange.

THOMAS PAINE EXTOLLED

A little over a year ago we called attention in our columns to the celebration of the one hundredth anniversary of the death of that poor lost infidel, Thomas Paine. At that time a number of addresses were made and a certain preacher said "that the freedom of thought in religion for which Thomas Paine stood is what we have most of us come to. In his own day vilified as an atheist for his denial of Biblical infallibility, today he is looked upon as a defender of just principles of faith." This is very true indeed. Paine's denial of the infallible Word of God has become a hundred years after his departure out of a christless life into a christless eternity the popular belief of thousands of professing Christians. The destructive Bible Criticism follows in the footsteps of Thomas Paine. The advocates of Paine's infidelity are today occupying theological chairs and pulpits in nearly all of the Protestant denominations. How all this shows the drift of things and the onward march of the divinely predicted apostasy at the end of this age. No wonder that "The Freethinker Magazine" makes the following boast;

"Tom Paine's work is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology."

During this summer a "Paine Museum" was opened in New Rochelle, N. Y. The N. Y. Sun gave the following news item about it:

"A feature of the opening of the Paine Museum this afternoon was the part taken in the exercises by several clergymen of the city, who extolled the author of the 'Age of Reason' as a patriot. Addresses were made by the

Rev. Benjamin T. Marshall, pastor of First Presbyterian Church; the Rev. Dr. Charles F. Canedy, rector of Trinity Episcopal Church, and Arthur Outram Sherman of Rye. The affair was held under the auspices of the local Huguenot association and a musical program of French airs was furnished by an orchestra. Henry M. Lester, president of the local Huguenot society, presided. The museum is in the old house on North Avenue occupied by Paine during his residence in New Rochelle. Six rooms have been set apart for exhibition purposes. One contains relics of Paine, including his old armchair, brass andirons, table and other furniture which have for many years been scattered among his admirers in New Rochelle. Another room has been fitted up by the local chapter of the Daughters of the Revolution and will contain Revolutionary and Indian relics and a third room will be used for the exhibition of relics of the Huguenots. The building will be known as Deveaux House. After the formal exercises the guests, numbering several hundred, inspected the museum. Many of them were descendants of the early Huguenot settlers of the city."

The descendants of the pious Huguenots and preachers of evangelical denominations gathered thus to keep alive the memory of an infidel, whose works have led thousands into eternal darkness and despair! Surely the time is upon us when the Christian profession denies "the Lord who bought them" (II Pet. 2:1), and no longer endure nor want sound doctrine.—Our Hope.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission for Third Quarter, 1910

For the Gospel Herald.

Receipts

Contributions

S. K. Nissley	\$ 1.00
Sisters	1.00
Annie Hostetter	1.00
A Brother	.55
Paradise Mission Meeting	57.90
A Brother and Sister	25.00
George Musselman	.89
John B. Brubaker	2.00
Levi Nissley	1.00
Hanover Bible Class	9.00
A. K. Clemmer	1.00
Dr. Leaman	5.00
D. M. Wenger	.68
Lizzie Wenger	.25
Sisters	1.00
Fannie Herr	.50
Lillie Charles	1.00
A Brother	100.00

Total \$ 208.77

Received for mdse. \$1121.64

Labor 10.05

Telephone receipts .30

Total for Quarter \$1340.76

Previous Receipts 5247.47

Total to Oct. 1 \$6588.23

Expenditures	
Paid for mdse	\$1052.34
Machinery & Fixtures	25.00
Labor	21.49
General Expense	48.04
Borrowed Money Returned	300.00
Total for Quarter	\$1446.87
Previous Expenditures	5154.52
Total to Oct. 1	\$6601.39

Note.—The cash expenditures for this quarter exceed the cash receipts. We had some money borrowed temporarily which was not entered in cash book.

Contributions	
Toward wiping out the debt of the Welsh Mountain Industrial Mission	\$ 10.00
Adam Ranck	10.00
Jac. H. Mellinger	10.00
John K. Hershey	10.00
Henry Hershey	10.00
York Co. Brethren	28.00
S. O. Martin	10.00
Amos Musselman	20.00
B. F. Charles	10.00
H. H. Stoltzfus	10.00
Jacob Eby	10.00
Solomon Good	14.00
Hettie Ranck	10.00
Weaverland S. S.	34.00
John Mellinger	10.00
J. B. Keener	50.00
S. K. Landis	10.00
R. S. Buckwalter	10.00
Elam Horst's collection	10.00
A. B. Herr	10.00
W. S. Kilheffer	10.00
Henry Keener	12.75
J. M. Weber's collection	10.50
Christian Metzler	10.00
A. K. Mann	25.00
Samuel Z. Musselman	10.00
Sauder Brothers	10.00
Magdalena Hershey's collection	50.00
A. K. Diener	6.00
J. B. Ulrich	10.00
H. H. G.	1.00
Joel B. Bower	10.00
Martin Z. Miller	5.00
Amos Leaman	5.00
Mrs. E. Shirk	1.00
Lancaster Workers Meeting	12.50
Conestoga Bible Meeting	14.75
A Brother, Lederach, Pa.	10.00
H. L. Landis	5.00
Miller & Bushong	10.00
Lizzie A. Herr	10.00
Nettie Showalter	1.00
Elias E. Garber	2.00
J. M. Shank	10.00
Amanda, Mary and Samuel Hershey	10.00
Hanover Bible Class	12.00
Henry F. Eschbach	5.00
New Danville Mennonite Cong.	20.00
Strasburg S. S.	10.35
Moses Hershey	10.00
Menn. Board of Missions & Charities	37.00
Millersville and vicinity	86.18
Lizzie Hoffmasters S. S. Class	10.00
H. Ressler	10.00
Harry Erb	7.00
Naomi Erb	5.00
A Sister	10.00
Harry Cassel	3.00
Clayton Hostetter	1.00
Joseph Boll	5.00
Aaron Wenger	10.00
Anna Rutt	10.00
H. E. Metzler	10.00
Daniel K. Denlinger	5.00
John A. Umble	15.00
Lancaster Congregation	5.62
A Sister	5.00
From Barto, Pa.	2.00
A. D. Miller	1.00
S. D. Miller	1.00
Ezra Mellinger	5.00
Mrs. Black	5.00
Line Lexington S. S.	18.00
Rohrerstown and vicinity	51.75

Landis Hershey	10.00
A Brother and Sister	2.00
J. F. Hursh	5.00
A Sister	10.00
Elizabeth Pletcher	5.00
Providence Congregation	29.00
Byerland S. S.	15.00
Scottdale Congregation	63.75
Friends, Souderton, Pa.	14.57
William D. Fretz	20.00
A Brother, Mt. Joy, Pa.	5.00
C. W. Houck	10.00
Jacob Mellinger	5.00
C. Sumy, Inman, Kans.	5.00
S. S. Kraybill	10.00
Brother and Sister Moore	1.00
Charles Benner	1.00
George Musselman	1.00
Mary E. Gsell	5.00
Henry S. Smith	10.00
A Brother	4.00
Lizzie Kurtz	1.00
Amos H. Hershey	5.00
John Musselman	10.00
James 1:17	26.45
Cash	5.00
Elmer D. Leaman	5.00
Total	\$1207.17

Gratefully Acknowledged,
Noah H. Mack,
Per L. S. Treasurer.

REPORT

Of the Missouri-Iowa Conference held near Palmyra, Mo., Sept. 21, 22, 1910.

For the Gospel Herald.

Conference opened at 10 A. M., Sept. 21, 1910. The following officers were chosen for the meeting: Moderators, John Nice, S. G. Lapp; Secretary, J. R. Shank; S. E. Weaver and Daniel Kauffman were appointed to assist the secretary on a committee of resolutions; Query manager, C. J. Garber.

The conference sermon was delivered by Bro. D. H. Bender, using the text of Heb. 10:25. He taught the necessity of recognizing Christ as our Head and High Priest. We should approach Him with sincerity and confidence and should stand firmly in the profession of our faith. Love should be the ruling spirit in our lives and should be exercised in stirring the same spirit in one another. The necessity of assembling together to attain this condition of love and union among ourselves is evident. A great responsibility rests upon conference in the work they are called to do. The decisions of conference should be respected and loyally supported as that which has been ordained through the chosen instrumentality ordained of God (Matt. 18:18).

After the discourse the ministering brethren responded with a few words of approval and encouragement. Others expressed their approval by arising to their feet.

A report of the various congregations was given showing an increase of membership of 23, making a total reported membership of 496. This does not include the report of the congregations of Tuleta, Tex., Neutral and Olathe, Kans., which were not sent in. The outlook for the future is encouraging.

QUESTIONS AND RESOLUTIONS

1. What consideration should our conference decisions receive from the brotherhood?

Ans. Since Church Conference is simply the Church in council, we should look upon the work of the conference as the voice of the Church. When our brethren in conference, after a prayerful consideration of the questions before them, come to conclusions in the light of God's Word and the

situation before them, every member should prayerfully consider and loyally support the same (Acts 15; Eph. 5:21; Heb. 13: 7, 17).

2. Should not all conference questions be submitted to the congregations for final adoption?

We believe the model in Acts 15:5-32 to be a safe one to follow, and that the action of conference should be considered as final (Acts 16:4). But that does not say that questions once considered in conference may not be considered again. We advise that the work of conference be presented to our respective congregations as soon as practical after conference. If after presenting conference decisions to the congregations, it will appear wise to consider certain phases of the question further, we advise that questions be framed for consideration at future conferences.

3. Would it destroy unity to grant each congregation the privilege to follow their own convictions in regard to receiving members not in harmony with the position of the Church in general?

Ans. It is the sense of this conference that such privileges granted would destroy the unity which could otherwise be maintained (1 Cor. 1:10).

4. Under what circumstances should applicants for membership be rebaptized?

Ans. When they have never before been baptized upon confession of faith and repentance (Mark 16:16; Acts 2:38; 8:37; 16:31-33).

When persons present themselves for membership, and the validity of their former baptism is questioned, they should be instructed according to the Scripture, concerning the design and mode of baptism and the circumstances under which it should be administered. If it is a clear case that they at the time of their former baptism did not know what they were doing and there had never been a genuine conversion, there should be a genuine scriptural baptism before they are admitted into the Church. If after thorough teaching they are still dissatisfied with their former baptism, they should not be denied the opportunity of being baptized in the mode that the scripture teaches. But we should at all times make it clear that baptism is not for cleansing, and that the important phase of the question lies not in form but individual faith and heart motive.

5. What is the attitude of this conference with regard to inviting ministers who belong to secret orders to assist in our services?

Ans. Since the name of Christ is ignored in the lodge and ministers belonging to the lodge are unequally bound together with unbelievers (II Cor. 6:14-18), we believe it is inconsistent to have such ministers take part in our services. This is not to be construed that under all circumstances where no wrong influences follow that a minister of another denomination is debarred from having a part in our services (Luke 9:49, 50).

6. Is it desirable to allow temperance lectures to be given in our meeting houses?

Ans. If by this is meant the consideration of the question on its own merits, yes (Acts 24:25; I Cor. 9:25). If the temperance lecture is to be considered an adjunct of some political movement, No (II Cor. 10:4).

Miscellaneous Business

1. Conference accepts the resignation of Bro. J. E. Hartzler as a member of the Board of Education to represent this district.

2. Bro. J. M. Kreider is appointed to fill the unexpired term of Bro. Hartzler on the Educational Board.

3. Bro. J. C. Driver is appointed to continue as the member of the General Mission Board.

4. Bro. J. B. Yoder was chosen for a

member of the Local Board of the Kansas City Mission.

5. Bro. D. H. Bender gave a report of the Hesston school after which the Conference again reaffirmed their former resolution to support the school (on condition of its continued harmony with the Church), by their means, their sympathies, and their prayers. 6. A report of the Mission board was given. The treasurer's record showed the following:

Receipts,	\$724.60
Disbursements.	671.07
Balance	\$ 53.53

7. Since it is important that the brotherhood should be better acquainted with the work of the Mission Board, it was decided to give one half day of the Sunday School Conference time for the consideration of questions on this line of work.

8. Bro. I. S. Mast reports a need of some means of looking after scattered members in his section and requests the advice and help of Conference.

Conference appointed Bro. S. G. Lapp to assist Bro. Mast in locating workers to supply the need of the field.

9. Shannon Co. Congregation sends a request for ministerial help, to which Conference gives the following:—Resolved, That we are in sympathy with this request, and we encourage Bro. Andrew Shenk, their bishop, to assist the congregation in securing ministerial help.

10. Conference accepted the invitation to meet with the congregation near Garden City, Mo.

11. A spring session of Conference was granted to the brethren of North Dakota to be held in the Baden congregation, leaving the date to be announced by them.

12. It was recommended that our Sunday schools reorganize in the middle of the year instead of the beginning for convenience and uniformity in making out the reports to Conference.

List of Bishops, Ministers and Deacons

Bishops: S. G. Lapp, Keota, Ia.; Daniel Kauffman, Scottdale, Pa.; I. S. Mast, Surrey, N. Dak.; John Nice, Morrison, Ill.

Ministers: D. H. Bender, Hesston, Kans.; J. M. Kreider, Palmyra, Mo.; J. R. Shank, Carver, Mo.; D. F. Driver, Versailles, Mo.; S. E. Weaver, Goshen, Ind.; L. J. Johnston, Cherry Box, Mo.; J. T. Hamilton, Oronogo, Mo.; J. T. Nice, Lake Charles, La.; Perry Blosser, South English, Ia.; Perry Shank, Oronogo, Mo.; D. J. Fisher, Kalona, Ia.; H. J. Harder, Versailles, Mo.; Wm. A. Helmuth, Garden City, Mo.; J. W. Hess, Palmyra, Mo.; Ira Buckwalter, Palmyra, Mo.; C. J. Gaaber, Alpha, Minn.; Amos Gingerich, Versailles, Mo.; W. S. Guengerich, Wellman, Ia.

Deacons: John Detweiler, Cherry Box, Mo.; Henry N'ce, Morrison, Ill.; J. H. Hershey, Palmyra, Mo.; J. B. Yoder, Garden City, Mo.; Amos Ogburn, Baden, N. Dak.

The Secretaries.

Married

Weldy—Dinteman.—On Oct. 5, 1910, at the home of the officiating minister, Paul E. Whitmer, Goshen, Ind., Bro. Noah Weldy and Sister Lillie Dinteman of Wakarusa, Ind., were united in marriage. May God's blessing go with them.

P. E. W.

Schlonecker—Snyder.—On Sept. 29, 1910, Bro. Reuben Schlonecker and Sister Matilda Snyder of Bowne, Mich., were united in the holy bonds of matrimony by Pre. Roosiseller of Pigeon, Mich.

Obituary

Beugly.—Henry Abner Beugly, oldest son of Jacob and Mary Beugly, was born July 29, 1894; died Sept. 21, 1910; aged 16 y. 1 m. 22 d. He accepted Christ as his personal Savior about one year ago, who was his comfort and helper, and did not forsake him when he was stricken down with eight weeks of suffering, which he bore patiently until death relieved him. He united with the A. M. Church and was faithful and obedient. Father, mother, 1 brother and 2 sisters survive to mourn his early departure; but they mourn not without hope.

Swartz.—At his home near Dalton, O., on Sept. 25, 1910, Bro. Christian Swartz, aged 65 y. 2 m. 9 d. Sister Swartz and family have the sympathy of all in the loss they have sustained. Funeral services on Sept. 27, at the Martin Church by I. J. Buckwalter, Jacob Nussbaum and C. Amstutz.

Boss.—Jacob Boss was born in Switzerland, March 14, 1840; came to America in 1868, and was married to Magdalena Haberly in 1877, living near Applecreek, Ohio, until June 29, 1910. At that date they came to the Old People's Home where he died Sept. 26, aged 70 y. 6 m. 12 d. He leaves his aged companion, 2 sisters in Switzerland, and 1 sister in Stark Co., O., with her family and many friends which he gained by his kind and loving disposition. Funeral at the Home Sept. 28. Burial in the cemetery adjoining the Home. Funeral sermon from John 5:28, 29, in German by Ben. Gerig and in English by D. C. Amstutz.

King.—Simon Peter King was born in Johnson Co., Mo., Dec. 18, 1895; died in Williams Co., Ohio, Oct. 2, 1910; aged 14 y. 9 m. 13 d. He was sick only four days, spinal trouble having caused his death. He leaves to mourn his early departure, father, mother, 4 brothers and 2 sisters but we do not mourn as those who have no hope. "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2).

Sleep, Simon dear, and take thy rest; God called thee home, He thought it best; And though 'tis hard to part with thee, Yet God's strong arm supporteth us."

Horner.—Daniel Horner died Sept. 23, 1910, buried on Sunday at the River Brethren Church cemetery, in the presence of a large concourse of relatives and friends to pay their last tribute of respect to the departed. About 5 weeks before his death he fell nearly 20 feet on the barn floor and received inward injuries, but the doctor thought he was doing all right. About fifteen minutes before he died he took a sudden change and soon expired. We called on him two or three times through his affliction but could not get him to the point where we desired to have him, that is to confess Christ as his personal Savior. Oh, that every unconverted person might take warning and turn to the Lord while He may be found and call upon Him while He is near.

Samuel Wideman.

Stevanus.—Alice Fay, infant daughter of G. J. and Rebecca Stevanus of Springs, Pa., died Sept. 16, 1910; aged 2 mo. 20 d. Funeral services conducted by G. D. Miller.

Mishler.—Mary Ann Conrad was born Sept. 10, 1855, near Ligonier, Ind.; died at her home near Middlebury, Ind., Sept. 22,

1910; aged 55 y. 12 d. She was first married to Samuel S. Miller, March 15, 1874. To this union were born two children, both dying in infancy. Her husband died March 30, 1879. About three years later she was married to Jerry Mishler. To this union were born four children, Irva E., Elma A., and Ira C., an infant son having preceded her to the spirit world. She is survived by a step-father, one sister, two half-brothers, three grandchildren and many other relatives and friends to mourn her departure. In 1874 she united with the Amish Mennonite Church and remained a faithful member until death.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Sala.—Dorothy Vernon Sala, daughter of Ervin and Clara Sala, was born April 5, 1910 and died September 30, aged 5 m., 25 d. The funeral services were conducted in the Weaver Mennonite Meeting House, Johnstown, Pa., by Bro. S. G. Shetler. Interment in the Weaver Cemetery.

Blough.—Bro. Henry Blough died July 29, 1910, aged 56 y. 7 m. 26 d. Bro. Blough suffered much for the last few months of his life, took his bed some time in May. Although he suffered physically we have all reasons to believe that spiritually he fared better. He often talked of his future and expressed his readiness to go as soon as God called him. He was a faithful member of the Mennonite Church for many years. We miss him at all our services. Funeral services were conducted at the Weaver Mennonite Church by Bro. S. G. Shetler. Text, Prov. 18:24.

Whisler.—On Sept. 23, 1910, Emanuel Whisler departed this life; aged 70 years. Peace to his ashes. He leaves to mourn his departure three sons and three daughters. One son and one daughter preceded him to the spirit world; also his companion. He was the last of the Whisler family. He was a brother to Pre. Martin Whisler. Funeral on Monday, the 26th, at the Mennonite Church at the York road. Laid to rest in the cemetery adjoining. Services conducted by J. C. Miller and Daniel Stump.

Leaman.—Elizabeth, widow of Thomas Leaman, died Oct. 2, 1910, at the home of her son-in-law, J. Frank Denlinger, near Gap, Pa., at the age of 68 y. 5 m. 18 d. Her death was due to injuries received in a railroad accident on May 30, 1910. Sister Leaman, with her daughter, Annie, wife of Phares B. Buckwalter and granddaughter, Lila Buckwalter, left their home to visit her only son, Elmer, at Ronks, Pa., and within a short distance of his home while driving across the Pennsylvania Railroad at the Irishtown crossing, were struck by a fast train. Her daughter and granddaughter were instantly killed and Sister Leaman was very badly injured. She was hurried to St. Joseph's Hospital where an operation for a fracture of the skull was performed. After 6 weeks in the hospital she had recovered sufficiently to leave and for some time visited among her children. After she had spent a short time with each one of her children and was with her daughter, Ella, but a few days she became seriously ill. Regardless of all medical aid she grew gradually worse, a clot of blood gathering on the brain, which finally developed into paralysis. She lingered for 3 weeks, suffering intense pain in her head, yet all her suffering she bore very patiently and at times when she was conscious she always had that loving smile to greet her children and friends. It is a great

(Continued on next page.)

Items and Comments

The gross income last year from lottery in Italy was \$16,000,000, of which the government got half. Tainted money!

A republic has been established in consequence of a revolution in Portugal. King Manned with all the members of his family were compelled to flee from the country.

The Board of education of Oakland, Cal., has decreed that fraternal societies in the public schools must go. The surprising thing is that churches tolerate these societies.

Workmen have found eight skeletons of victims of the Johnstown flood of 1889 in the bed of the Conemaugh River. It is believed hundreds of bodies lie beneath the river bed.

The number of passengers killed in all kinds of accidents on railroad property in England in 1909 was 94, of which 82 were directly traceable to personal carelessness and disobedience to orders.

Seemingly unabated, cholera is spreading through the province of Amur in South-east Siberia and is only separated from Manchuria by the Amur River. It already has claimed 100,000 persons.

New York can hardly be called an American city. Sixty-six languages are spoken there. Fifty newspapers are printed in foreign languages, and in one school in Mulberry Bend there are children from twenty-nine nationalities.

Called to account from the ball room.—"I could die waltzing," said Miss Elizabeth Harris of Chicago, at the close of a Sunday night dance. As she seated herself she fell over. She died within a few minutes. She had been dancing continuously for four hours.

It is stated that the United States contain the greatest known deposits of phosphate rock in the world. They are found in Wyoming, Utah and Florida, as well as in South Carolina, Georgia and Tennessee. The Government phosphate lands are confined to Wyoming, Utah and Florida. There are 2,115,000 acres of land which are classified as phosphate rock land. This rock is most important in the composition of fertilizers to improve the soil, and the value to the public of such deposits can hardly be exaggerated.

The General Conference of the M. E. Church of Sweden has put itself on record as in unison with the modern peace movement. It is not the Mennonite Church with other denominations alone which favor universal peace. The peace movement has become quite popular in late years: Socialists, Unitarians, Jews, Buddhists, infidels, and great generals are prominent leaders in the movement. We have in fact never met the man that favored the terrible outrage called war. But, from a New Testament point of view, the question is not one of mere opposition to war; may the time never come when the doctrine of nonresistance is represented to mean that and nothing more. If this were the meaning of nonresistance the world in general would practice this doctrine. But the real question is: Do we condemn war to the extent that, in the case of war, we will follow the teachings and example of the meek and lowly Nazarene, and refuse to have any part in the wholesale murder? Shall we continue to teach nonresistance in a New Testament sense?

(Continued from preceding page.)
consolation to the children that mother was able to visit them all after the sad accident.

Sister Leaman was a consistent member of the Mennonite Church and her greatest delight seemed to be to attend services. Her quiet, unassuming, Christian life gained for her many friends wherever she went and she was highly respected by all who knew her and will be greatly missed in the community. It seems hard indeed to part with our loved ones but when death comes so unexpected it seems doubly sad. May the Lord help us to pray, "Thy will be done."

Sister Leaman buried her husband Jan. 20, 1904, from the effect of an operation performed for gallstones and an abscess of the pancreas. The following children survive her: Ida, wife of Daniel Eby, Gap; Ella, wife of J. Frank Denlinger, Gap; Minnie, wife of Sem Eby, Leaman Place; and Elmer of Ronks, Pa. Services at the son-in-law, J. Frank Denlinger's, home near Gap conducted by C. M. Brackbill; continued services at the Paradise Mennonite Church by C. M. Brackbill and John Senger; interment in the adjoining cemetery.

HYMNAL SUPPLEMENT

A statement concerning the progress of the new supplement to our "Church and Sunday School Hymnal" will no doubt be of interest to all our readers, judging from the inquiries we receive regarding it.

The committee appointed for the selection of songs to be used in the supplement has completed its work. The hymn editor and music editor have arranged their part of the work, and the copy is now in the hands of the plate-makers. The work is being carried along as rapidly as possible, but from present indications the book will probably not be ready for delivery before December.

The supplement will be bound under the same cover with the original book, and will add 120 new hymns, or about 100 pages. For the convenience of those who have the old book, the supplement will also be bound under separate cover and can be purchased separately, thus saving the expense of buying the entire new book.

The supplement will add 10 cents to the price of the old book when bound under the same cover. The price of the supplement, bound separately, will be as follows: Single copy, postpaid, 25c.; per dozen, not prepaid, \$2.00; per hundred, not prepaid, \$15.00.

As a special inducement to those who wish to avail themselves of securing books at a cheaper rate, we will offer our present edition of the old book in stock at the regular price and will furnish the supplement free for each book thus sold. Send for the book now, and it will be furnished at the regular price, and as soon as the supplement is out it will be sent free of charge.

For further information, address,

**Mennonite Publishing House,
Scottdale, Pa.**

The many entrances to New Jerusalem are very suggestive. So we read of "many mansions," and many coming from the four quarters of the globe to the kingdom. Yet the mystery is, there is but one door—Jesus Christ. And so the wideness of salvation is ever blended with its exclusiveness. While the gates are always open, the wall is too high for any robber to scale.—Our Hope.

The place to begin to supply the needs of young people is in the home; and only Christian people can supply these needs.
—E. J. B.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Lord willing the Kansas-Nebraska Conference will be held at the Roseland Mennonite Church, near Roseland, Nebr., Oct. 18-21, 1910. Bishops, ministers and deacons will meet Tuesday, Oct. 18, to arrange questions for Church Conference. If possible this meeting will begin at 2:30 P. M.

Wednesday A. M., Mission Board Meeting.

Wednesday P. M., Sunday School Conference.

Thursday and Friday will be devoted to Church Conference work.

A cordial invitation is extended to all those interested in the welfare of the Church.

Visitors desiring to be met at train, will please correspond with Daniel Burkhard, Roseland, Nebr., for any further information.
Chris Snyder.

Pacific Coast District

The fifth Annual Church and Sunday School Conference of the Pacific Coast District will be held, the Lord willing, at Albany, Oreg., Nov. 7-10, 1910.

J. P. Bontrager.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Nampa Home Mission, Nampa, Idaho, Oct. 15-28, 1910. Instructor, S. E. Allgyer. Hopewell Church, near Hubbard, Oreg., Oct. 24-27, 1910. Instructors, S. E. Allgyer, J. P. Bontrager.

At Albany, Oreg., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTTDALE, PA., THURSDAY, OCTOBER 20, 1910

No. 29

EDITORIAL

"Faith cometh by hearing, and hearing by the word of God."

Bible Conferences.—We are ready to publish announcements of all the Bible conferences held among our congregations during the coming holiday week or before.

It is a good thing to distribute Sunday school papers after instead of before church services. It often saves the reading and rattling of papers when there ought to be no sound but the minister's voice and nothing to attract attention but the theme of the sermon.

Safe Arrival.—As seen in the correspondence from Dhamtari, C. P., India, Bros. Shoemaker and Hartzler arrived there safely on scheduled time. The Lord blessed them with good health and peaceful voyages along the way. We praise Him for His goodness. May He continue to bless them and make them a blessing to the cause while assisting our missionaries on the field.

When a book is read once there is a fair beginning on it. Too many people think they are done with a book when they have read it once. In this age of books and books and books it is well once in awhile to remind the reading public that we get more out of our reading by studying few books well than by reading many books hurriedly.

Were you ever in a condition physically that you felt so sick and tired that you thought you had to quit work and lie down? But you felt that there was some kind of work that you just had to do, and you kept plodding, your blood warmed up, and after awhile you forgot all about your mean feelings. That is the way some people seem to be spiritually. They feel so very much indisposed that a feeling of spiritual sickness takes possession of their bones—but sad to say too many of

them fail to realize that there is some spiritual work that they just must do, and therefore instead of warming up their blood and getting new life they give it up and die.

There are two nevers which should always be kept bright in our minds. **Never** run ahead of the Lord by demanding that the Church place you in a position before the Holy Spirit, working through the Church, leads the way. **Never** refuse when the Church in a regular and prayerful way calls you to a certain work; or, rather, when God through the instrumentality of the Church, calls you to it.

This is the negative way of saying it. Now for the positive way of saying the same thing. We should all be so fully given up to the Lord that we are ready at all times, to do anything the Lord wants us to do, whether the place seems agreeable or not. "Whatsoever thy hand findeth to do, do it with thy might." We make no mistake when we follow the Spirit's leading. We make no mistake when we take it for granted that the dictation of a spiritually-minded Church is the Spirit's leading. Loyalty to God and the Church means spiritual prosperity.

Save your Heralds.—At the end of the year you will be in possession of a large book of 832 pages several times the size of ordinary pages. The present volume of the Gospel Herald is especially valuable because of a number of well written series of articles on important themes. Among those being published at present are the notes of travel by Bros. Shoemaker and Hartzler and the series of articles on "Gospel Light on Timely Topics." These articles alone are worth several times the price of the paper, and will be valuable for reference for years to come. Save your Heralds; and give them a good thorough reading before you lay them aside for reference.

Liberalism and Anarchy.—It has long been recognized by most people who have given the matter consideration that anarchy follows in the wake of liberalism. The following, taken from recent press dispatches, adds more testimony to this fact.

"The international congress of free thinkers opens in Barcelona, and the proposed demonstrations have attracted many anarchists, who are being closely shadowed by the police."

Free thought ("falsely so-called") furnishes an excellent hotbed for the germs of infidelity, socialism and anarchy. As the pure, unadulterated, unsubtracted-from and unadded-to Word of God is needed to develop well rounded out, noble Christian characters, so is liberalism needed to educate people away from the wholesome restraints of the Gospel and encourage them to give way to unbridled passion.

Patience.—James gives us good advice when he says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Outside of faith and love, we know of no one quality which so much fits a man for effective work as patience. Many a noble work was undertaken and ended in failure because patience failed before the work was completed. But some say that "there is a limit beyond which patience ceaseth to be a virtue." This doctrine is not found in the Bible. There may be some things which people call patience which may have their limitations, but patience never. Moses became impatient when he smote the rock. The water did gush forth, but that act kept him out of the promised land. Had he remained patient the waters would have come forth just the same and the pleasure of the Lord would have rested upon his efforts. Christ remained patient unto the end. Not only was His triumph complete, but His patience has been a means of inspiration to thousands. "Let patience have her perfect work."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

PRECIOUS JESUS

Precious Jesus! how I love Thee,
More than any earthly friend;
Thou dost satisfy my longing
And wilt keep me to the end.

When I'm sorely tried and tempted,
And the darts come thick and fast,
Thou dost safely guard and shelter,
Till the storms of life are past.

I am weak but Thou art mighty,
In Thy hand Thou holdest me;
I shall never, never perish,
But Thy glory I shall see.

Soon the blessed day is coming,
When Thy face I shall behold;
I shall be with Thee forever,
Sharing joys that can't be told.

Oh what rapture! Oh what glory!
When I see Thee face to face;
I will cast my crown before Thee,
Praising Thee for saving grace.—Sel.

UNITY

By E. Cressman.

For the Gospel Herald.

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

Have we as individuals unity with God? If we have that sweet communion which those in sin and ungodliness can not have, have given up all our evil ways, accepted Christ as our personal Savior and are trying to follow His teachings in all things, we may have unity with God. What a blessed thing it is to have Christ as our Savior, the Bible as our Guide, for there only can we learn to have unity.

What a perfect example we have of unity in the Godhead; Father, Son and Holy Spirit; each having a separate work, but all in one and all concerned about the salvation of the human family; the Father willing to give His only Son, the Son of God willing to die for sinners, and the Holy Spirit condescending to dwell in the hearts of sinful men to save them from eternal death, and through their co-operation the great work and plan of salvation was completed.

Unity means a state of being one, or oneness. Does that imply that if a vote is taken on some question whatever the majority thinks shall be done, whether it is right or wrong? Ofttimes it is so and the result is there is friction in the church which may cause divisions. Surely

ly there is no unity in that. Let us take counsel of the Apostle Paul where he writes to the Corinthians after hearing that there were contentions among them, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." When we examine the real motive that prompted him to write all his epistles we find that it was his burning desire to see all the church standing fast in the unity of faith. All his powerful discussions regarding circumcision, the old law, and others were set forth with but one object in view, and that object was unity.

The Bible contains many types and figures bearing on unity among the children of God. The temple of Solomon for example, the material of which was prepared before it was brought to the place where it was built and when reared there was no compulsion needed to force the parts together. Nehemiah fasted and prayed about going to Jerusalem to build the wall (Neh. 1:4; 4:6). "And the people had a mind to work" and because of this great unity the work was accomplished.

Jesus, when he prayed for His disciples, said, "Neither pray I for these alone but for them also which shall believe on me through their word; That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; and that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them that they may be one even as we are one."

In unity there is strength, in division there is weakness. Take for illustration a natural army. If they all stand together, there is double the strength there would be if half of the soldiers dropped out of the ranks and refused to take up arms. It is the united forces that drive the enemy back and win the victories.

When the children of Israel overthrew Jericho, they were laborers together or with God and God gave them the victory over their enemies as a reward for their faith and obedience, but soon the scene changes. Satan sowed the seeds of covetousness, using Achan as an agent in bringing forth the fruits of disobedience, which transgression separated Israel from their God. And God for the time being did not work with them because truth and error cannot unite and as a result the army was divided and met with defeat. God could not work with them until they had separated themselves from sin. Their army was again united and as workers together with God they won a great victory over Ai.

Why is it that the masons, carpenters and clerks form unions and thus work together? Because by their united efforts they can exact higher wages and shorter days from their employers. Or

the farmers, why do some of our farmers club together and form combines? Simply that they also may exact higher prices for their produce. While all these unions are founded on selfishness, are a menace to the liberty of the people, unscriptural in their design and practice and should not be patronized or encouraged by Christian people, they show that in united effort there is greater strength than in individual effort in whatever may be undertaken.

No young people's meeting can be successfully carried on without co-operation or unity of hearts. Paul illustrates this truth in I Cor. 12 in speaking of the natural body. One member cannot say to another, "I have no need of thee" for all are needed to complete the body. As long as God's laws are obeyed, the body remains healthy and all members work together in unity. The same is true of the young people's meeting. One member cannot do the work alone. It takes all the members young and old working with the Lord to make a success of it. It always encourages me when I see some of our older brethren and sisters present at young people's meeting and I very much wish that more of them would come and by their presence, their prayers, words of encouragement and suggestions for improvement show that they are united with the young people in their work.

I have often heard some of the older brethren say in Sunday school, "The young people of today will some time in the future have to fill the positions which we older people are occupying now." And since the young people's meeting is such an important factor in training Christian workers, is it not the duty of the older people who have had years of Christian experience, to come forth and unite with the young people and give them the benefit of their experience. I am sure that the young people would all appreciate their help and advice. Some time ago certain writer in the Gospel Herald wrote, "One of the warmest, happiest Sunday schools I ever attended was one where all seemed to be striving together, where old and young seemed as one family and all had the interest of the school at heart. And the coldest one I ever attended was one where it seemed that there was a wall between old and young." If we would put young people's meeting there in place of Sunday school, it seems to me it would be just as true.

There is also a great lack of unity among the young people. Why is it that some nights we come to young people's meeting at 7:45 and there is no leader present or the leader is present but the speakers who have been asked to take up the subject are not present and the congregation is kept after closing time so that all of the program may be carried out? What is that but a lack of unity? Attendance and promptness are two essential elements of co-operation,

The personal responsibility resting upon the workers should urge them to do the best for the meetings. Lack of interest, negligence, and indifference have often caused discouragements and carelessness in the lives of others.

To successfully co-operate in young people's meeting we may sometimes need to sacrifice. There may be those things in our lives which our co-workers see that are unbecoming, not consistent for a Christian. Do we love God and the brethren enough to be willing to put away that which caused our brother to offend? And if we see those things that are not for the best in our collaborators can we not prayerfully speak to them about the same?

I believe when Christian workers are more united by the spirit of love and the bond of peace, then only can much work be accomplished. We need the power of the Holy Spirit to sanctify our whole inner life, if we are really to live for God's glory. One of the greatest causes why God cannot bless His church is the want of love. When the body is divided there cannot be strength. Therefore let us ever remember and practice the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Breslau, Ont.

CHARACTERISTICS OF PRIMITIVE CHRISTIANS

By Geo. S. Grim.

For the Gospel Herald.

The religion instituted by our Lord and Savior, Jesus Christ, and spread abroad in the world by His Spirit accompanying the labors of His inspired apostles, was beautiful for its simplicity and adaptation to man's spiritual need.

The preceding Mosaic dispensation, while it enjoins devotion of heart, to the measure of light it vouchsafed, suited to the state and condition of the people, which did not make the comers thereunto perfect, yet pointed to the substance of that which was to follow.

But when our blessed Lord in His coming, suffering and death had fulfilled and abrogated the ceremonial requirements of the law. He introduced the more glorious dispensation of the Gospel in which life and immortality and the mysteries of redeeming love were brought to light.

The former dispensation was outward and typical, the latter inward and spiritual; in which through the regenerating power of divine grace and the heart was to be made the temple of the Holy Ghost.

Christ declared Himself to be "the way, the truth, and the life;" that no man can come to the Father but by Him; and that except a man be born again he cannot see the kingdom of God. Therefore it was not in the outward appearance only, but a change was to be made

in the natural man both outward and inward. For "the axe is laid unto the root of the trees: and every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The lives of His followers were to be characterized by holiness and watchfulness unto prayer; every individual seeking a knowledge of God for himself through the word in obedience and manifestation of the divine Spirit who was promised to lead them into all truth. The disciples were distinctly informed by the Savior that He was the Light of the world. To this Light, therefore, even Christ in them the hope of glory, the primitive Christians looked as a great Guide of life. This was one of the things to sanctify them wholly, so that all could consider them to be kings and priests unto God.

The followers of our Lord and Savior were then desirous of avoiding everything that might minister to the natural vanity of the human heart and thus lead them away from that humility which was known to be an essential requisite to the character of a true Christian, renouncing the vanities of the world, and setting an example of simplicity in life and conduct, remembering the declaration of the Savior, "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27); they did not sanction in their practice of living any incentives to a worldly spirit, or the gratification of the lust of the flesh and pride of life. Neither dared they, in defiance of the law of universal love taught them by their adorable Redeemer, to cherish in their hearts those dispositions which lead men to destroy their fellowmen either in revenge or in self-preservation.

War they knew to be prohibited by the whole tenor of the Gospel of peace no less than by the positive injunctions of Him who said, "But I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Their outward callings were also to be such as should not clash with their testimony to purity, holiness and self-denial; nor were they at liberty, like the people of the heathen world around them, to please themselves with frivolous amusements which would drown serious thought and call away their attention from the one great calling of life, viz., a preparation for the life to come. Hence the primitive Christians could not join their fellowmen in attending the entertainments at that time.

All oaths by an uplifted hand were declined as positively forbidden by Christ and His apostles; they confined themselves to a simple affirmation or denial; yea, yea; nay, nay.

Sincerity and truth were indeed stamped upon their character. Their lives and actions were to be examples of the one and their words of the other.

Their worship was both natural and

spiritual. The preaching of the Gospel was to be not in words which man's wisdom teaches, but in that which the Holy Spirit teaches; "in demonstration of the spirit and of power." As it was to be freely received from Him who ascended up on high and gave gifts unto men, so it was to be freely given to the people without any pecuniary consideration, and in simple reliance on the openings of the divine gifts from time to time. It was not to be depended on learning for its qualifications, nor on the will of man for its appointment altogether, but the preacher of the Gospel was to be called of God and was to minister in the ability which God gave him.

There can be no question as to their devotional exercises being of the most simple nature, consisting of the waiting together on God, prayer and praise to the Author of all good, and preaching the Gospel of the Kingdom for the edification of the church and the conversion of men.

Equally certain does it appear that those who were called among them as pastors, teachers, apostles claimed no remuneration for their services, but generally obtained their sustenance by their own exertions in common with their brethren; though when actually prevented from tending to their outward affairs by traveling in the service of the Gospel they considered themselves at liberty to partake of the hospitality of the churches freely offered to them.

Louisville, O.

THE POWER OF GOD UNTO SALVATION

By A. K. Kurtz.

For the Gospel Herald.

The laws of our land prohibiting theft and murder do not keep the thief from stealing or the murderer from committing murder. So also the laws prohibiting the sale of liquor in certain localities does not prohibit the lawless from violating that law because it does not take away that perverted appetite, yet the end sought in the enactment of these laws was right.

The same is true of the work of the Church. Ways and means are used for the conversion of souls, and the extension of Christ's kingdom on the earth. Doctrines are preached, creeds formulated, restrictions, ordinances and rules laid down for the observance and government of the Church, all based on Scripture. Likewise societies have been organized with a view to warn the people of the many evils prevalent at this day, and the many misleading doctrines upheld by some that have been deceived and gave way to seducing spirits. All these efforts are right and proper, but not until Christ the Crucified One be lifted up to the people and He accepted as the Savior, can we expect a better condition.

(Continued on page 460)

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XIX. Christian Virtues—Love

And now abideth faith, hope, love, these three;
but the greatest of these is love.—I Cor. 13:13.

(Concluded.)

674. *What about members who hate one another to an extent that they refuse to speak to each other?*
A. They may be members of some visible church, but it, takes repentance and reconciliation before they can be members of the Church of God.
675. *Can love and hatred dwell in the same heart?*
A. Not love for God and hatred for human souls. But no man can love God without hating the things which God hates.
676. *What things does God hate?*
A. All things which destroy the souls of men.
677. *What things shall we hate?*
A. All things which destroy the souls of men.
678. *How are we to find that out?*
A. By searching the Word of God.
679. *What does love do for us?*
A. It makes us servants one of another (Gal. 5:13).
680. *What else?*
A. It casts out fear (I Jno. 4:18).
681. *Why?*
A. "There is no fear in love" (I Jno. 4:18).
682. *What kind of fear is excluded?*
A. The fear of the guilty wretch. Reverential fear is fostered by love.
683. *What is the promise to God's children who love one another?*
A. "Every one that loveth is born of God, and knoweth God" (I Jno. 4:7).
684. *What of those in whom the love of God does not dwell?*
A. "He that loveth not, knoweth not God; for God is love" (I Jno. 4:8).
685. *How look upon the chastening of the Lord?*
A. As an evidence of His love (Heb. 12:6).
686. *What lesson for parents?*
A. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24).
687. *What is the promise for the lover of pleasure?*
A. "He that loveth pleasure shall be a poor man" (Prov. 21:17).
688. *What is said of the love of money?*
A. It is the root of all evil (I Tim. 6:10).
689. *What was the cause of Balaam's downfall?*
A. He loved the wages of unrighteousness (II Tim. 2:15).

690. *What caused Demas to forsake the faith?*
A. He loved this present world (II Tim. 4:10).
691. *What do we learn from these object lessons?*
A. That the love of the world always leads away from God.
692. *Then what advice should we follow?*
A. "Love not the world, neither the things that are in the world" (I Jno. 2:15).
693. *But will not this work both ways?*
A. Yes; we need not expect to retain the love of the world while we maintain the Gospel ground (Jno. 15:19).
694. *What is our Savior's promise?*
A. "He that loveth me shall be loved of my Father" (Jno. 14:21).
695. *Is it possible for any power to separate us from the love of God?*
A. It is not (Rom. 8:38, 39).
696. *Why?*
A. "He that dwelleth in love, dwelleth in God" (I Jno. 4:16).
697. *How did God manifest His love toward us?*
A. By the giving of His Son for our redemption (Jno. 3:16).
698. *How do we manifest our love toward God?*
A. By giving our life to the service.
699. *In what other way?*
A. By generosity to the poor (I Jno. 3:17).
700. *What truth does John express on this subject?*
A. "He that loveth God love his brother also" (I Jno. 4:21).
701. *What is the most striking feature of love?*
A. Its power.
702. *How is the power of God's love manifested?*
A. The manifestation of His love on Calvary has been more effectual in the salvation of souls than was the manifestation of His physical power on Sinai.
703. *How is the power of love made manifest in man?*
A. By the many conquests that are made through its instrumentality.
704. *Why is the conquest through love more complete than the conquest through any other power?*
A. A conquest through love begins with the capture of the heart. When the heart is captured all is captured.
705. *What is the greatest commandment?*
A. To love God with whole heart, soul and mind (Mark 12:30).
706. *What is the greatest desire?*
A. To have God love us.
707. *Wherein did the Pharisees fall short?*
A. They loved the praise of men more than the praise of God.
708. *With what result?*
A. They lost both the praise of men and of God.
709. *What lesson for us?*
A. Selfishness is the surest way to bring about the destruction of self.
710. *What is the surest way to bring about the condemnation of God?*
A. To love darkness rather than light (Jno. 3:19).
711. *What is the Christian's consolation?*
A. "All things work together for good to them that love God" (Rom. 8:28).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES IV. In Southern Palestine

By J. S. Shoemaker.

For the Gospel Herald.

Immediately upon our arrival at Jaffa we were transferred from the vessel direct to the railway station, where we boarded the 8:00 a. m. train for Jerusalem. Ephraim Aboosh, a tourist agent of Jerusalem (with whom we made a contract to act as our guide through southern Palestine) accompanied us from Jaffa. The trip from Jaffa to Jerusalem was of special interest. Leaving Jaffa the railway makes a curve to the north, passing a number of fine orange and lemon plantations, then turns to the southward across the beautiful plain of Sharon, which in appearance and fertility is very similar to our western prairies. Kaffir corn seemed to be the principal crop in this plain. After passing a few small stations our train stopped at Lydda, the place where Peter restored Eneas to health, and from whence he was called to Joppa to the home of Dorcas, whom he raised to life (Acts 9:36-43).

We next reached Ramah from which place the line continues south, passing on the left close by the village of Na'aneh (the Naamah of Josh. 15:41). We next passed in full view of Ekron, where at one time the ark of the covenant had been kept for a short time after being captured by the Philistines (I Sam. 5:10) from whence it was carted by two kine (I Sam. 6:7-15). A little later we came to the valley of Sorek, famous for its vintage, as well as for the story of Samson and Delilah (See Judg. 16). Still a little farther on, about a mile to our left, a village perched on a hilltop was pointed out as the birthplace of Samson. The places were also pointed out by our guide, where Samson slew one thousand Philistines with the jaw bone of an ass, and where he caused the standing corn to be destroyed by tying firebrands to the tails of foxes (See Judg. 15:4, 5).

The latter part of our way led through a bare, rocky mountainous district, with an occasional fine terrace vineyard. As we neared Jerusalem we crossed the plateau or plain of Rephaim, where David smote the Philistines (II Sam. 5:33).

Shortly after 12 o'clock our train pulled up to the Jerusalem station. Our hearts throbbed with emotion upon being permitted to enter the city associated with the grandest and most sacred events of history. In connection with the realization of our fond hopes in being permitted to behold with our own eyes the

city of David, a sense of disappointment was felt because the city appeared much less imposing than the imagination had pictured. It was somewhat difficult to realize that this ordinary-looking town was indeed the Holy City. Coming in as we did from the west, but a small portion of the city could be seen.

Although the modern Jerusalem occupies the same site as did the city in which David and Solomon reigned, nevertheless it is a city distinct from the ancient Jerusalem. One is surprised to find how little remains of the ancient city. The present walls were built in the sixteenth century—only a few courses of the stone in them are of the ancient walls. The greater proportion of the buildings are new, here and there portions of foundations are pointed out which indicate an ancient period. The rock crops out in the Temple area, on the brow of Mount Zion, and in the church of the Holy Sepulchre. But the ancient city whose streets Jesus trod lies buried under debris, the result of many sieges.

Jerusalem that was, is "on heaps," "wasted and without inhabitants." Excavations have shown that the foundations of the ancient walls are, in some places, over one hundred feet below the surface. In digging for the foundation to erect new buildings, the workmen sometimes dig through a series of buildings, one above another, indicating that one city has been built upon the ruins of another, and portions of the present city are standing upon the accumulated ruins of several preceding cities. These facts cause one to question the authority of a number of the places pointed out as sacred in the present Jerusalem; the real localities lie buried beneath the present city. But the natural features of the country remain unchanged. "The mountains . . . round about Jerusalem" (Psa. 125:2), which were of old, are still there. Olivet and the brook Kidron remain as of old; Mount Moriah and Mount Zion with their rock crests are still the same. Kings and prophets and holy men looked on these scenes, and the feet of our Lord and His disciples trod the ground on Mount Zion, Mount Moriah and Mount Olivet.

History cannot prove that the Via Dolorosa is the actual street along which Jesus was led bearing the cross, but somewhere in the buried city under our feet He did bear His cross; and the hills we were permitted to tread, at one time trembled by the earthquake's power, when He cried, "It is finished, and gave up the ghost."

Jerusalem is situated on four hills once separated by deep valleys, which are now partially filled by the debris of successive destructions of the city. The Zion of our Lord's time, the most celebrated of these hills, is in the southwest part of the city, rising on its southern declivity 300 feet above the valley of Hinnom, and on the southeast 500 feet above the Kidron. The Tyropocon Valley winds

around its northern and eastern bases, separating it from Akra and Moriah. Zion was the old citadel of the Jebusites, and "the city of David." Mount Moriah is on the east, separated from Zion by the Tyropocon, and from the Mount of Olives by the deep valley of the Kidron. This was the site of the temple of Solomon, and is now crowned by the Mosque of Omar. On the northeast is Mount Bezetha, a hill somewhat higher than Mount Moriah. Mount Akra is on the northwest, and separated from Zion by the Tyropocon, and from Bezetha by a valley running southward into the Tyropocon, as it sweeps around the foot of Zion. From the foregoing description it will be seen that the city slopes down from the northwest to the southeast, hence a comparatively small portion of the city is seen as one enters from the west by way of the Jaffa Gate.

At the suggestion of our guide we put up at the Grand New Hotel during our stay in Jerusalem. This hotel is near the Jaffa Gate, just opposite the Tower of David. We made this hotel our headquarters for three weeks, during which time we visited the various places of interest in the city and surrounding country.

We visited Bethany, Mount of Olives, Jericho, Dead Sea, Hebron, Nablus or Shechem, Samaria, Ramallah, Mizpeh, Emmaus, Kirjith Jearim, etc., etc., of which places we shall attempt to give descriptions in later articles. In Jerusalem and immediate vicinity we visited the Dome of the Rock, where once stood the Temple of Solomon. The Church of the Holy Sepulchre, the Jews' wailing place, Pilate's judgment hall, the pool of Bethesda, the pool of Siloam, Solomon's stables, the subterranean quarries, tombs of the Kings, the tomb of James, the tomb of Zechariah, the Garden of Gethsemane, Calvary, etc., etc. We shall not attempt giving a description of any of the foregoing places in this article, because space will not permit. In our next report we shall call the reader's attention to some of the probable facts, as well as absurd things said to be connected with these places held sacred by tradition.

Jerusalem has a mixed population of about 60,000, of which at least one half are Jews, and one fifth Moslems. The balance composed of Roman and Greek Catholics, Armenians, Copts and Protestants. The Protestants are greatly in the minority. There is practically little observance of the Christian Sabbath. The Jews observe Saturday as their Sabbath, the Moslems Friday, and many of the so-called Christians have no Sabbath whatever; they carry on their business seven days in the week, apparently without any compunction of conscience.

During our stay in the city we had the privilege each Lord's Day to worship with a little band of worshipers called the "American Free Church." Here we had the privilege to listen to several American ministers who preached the unadulterated Word. We also had the

privilege to take part in the services.

We trust the Gospel and its saving power may be made gloriously manifest in this city about which cluster so many sacred memories, and sad ones as well.

The city whose inhabitants rejected and crucified our Lord continues to be filled with iniquity, and many who know not the Christ, and the power of His saving grace. The pathetic words of the Master kept ringing in the writer's ears as he beheld the inhabitants of modern Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt. 23:37, 38.

FROM THE PHILADELPHIA MISSION

By Mary Denlinger.

For the Gospel Herald.

We again feel to say, "Blessed be the Lord, who daily loadeth us with benefits." It has been our privilege to entertain Bro. and Sister C. D. Esch, M. D., outgoing missionaries. Oct. 6th was their last meeting in America. Besides talks by the missionaries, Pre. Amos Kolb of Spring City, and Pre. Jno. Bressler gave talks. Sister Amanda and I went to New York, hoping to see them sail, but their ship being detained a day, we could simply see them comfortably fixed in their new home. We were reminded that someone said, "It is like stopping at a big hotel, but it is too wet to walk out." We too are glad that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. 93:5).

The attendance is growing at this place, pray for a definite work among us. We are glad to be able to help with clothing, those who come to us in need, and would again thank the sisters of the different sewing circles for the same.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

To the credit of the Gospel Herald may it be said that since we made special mention recently in these letters of a few of the inmates we had in the Home to place out, we were surprised at the number of applications we received from all parts of the country for these children; but to God alone is due the honor.

The two little sisters mentioned were sent out Monday, one to Martinsburg, Pa., the other to Hagerstown, Md. Next Tuesday we expect to send the twin brothers, 12 years old, to the family of Pre. Fred Gingerich of Kalona, Ia.: one little boy and girl baby to Roseland, Nebr., with Bro. M. S. Steiner who is going to attend conference, the Lord willing. We also admitted into the Home four little

ones last week. We would have been glad to fill the many other applications for little girls, but at present cannot do so, as we have mostly boys from 3 to 9 years of age to place out.

The children of Sister Anna Hughes of Canton, O., who was recently married again to Bro. Smucker were also returned to their mother this week. They had been inmates of the Home for nearly six years.

During the first six months of the current year the work here has been about equal in volume to any full year's work heretofore, and we have abundant reason to praise the Lord for the showers of blessings He continually bestows upon the work.

We are very grateful for the following recent donations to the Home: From Rockingham Co., Va., 22 bbl. apples and 215 dried apples; from Warwick Co., Va., 6 bbl. pears; from Fentress, Va., 5 bbl. sweet potatoes; from Harper, Kan., 1 bl. dried fruit; from Belleville, Pa., 5 gal. apple-butter; from Columbus Grove, O., 5 doz. quarts canned fruit. Besides this many small donations which were greatly appreciated.

The typhoid fever patient is recovering nicely, and all the others are well.

At this writing we have 69 inmates in the Home. Pray for the work and workers.

West Liberty, O.

YOUNGSTOWN MISSION NOTES

By A. J. Steiner.

For the Gospel Herald.

We at the Mennonite Gospel Mission at Youngstown have reasons to rejoice for the favors and blessings received during the past few months. Since the early part of spring we passed through testing trials. What seemed for a time difficult to understand and hard to learn now appears to have been blessings in disguise. Truly "All things work together for good to them that love God."

Owing to sickness three of the workers were forced to retire for the greater part of the summer. It seemed for a time that the work was doomed to a close, but as sunshine follows the rain so came the morn of a brighter day. Through the efforts and assistance of several devoted brethren and sisters and anxious prayers of the Mahoning and Columbiana County congregations the cause was safely bridged until several of the former workers returned to resume work.

Sister Anna V. Yoder arrived about three weeks ago and about one week later Sister Anna Wenger of Fentress, Va., came to assist as the Lord may direct. On Oct. 14 Sister Mary Hostetler of Baltic is expected to again return and remain with us for some time. Bro. and Sister Bailey, who moved here from Toronto, Ont., a few months ago, are also living in separate apartments at the

(Continued on page 461.)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

BE STILL IN GOD

By Emma Kcim.

For the Gospel Herald.

Be still in God! Why should we strive
For honor, wealth, and power?
He who has learned a calm content
Can have no richer dower.

Be still in faith! You must not try
To understand God's ways;
Receive unquestioning the light
That fills with peace thy days.

Be still in love! Be like the dew
Which noiseless falls, and lies
On many pastures, cool and green,
In gems to crystallize.

Be still in grief; God's will be done
Let this thy watchword be;
And in the furnace He will print
His image now on thee.
Reading, Pa.

THE IDEAL CHRISTIAN HOME

The three words coming together—home, ideal and Christian—are a marvelous trio. Home means a great deal more than shelter from the elements, privacy from the world and the meeting place of the family. It includes these, but it means more. Home is a place to which we turn in absence with a longing that tears at the heart-strings. Home sets its impress for this life, and the life to come, on those who are raised amid its influences. Home is one of the sweetest words in our language.

Ideal sets before our thought that aiming at high things which redeems us from all that is sordid and mean. When we follow the gleam of light given to guide the soul we are reaching toward our ideal. If man, woman and child is destitute of idealty and lives only for the literal wants of each day the living is sure to be on a low plane.

Interwoven with the word Christian is everything that sanctifies life, hallows human intercourse and tends to nobleness and loveliness. In the Ideal Christian home Jesus Christ is the central figure. He is worshiped and served and imitated. Where Christ is set before the eyes of a household as the pattern to be copied, the elder brother to be loved, and the Savior to be enthroned, the home is free from pettiness, jealousy, envy and covetousness. An ideal home can hardly be found unless it be a Christian home.

In an ideal Christian home, what do we find? First, justice for everybody; parents and children dwelling together

in harmony. Children obey their parents ents from love and not from fear. The parents are not harsh in their discipline, tyrannical in their requirements, or arbitrary in their demands. Husband and wife equally share the burden of the road.

The ideal home sustains and upholds both the school and the Church. It has obligations to each and it fully meets them. In the ideal home the maid in the kitchen is a member of the family and is treated as a friend and not as a hireling. Many problems that confront people needlessly in this relation are easily solved in the home where every person, from the oldest to the youngest, has a niche to fill and is allowed to fill it without the crushing of individuality. A home is not a penitentiary, a reformatory, or even a school room. It is at once a castle and a nest, and the refuge and retreat of love.—Margaret E. Sangster in *Christian Herald*.

BUYING A WIFE IN AFRICA

I witnessed a spectacle here which, whilst being very interesting, was also very sad. It was the buying of a wife for the big chief of the district. After many palavers and much negotiating, a price had been fixed which he should pay for his bride, and after all the goods had been collected at the house of the whiteman, the parties concerned gathered together there. A huge bottle containing about two gallons of palm wine was produced and set down before them, and all sitting round it drank a cup each. Then the bride, blushing even as an English bride would do in such circumstances, was placed on one side of the group, and the various things with which she was to be bought on the other.

Very carefully a slave of the chief laid out 30 large brass bracelets, many weighing over a pound each. After these were discussed another drink of palm wine went round. Then 20 long spears were laid out, and again the voices rose and fell, at times in heated discussion, followed by a dull groaning and grumbling from both sides. Another cup of wine round, and 20 unworked spearheads were laid in a row, each one to be handled and talked over. Once more a quenching of thirsty throats, and three dogs and a thousand rods of brass (the currency here) are laid on top of all the other things. This is followed by the passing of the bride from her father to the husband, and the affair finishes with a final cup of wine for all who have been interested.

It may be that this bride will remain with her husband, making his twentieth wife, or may be next week the state of her husband's exchequer will necessitate her being sold again to some other chief. And so her uncer-

(Continued on next page.)

Sunday School

Lesson for October 30, 1910—Matt. 26:
1-16

For the Gospel Herald.

THE ANOINTING OF JESUS

Plot of the Jews.—Our lesson begins with a picture of the shameful spectacle of a band of men who professed to have a monopoly on the only true religion there is, engaged in a conspiracy of murder. In previous lessons we have noticed how that the Jews were completely silenced by the questions and answers of Christ. They tried to down Him with truth, but the truth was on His side. They tried to magnify their own goodness, but the searching questions of Christ exposed their hypocrisy. They became desperate. They *could* not establish their claims to holiness; they *would* not acknowledge the holiness of Christ. Failing in honorable means, they resorted to a murderous plot to get Him out of the way.

Coming together in the palace of the high priest, the plotters laid their plans to capture the Son of God and to kill Him. Behold the scene! The high priest was supposed to be the chief man among the defenders of the religion of God, but in this case he proved to be the chief man in the plot to kill the Son of God. But there was one obstacle in the way. About the only chance they had to capture Him was on the feast day; but they feared the people. They decided to try to take Him some other day. "Not on the feast day," was their conclusion, "lest there be an uproar among the people." Notice their cowardice. We shall notice farther on how that God permitted no interference in His plans, and that the murder of Jesus was possible only after the Son of man had completed His work upon earth, and that then He was betrayed into the hands of the Jews in a way they had not expected.

The Anointing at Bethany.—Jesus and His disciples were the guests of one Simon the leper. As He sat at meat, there came a woman with a box of alabaster and poured it on His head. As this was very costly, the disciples looked upon it as a waste. Judas especially, having a keen eye for money, put the pointed question squarely when he said, "Why was not this ointment sold for three hundred pence, and given to the poor?" John gives the reason for this question. It was not that Judas was so concerned about the poor; but he was a thief, and wanted the money for himself.

Christ quickly put His critics to silence. "She hath wrought a good work on me," He said. "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her."

Take no stock in the man that grumbles when money is spent in the work

of the Lord. Covetousness lies at the foundation of such charges. The critic either wants the money to consume on his lusts or to hoard it up in his chest. The money which the world wastes on sinful lusts or hoards up in the miser's chest would be sufficient to feed, clothe and shelter all the poor in the world, besides giving the Gospel to every creature. God has blessed the world with abundance, so that each year the earth yields enough to supply all the temporal and spiritual needs of all people in all nations. But a sinful, lustful, covetous, wasteful world keeps these heavenly refreshments from going to the proper place. The best investment we can make is to invest in the treasury of the Lord (Mal. 3: 10, 11).

The Treachery of Judas.—The character of Judas now began to assert itself. Some think that the rebuke of Jesus angered him, and he sought revenge. Possibly this is correct. It is evident, also, that his growing greed for gold made it impossible for him to conceal his covetousness much longer. He saw an opportunity to make a little money. Satan suggested a brilliant (?) idea to him. He knew that the Jews wanted to capture Jesus. He believed they would pay liberally to get Him. Here was a chance to make some money. Was it right? What difference does that make? Why, how do you know that Christ will not exert His power and turn this very treachery into a blessing? While you are looking with contempt upon Judas because of his contemptible covetousness and treachery, think of yourself every time you are tempted to make money in an unscrupulous way.

Judas went to the enemies of Christ and said, "What will ye give me, and I will deliver him unto you?" Is it right? cut no figure with him in this case. He wanted the money, and he got it. The bargain was made, and for thirty pieces of silver he betrayed his Lord!

Thus in an unexpected way did the Jews get possession of the body of Jesus. His work upon earth was completed, and there now remained the single work of completing the work of deliverance through the sacrifice upon the cross. Then, and then only, did God permit the enemies of Christ to put Him to death.

Here our minds are overwhelmed with thoughts for sober reflection. We look ahead and notice how the ill-gotten money, instead of making Judas rich, lead to his suicide; how the Jews, instead of triumphing over Jesus because of His death, were themselves put to flight because of His triumphant resurrection; how that God used this very means—the foulest of all murders in accomplishing the redemption of man. Blessed be the name of the Lord. Let the blind fanatic learn his lesson from the Jews, the covetous man learn his lesson from Judas Iscariot and every tongue praise the name of God who orders all things for our good.

—K.

Our Young People

LIFE LESSONS FOR ME FROM JOHN
14

Topic for November 6

MOTTO

"Let him that glorieth glory in this, that he understandeth and knoweth me."

OUTLINE OF CHAPTER

- I. Reasons for Comfort and Assurance.—
 1. Faith in the Father and Son.—V. 1.
 2. The fact of the Heavenly mansions.—V. 2.
 3. The fact of Christ's preparation for the disciples.—V. 2.
 4. The assurance of return.—V. 3.
 5. The knowledge of the way.—V. 4.
- II. Puzzling Questions Discussed.—
 1. How know the way?—Vs. 5-7.
 2. How know the Father?—Vs. 8-12.
 3. Nature of the believer's Heavenly communion.—
 - a. Prayer.—V. 14.
 - b. The Comforter.—
 - (1) Condition of His coming.—Vs. 15, 16.
 - (2) Nature of His presence.—Vs. 17-26.
 - c. Peace a legacy from Christ.—V. 27.
 4. Jesus' going and return.—Vs. 28-31.

STUDY OF WORDS AND PHRASES

- V. 2. "My Father's house."—The Heavenly home with all its relationships.
- "Many Mansions."—A place or sphere for God's children.
- V. 6. "The way."—Not a natural path, but a spiritual guide and helper.
- V. 10. "I am in the Father and the Father in me."—A spiritual not a physical union.

PERSONAL THOUGHT

I am longing to know the things of God. I have found a personal Savior to whom I can look for this knowledge. Help me, my Lord, to be in a teachable spirit that Thou mayest manifest to me what Thou desirest.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Father."
2. Exercise.—The story of the last night of Jesus with the disciples.

For Young People.—

1. A True Comparison.
2. The Hope of the Future.
3. The Privilege of Prayer.
4. The Importance of Keeping Jesus' Words.

For Older People.—

1. Jesus Manifesting the Father.
2. The Peace that Jesus Left.
3. "Greater Works."
4. Remembrance Brought Through the Holy Ghost.

(Continued from preceding page.)

tain future lies—the woman never knowing when she may be exchanged for dogs and "things." Truly Christianity has something better than this to offer and give to man.—London Missionary Herald.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, OCTOBER 20, 1910

Field Notes

Bro. A. D. Martin filled our pulpit at Scottsdale, Pa., last Sunday morning and evening.

The present enrollment of students in Goshen College is 162, and hopes are entertained that it may reach 200 within a few months.

Last Sunday was communion day at Leo, Ind., at which time Bro. Jonathan Kurtz of Ligonier, Ind., was expected to be with the brotherhood at that place.

Baptismal services are announced for the Vincent Church to be held Sunday, Oct. 22, at which time 15 precious souls are to be received into church fellowship. The Lord prosper their spiritual lives.

The fourteenth annual Sunday school union of Logan and Champaign counties, Ohio, was held Oct. 14 and 15 at the Bethel Church, West Liberty, O. Report of meeting later.

Bro. I. R. Detweiler of Goshen, Ind., filled the regular appointments at the Forks Church near Middlebury, Ind., on Sunday, Oct. 2, and Bro. Alvin Ropp of Goshen performed a similar service a week later.

Bro. J. F. Brunk and wife of La Junta, Colo., were expected last Sunday in York Co., Pa., where the brother was to preach at the Stony Brook Church in the morning and at the York Church in the evening.

Bro. T. U. Nelson of White Cloud, Mich., was with the Shore congregation near Shipshewana, Ind., over Sunday, Oct. 9, preaching the Gospel of the king-

dom. He preached his last sermon at that place on Tuesday night, on which occasion two precious souls confessed their Savior.

Minister Ordained.—At the Walnut Creek Church, Holmes Co., O., ordination services were held on Sunday, Oct. 8. There were twelve brethren in the lot, which fell upon Bro. Coursin Mast. May the Lord endue our dear brother with power and make his ministry profitable in the kingdom.

Change of Address.—Bro. Pious Hostetler of East Lynne Mo., has changed his address to Pryor, Okla., having moved to that place. A number of families from the same locality are making arrangements to move to Pryor in the near future, with hopes of building up a new congregation at that place.

A card from Bro. R. J. Heatwole, addressed Tuleta, Tex., tells of something doing in that part of the field. Bro. D. Y. Hooley of Glendale, Ariz., had just purchased a farm in that neighborhood and expected to make that his future home. Bro. David Garber of La Junta, Colo., was thinking of purchasing a home at Victoria, about 60 miles distant.

Minister Called Home.—Bro. John C. Springer of Goshen, Ind., formerly of White Cloud, Mich., after a few weeks sickness from typhoid fever, passed to his eternal reward Oct. 11, and was buried on Friday, Oct. 14. May God's comforting grace attend the bereaved family and strengthen the congregation which but for a few months enjoyed his ministerial help.

The Indiana-Michigan Conference met at the Holdeman Church on Thursday, Oct. 13, and organized with Bros. David Burkholder and David Yoder as moderators and Bros. N. S. Hoover and P. E. Whitmer secretaries. Bro. P. E. Whitmer preached the conference sermon. The conference was well attended and good interest prevailed; but a number of the most active members of conference were kept away because of several deaths in the Clinton and Shore neighborhoods.

The brotherhood in Elkhart Co., Ind., are feeling the weight of affliction in a number of cases of sickness and death. While Bro. T. U. Nelson was handing out the bread of life at the Shore Church there were four corpses lying within a few miles. Among the sick are Bro. J. K. Bixler and wife of Wakarusa, Ind., who are down with typhoid fever. The family of Bro. G. L. Bender of Elkhart, Ind., is likewise afflicted with the same disease. We are glad to report that Bro. Bixler is improving, and hope soon to hear of his recovery. May God comfort the afflicted families and speedily restore the sick to perfect health.

Correspondence

Dinuba, Calif.

Dear Herald Readers, Greeting in the worthy name of Jesus who is "the way, the truth and the life:"—May we all be wise and not foolish is my prayer. The brethren and sisters are well as far as I know. We had prayer meeting at our house last night. Next week it will be at Bro. Tyson's, near us. Henry and John Wenger were here a couple of nights this week. Papa and I went with them to Gabriel Shank's one day. Bro. Nunemaker was here sometime ago. He preached for us. We are truly glad for all these visits. May still more come this way. And let us pray more for one another and for the unsaved. How we would like to see all saved. It seems as though the end of time was near at hand. For those that are saved it can't come too soon. We are now 75 years old and to go home where it is so much better would be blessed to us. Why should we not be glad to go. We have sisters that are elder yet. We cannot expect to go to heaven in flowery beds of ease. Jesus had to suffer to save us and if we suffer not with Him we shall not reign with Him. Oh, that we might all be wise. I love to read the good pieces in the paper. In this way we can hear from many. May we all be willing to let God have His way with us; He makes no mistakes. God help us all is our prayer.
E. C. and L. A. Weaver.

Spring City, Pa.

To all the brethren, Greeting:—God is still blessing us abundantly for which we feel to praise Him. Today we held our examination meeting. Bro. Hunsberger preached from Matt. 18. After services three brethren were received back into the church again by confessing their errors. This afternoon three converts were instructed.

On Saturday, Oct. 22, at 2 p. m. we expect to hold preparatory services and baptism and on the 23, communion.

Our Sunday school is open all winter and also the Bible meeting. Much good comes from these meetings. We use the topics given in the Christian Monitor. Today the subject is "Contentment." O, the joy that comes when we learn to be content in whatsoever state we are. We ask all to pray for us here and we shall endeavor to do the same for you. God bless the good done everywhere.

Francis Bechtel.

Wellman, Ia.

Dear Herald Readers, Greeting in Jesus' name, who gave Himself for us that we might have life, and life eternal:—What great blessings He bestows upon us, and yet how prone we are to forget God!

Bro. D. D. Miller of Middlebury, Ind., came into our midst Oct. 27, and handed out the bread of life, warning souls to turn from their evil ways, and come to

the Master. Meetings closed Oct. 3, with 4 confessions, also several who had been members of the Church desired the prayers of the brotherhood in general.

On Sunday, Oct. 2, we held our preparatory services, and on the Tuesday following we held our communion services. Nearly all that were present partook of the sacred emblems. From here Bro. Miller went to the East Union Church at Kalona, Ia., and will hold meetings there.

May God's blessings rest upon the brother as he goes from place to place and also upon his family while he is absent. We ask the readers of the Gospel Herald to continue to remember the work in this part of the vineyard. May we all strive to enter those mansions above where all is love, and lead others there also. Cor.

Shickley, Nebr.

Dear Herald Readers, Greeting in Jesus' name:—We indeed feel thankful for the many blessings we received the last week. On Sept. 28 Bro. Samuel Gerber of Illinois and Bro. Eli Frey came into our midst and gave us twelve lessons in Bible study. On Sept. 30 Bro. Joseph Schlegel from Milford Nebr. also came into our midst and on Sunday forenoon, Oct. 2, Bish. Frey took 17 young souls into the church by water baptism and in the afternoon we had communion in which most of the brethren and sisters took part, Bishops Schlegel and Frey officiating. We were indeed glad for these visits. We hope it has been the means of strengthening the brethren and sisters and also warning the sinners and showing them the way to heaven. May God bless the dear brethren in their labors as they go from place to place. We ask an interest in your prayers. D. J. Troyer.

Columbiana, O.

Dear Herald Readers:—On Saturday afternoon, Oct. 8, preparatory and baptismal services were held at the Midway Church and five young souls were received into the church by baptism. On the day following communion was held.

As our congregation is still without a bishop since the death of Bro. John Burkholder, Bro. I. J. Buchwalter of Dalton, O., was with us over Sunday and conducted the services. A vote was taken by the church on Saturday and the result was unanimously in favor of having a bishop ordained here.

It is very encouraging to have our young people coming into the church. For some years the majority of the converts have been very young in years.

Oronogo, Mo.

Dear Herald Readers, Greeting:—We feel grateful to God for the way in which He has prospered us, for the golden sheaves which He has enabled us to gather. Quite recently three have been added to our number—two at Galesburg, one at Oakland, south of Webb City. We now have four members at Oakland

and one applicant. We have been unable to do efficient work there on account of having no building in which to hold services. We expect in the near future, the Lord willing, to procure a tent, which will probably be used first at Oakland, then elsewhere as the field opens.

On Oct. 9, we held our autumnal communion service. Two sisters from Jasper City were with us, also Bro. Charles Brenneman, of Allen Co., O. Some of our number were absent because of sickness. Those present enjoyed a feast of good things.

Yours in His service,
Myrtle Shenk.

Schellburg, Pa.

Dear Herald Readers, Greeting:—On Oct. 30, if no preventing Providence, we will dedicate the new Pleasant View Mennonite Church near Schellburg, Pa. All are cordially invited to attend. Those coming by rail will notify the undersigned in due time and they will be met at Mannschoice. Bring your hymnals with you.

Yours in His name,
Isaiah Hoover.

Daphna, Va.

The Virginia Conference held its fall session at the Zion M. H., in Lower District near Daphna, Rockingham Co., Va., Oct. 14 and 15.

Respecting the nature and importance of the work done at this session proves it to have been one of the most eventful in the past 20 years of its history.

With this Conference the Virginia brotherhood takes a new stand on the subject of non-conformity to the world in personal attire.

The initiative step is also taken in advance perhaps of all the other orthodox Mennonite Conferences in the United States and Canada for declaring it inconsistent with the evangelical faith of the Church to longer receive members from other denominations without re-baptizing them.

Almost the entire conference voted decidedly in favor of these measures.

L. J. H.

Dhamtari, C. P., India

To the Brethren in the Homeland, Greetings:—I wish to state that the long-looked for day came at last when we were permitted to meet Bro. Shoemaker and Bro. Hartzler face to face on the shore as they came in to Bombay. It is needless to say that it was a happy meeting.

We were delighted to meet them, and they were no doubt glad to have reached India, the seat of idolatry, the land of Satanic bondage.

Yet how thankful we can be that Christ has power even over the evil spirits, and that His power is being manifested to those who have given their hearts to Him.

The brethren arrived in Dhamtari yesterday (Sept. 21). We sincerely hope

that they will enjoy their stay in our midst, I am confident that their stay with us will be both pleasant and profitable to the mission band. It will be such a help to us to have brethren of wide experience with us for a time.

May the Lord protect them and keep them well while they are fulfilling the mission to which the Lord has called them.

M. C. Lapp.

Dalton, O.

Dear Readers, Greeting in the name of Jesus:—We are glad to say that we have had with us this day Bro. P. R. Lantz of the Canton, O., Mission. He preached to us from Luke 14:17-23. We were again reminded of the great need in the cities to help reach the souls who are down in the uttermost depths of sin. Men who labor hard and draw high wages, then go and spend it all for drink and revelling, thus robbing their families of the necessities of life. Oh, that we as Christians might waken and rescue the lost! "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). God is no respecter of persons. Just as truly as Christ loves us who have already accepted Him as our Savior, just that truly He loves those who live in the alleys of our cities in little rough looking houses. My prayer is that we may all be true to our convictions.

Oct. 9, 1910.

A Sister.

Sterling, Ill.

Today was a day of much rejoicing with us, when thirteen were received into church fellowship, eleven by baptism and two by confession, the result (partly) of Bro. J. E. Hartzler's labors at this place during September. Bish. John Nice officiated. A number of the Morrison congregation were present and joined in the services. Bro. and Sister D. S. Brunk of Colorado paid us a very pleasant visit. The brother delivered two sermons while here. The home department instituted some time ago carries the Sunday school into thirteen homes. Our Sunday school is in a flourishing condition. Bro. and Sister Jacob R. Ebersole also of Colorado are here visiting friends and old-time acquaintances. Bro. Ebersole lead the singing in the church services today. The sewing circle met at the home of Sister Reuben Millhouse last Thursday. Some hardly had time to go but went, others did not have time to go and stayed at home. The brethren, Weber, Hess and Barge, who with their families have been sojourning in the east have all returned. A singing class is being organized with Bro. Ray Bontrager as instructor.

Oct. 9, 1910.

Abram Burkhardt.

Chester, Va.

Dear Herald Readers, Greeting in Jesus' name:—Since our last letter to the Herald quite a change took place in our home; our house and most of the con-

tents were destroyed by fire, but thanks to God we all escaped with out lives. Kind friends came to our relief and helped us put up a temporary shelter as well as furnished clothing, bedding and victuals for our present need.

The congregations at Fentress, Denbigh, Wolftrap and Springdale, Va., remembered us with boxes and barrels of goods, clothing and bedding as well as with generous contributions of money. These gifts coming to us unsolicited and unlooked for filled our hearts with gratitude and thankfulness and makes us feel a deeper love for God and our fellowman.

On Friday, Oct. 7, Bro. J. D. Wert, Bro. and Sister Landis, Bro. and Sister Wanner and Bro. Stober from Fentress, Va., paid us a friendly visit, remaining until Monday. On Sunday morning we had Sunday school in our little cabin after which Bro. Wert preached an edifying sermon to us. In the evening we assembled with the neighbors at the home of R. E. Boyd and wife where Bro. Wert broke to us the bread of life from Rom. 11:22. We appreciated the kindness of the brethren and sisters very much and trust their journey may be fruitful for good.

Asking an interest in your prayers and wishing you God's richest blessings, we remain,

Yours in Christian love,

H. S. and Mary Weber.

Oct. 12, 1910.

Morton, Ill.

(Pleasant Grove Congregation)

To the Herald Readers, Greeting:—The Lord hath done great things for us; whereof we are glad. Our Bible Conference closed Thursday, Oct. 6, the brethren S. E. Allgyer and L. J. Miller leaving Friday. Bro. C. Z. Yoder and Bro. Chris Litwiller remaining with us another day, there was meeting again Friday evening.

Bro. Samuel Gerber returned home Tuesday morning for a few days stay only, leaving again Friday for Nebraska, where he is engaged in Bible Conference work. The brethren, Yost and Josiah Miller of Shipshewana, Ind., were with us over Sunday. May the Lord bless the brethren as they go forth to the different fields of labor that they may be instrumental in bringing many from darkness to light. Although the weather and roads were not so favorable the first days, the conference was well attended. We were glad to have with us quite a number of brethren and sisters from neighboring churches and also quite a few from a distance.

There are at present seven confessions at this place. May all those that know the worth of prayer continue to pray that these precious souls may remain faithful and steadfast to the end.

Yours in Christian love,

Amelia Roth,

Oct. 10, 1910.

Lansdale, Pa.

(Plain Congregation)

Dear Herald Readers, Greeting in the blessed name of Jesus, that name which stands above every name:—As nothing has ever appeared in the Herald from this place, I thought a few lines might be of interest to some. On Sunday morning, Oct. 9, Bro. Swartz from Blooming Glen, Pa., and Bro. Bressler, formerly of Snyder Co., but who for the time being is laboring at the Philadelphia Mission, labored with us at this place. For a text Bro. Swartz used Acts 12:9, teaching us the importance of more fully trusting in the Lord, followed by Bro. Bressler who based his remarks on Psa. 91. Bro. Bressler very forcibly taught us that we should "set our affections on things above and not on things on the earth."

There are four souls at this place who have become willing to forsake the world with its sinful lusts and come out boldly on the Lord's side, but have not yet applied for membership. There are more who are counting the cost. After quite a dry spell we have again been blessed with refreshing showers, and mother earth again looks fresh and green. Pray for the work in this part of the Lord's vineyard.

Yours in the Master's service,

Laura F. Fuss.

Beemer, Nebr.

Dear Herald Readers, Greeting in Jesus' name:—We have recently been favored with short visits by the brethren, Daniel Nafziger and J. C. Birky, both of Hopedale, Ill. The brethren filled a number of appointments while among us, preaching the word in its purity and power. On Sunday, Oct. 9, twelve precious souls were received into church by water baptism. May they ever be faithful and true to their Master. We feel greatly encouraged and feel thankful to the brethren for having so kindly remembered us and hope that the good seed sown may bring forth fruit unto life eternal.

Yours in Christian love,

Dan Birky.

Oct. 10, 1910.

Fairview, Mich.

Dear Readers of the Herald:—Greeting in Jesus' name:—The inquiry meeting was held Oct. 9, and peace was expressed by all but four and we hope that by prayer and God's help they too may find peace before we enjoy the privilege of surrounding the Lord's table. Our communion has been appointed for Oct. 23. Communion for the congregation at Sunnyside was also announced to be held on Oct. 18. It was decided that in our young people's meeting we follow the topics given in our papers. The death messenger has again been in our midst and taken one of earth's purest jewels;

Mary Ellen, infant daughter of Bro. and Sister Menno Steiner, whose obituary will appear in the Gospel Herald.

Cor.

Oct. 10, 1910.

Cherry Box, Mo.

There have been quite a number of visiting brethren and sisters in our community lately, for which we are glad. On Sunday, Sept. 18, Bro. Henry Harder preached two sermons for us and on Sept. 24 Bro. D. F. Driver preached in the evening. On Sept. 25 we had communion services, also church services in the evening. J. S. Mast of Minot, N. Dak. was with us until Thursday when Bro. Hess of Palmyra, Mo., came to continue the meetings.

We are glad and thankful for the visits from the dear brethren and sisters. May they all come again and we hope there will be others coming.

Our meetings closed Sunday night. There were two public confessions. May our heavenly Father keep them near to Him. Bro. Hess labored very earnestly while with us. May God bless his labors. We ask an interest in the prayers of God's children that we may do His whole will and that other souls may yet be won for Him in this community.

Bro. Noah Detweiler and wife, who had been on a trip west, came home the same day Bro. Hess came. Sister Loma Fortner will start for her home at Freeport, Ill., tonight.

Barbara Detweiler.

Oct. 11, 1910.

Wolftrap, Va.

Dear Herald Readers, Greeting in His precious name:—We have again been blessed with a refreshing rain. We are thankful to God for the same.

Bro. William Sharpes from Rockingham Co., Va., with his family moved here this week. We are always glad to see people of like faith move here, as is no doubt the case in every such colony as this.

Sister Lillie F. Minnich also of Rockingham Co., Va., arrived here Oct. 1. She will teach the school situated at Wolftrap this coming winter. All the children belonging to Mennonite families attend this school and it will be a great satisfaction to the parents to have their children under the care of a teacher who is a member of the Mennonite Church. I remain,

Yours in the faith,

Martha F. Barbe.

Marshallville, O.

A local Sunday school conference was held at the Crown Hill Mennonite Church on Oct. 8. A deep spiritual interest was manifested. The power of God is working in the people as we never saw it before.

J. K. Hooley.

Oct. 11, 1910.

Miscellaneous

ONLY A SMILE

It was only a smile as she passed along,
But it made a weary heart more light;
More strong to wait with hope renewed
'Till the way should seem more bright.

It was only a smile to a little child
Trudging along to school one day;
But it made his lessons seem less hard,
And it cheered his little way.

It was only a smile for a patient horse,
A smile, and a soft caressing touch;
But the old horse whinnied his kindly
thanks,
And his load seemed lightened much.

It was only a smile for a poor old man,
Who had asked for alms, she had none to
give.
But she gave a smile, and he murmured low
"God bless you and let you live."

It was only a smile on a woman, bent
By many a burden which left its trace
On her weary form; but it seemed to her
'Twas a smile from an angel's face.

It was only a smile from her humble pew
In church, which she sought though the
storm was wild;
But the pastor was helped by her smiling
face,
And prayed, "God bless the child!"

It was only a smile when her heart was sad,
A smile, and a prayer that she might do
good.
But others seeing her calm and brave,
Watched her and understood.—Selected.

PERSONAL WORK

By Mary Hochstetler.

For the Gospel Herald.

Each one of us as a creature of God has a part to do in life. Mine may be a much more obscure part than yours, yet I am accountable to God for my part. God does not expect those with one talent to do what those with five talents will accomplish. We are all here for a purpose and if we will answer the purpose of our creation we must give God our hearts and make a full and complete surrender to Him, for "out of the heart are the issues of life."

If we would have success in doing personal work we must ourselves be thoroughly converted. Jesus said to Peter, "When thou art converted, strengthen thy brethren."

In doing personal work it is necessary that we lay aside all sin and worldliness and let God lead our way. If we will not let Him have His own way, our power will be crippled and men will be lost that we might have been instrumental in saving.

We must have a working knowledge of the Bible. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

discerner of the thoughts and intents of the heart" (Heb. 4:12). In Jer. 23:29 we read, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" It is able to melt and break hearts. Oh, Christian friends, how very essential it is to know the word of God. It is the instrument upon which we must rely in doing personal work.

We will be prayerful. We may be free from sin and we may have the Bible knowledge but, unless we are closely connected with the powerhouse of God, all our efforts will be vain.

We must pray to God to lead us to the right person to do personal work. It would not be wise to speak to every one we meet. We must pray to God to show us just what to say to those to whom He leads us. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). After all when we have studied the blessed word, we need God's guiding hand at all times.

We must pray God to give power to that which He has given us to do. We need not only a message from God but power from Him to send the message home. Sometimes in doing personal work we reason and plead with men and even give them the Word of God, but they will not be moved. Why? Soon we will see that we are trying to save them in our own strength and as soon as we see the wrong and look to God with a sincere and prayerful heart asking Him to take all self away like the song, "None of self but all of thee," the work will become light and we can expect good results.

Last but not least, love is another important part in doing personal work. We may be a praying people, and we may know the Bible, but unless we have a love for lost souls, our work will not profit us anything. "And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (I Cor. 13:3, 4). Paul's desire was to help the lost. There was great heaviness and increasing pain in his heart for them. If we have a love for souls who we know are on the downward road to ruin, we will find opportunities to help them. When we are constrained by love we will not wait for some one else to do it.

The Lord of the harvest needs you;
There's work that you only can do,
Then do not delay, but hasten away,
And glean where the toilers are few.

Perhaps a word or two will brighten someone's life. It may take the clouds away. It may bring an indifferent one to the Sabbath school. It may turn a sinner to a saint. "Do you love Jesus?" are the words that fell from the lips of a woman at the wash-tub and it was the means of saving a soul.

Dr. Milnor returned to his home on a visit during his last congressional session. His little daughter rushed to him exclaiming, "Papa, papa, do you know I can read?" "No," he said, "let me hear you." She opened her little Bible and read, "Thou shalt love the Lord thy God with all thy heart." It was an arrow in the father's heart. He changed his course in life and became a minister of the Gospel. These are but little things but if we cannot do great things let us do more little things.

We may not feel the importance of personal work. Look at the vast number of traveling salesmen in the employ of business houses. Where would their work be if it were not for the personal effort they put forth. And how much more necessary it is to be personal workers for the great Master who is all in all!

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long.

Was that somebody you?

THE CHRISTIAN RACE

By Agnes Landis.

For the Gospel Herald.

The Christian life is a life of faith. It is also a race, because it requires earnestness and sincerity to attain to that which God has set before us. Yet by our own works we accomplish nothing, but by faith we receive power from God who works in us, and we run this race by faith, trusting and believing without seeing that God will supply our needs.

On the race tracks and public gatherings of this world we see such races as: horse races, foot races, etc., but the one who reaches the goal first, obtains the prize. We are told in I Cor. 9:24, "Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain."

We should imitate these runners in this, that we do our very best in the race which we have to run, that we might reach heaven and receive the crown awaiting the faithful. These runners lay aside all things that may hinder their progress, which is a very good example for us. They do all this for something that will perish. How much more ought we to do our best, consecrate all things and endure all things by His help, then we shall receive an incorruptible crown if we stand fast to the end. In our race it matters not who gets to heaven first, but all shall receive a crown and thus not run in vain as do the runners of this world.

Patience is something we all need in this Christian race. In taking up the blessed Word of God we find how patient Job was. He was the most perfect and upright man in the land. He was one who feared God and hated evil.

It was through patience that Job overcame the trials of his life. If only we were more patient in all things that we do and do it unto the Lord, how much brighter this world would be!

In Heb. 12:1, we read, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Here the witnesses are those who themselves have run the heavenly race and have obtained the reward of faith. The weight is everything which can hinder our progress in the race to heaven. May we meditate much upon the character and work of Christ, especially His patience under suffering, that we may be strengthened and encouraged in following His example. We have not yet been called as Christ was to suffer death for resisting sin. It is right to regard our own happiness, to be influenced by the hope of future reward, and for the sake of obtaining it to perform labor, make sacrifices, suffer trials, and endure, when called to it, even death itself, that we may be partakers of His joy. It takes patience in every work which is a part of the Christian race. So let us be more patient in carrying out our Father's will since He has been so patient with us.

A man who runs the race with patience and lives right has more power in his silence than another has by his words. To be beaten but not broken, to be victorious but not boastful, to strive and contend for the prize and to win it honestly or to lose it cheerfully; to use every power in the race, and yet never to turn to undue advantage or win an unlawful victory; verily, in all this there is training and striving of character which searches it to the very roots, and this is a result which is worth all that it costs us.

When mountain climbers are toiling upward, they count needless things and leave behind everything that does not help them toward the goal. The same thing may be applied to making spiritual progress. Remembering that life is not to be lived for the sake of having or being seen to have things but for uplifting of character, the Christian may help himself by learning how to put aside that which does not help him upward to more life, to higher, purer thoughts, deeper emotions, steadier will. Fix the eyes on the goal of rightly established character. That is the wise way of pressing "toward the mark for the prize of the high calling of God."

And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts.

Sterling, Ill.

"The diminutive chains of habit are generally too small to be felt, till they are too strong to be broken."—Dr. Johnson.

WHAT EFFECT HAS THE ABSENCE OF A TEACHER ON THE SUNDAY SCHOOL?

By Fanny Miller.

For the Gospel Herald.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17).

This is what every true follower of Christ should be able to say. Now, a Sunday school teacher, if she be a true teacher, is a Christian. Suppose he or she is found absent from the class for any self-gratification; is she able to say, "Follow me?" We sometimes hear pupils say, "My teacher does not go, I do not have to go either." A teacher absent from his class without a cause is not a good example.

It is the teachers' duty to be in their classes if possible. For God has some purpose with each one, and no one can do the work that He has for you to do, nor can you do the work He has for some one else to do. When the teacher forms a habit of absenting himself, the pupils will begin to make excuses and will perhaps say that his teacher was not there last Sunday and maybe he will not be there today, so the scholar concludes that he will stay away this Sunday too and others become discouraged and careless. Soon we will find the grass growing up in the road to Sunday school. A pupil may have a high purpose in the Sunday school but it can be easily blasted by the absence of the teachers.

The teacher should be a regular attendant. Teachers who attend regularly can keep in closer touch with their pupils, can better learn to know their needs and there will also be more love and sympathy between teacher and pupil.

When the teacher grasps the idea of teaching and realizes that he is dealing with precious souls, it puts a new sense of responsibility into his work and causes him to wonder if he is really filling his place by being absent. Not only the class with which the absent teacher is connected suffers or is affected by his absence but the whole school suffers. The teacher having assigned the lesson the previous Sunday is not there to carry out his work. The pupils expecting to see the assignments carried out are disappointed when they see that their teacher is not present, knowing that each teacher has his own way of going through the recitation. When the time for recitation arrives the scholars are ready to begin on the lesson and then if the superintendent must supply the vacancies caused by the absentees, it always requires some time at least if there are three or four teachers to be supplied. By the time the supply teachers begin, the interest of the scholars will have vanished more or less. Then too, if the superintendent fails to find supply teachers and several classes must be

placed together, the whole combined class will suffer in different ways: 1. The loss of precious time in making the change. 2. Pupils of different grades cannot be taught properly by the same teacher at the same time. 3. The proper assignment of the next lesson cannot be made.

Then the supply teacher must be taken from some other class, causing that class to suffer, because by losing an interested scholar they lose so much interest in the class.

Then again the supply teacher may not be prepared to teach, and again the changing of teachers, scholars or classes out of the ordinary results in confusion all over the whole school.

A teacher who neglects to think, study his Bible and spend much time in prayer is not awake to his opportunities. For only he who keeps in touch with the divine Teacher can see and make use of the opportunities that come to him. He should be interested in the life of his pupils socially, intellectually and spiritually.

A willing worker is one who does not make excuses such as, I did not study my lesson, I am too tired, or it is too warm to go to Sunday school.

God has given us the blessed duty of showing the lost the beauty and blessing in the Christian religion, the duty and privilege of lending a helping hand to our weak brother or sister and the greatest of all the joy of living a pure life before God and the world. Now let us stop and think:—Should we shrink from any of these duties? Are we absent from the service of the Lord?

A calamity equally as great as that of the absent Sunday school teacher is the absence of the Christian professor from the regular services of the church. You are casting a shadow over the church. "The harvest truly is great but the laborers are few." "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Millersburg, O.

"It needs the occasion of life to bring out spiritual character and growth. The potter uses both his hands and his feet. His foot moves the clay and his hand moulds it. Shut up in a cell the Holy Spirit has very little chance to make an all-around saint. It is when He gets us out into the activities and emergencies of life that He can pour into us the fullest measures of His grace. The man that has the most varied experiences can have the most of Christ."

Here am I Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in earth; send me even to death itself; if it be but in Thy service and to promote Thy kingdom.—David Brainerd.

POWER OF GOD

(Continued from page 457.)

The one great need of the world today is to have Christ preached as a perfect Savior, when He has possession of the heart. He becomes a satisfying portion and then there is not so much danger of being led away by every wind of doctrine that is held up to us. "The Gospel of Christ is the power of God unto salvation" today the same as it was in Paul's time and it will accomplish that which the preaching of creeds and ordinances, restrictions, ceremonies and laws cannot do; it will save and that to the uttermost.

A pastor relates this when taking charge of a church where there were those in the church that were members of secret societies. The pastor was opposed to lodgism but said nothing about it, and when the time came for a protracted effort an outsider that was a very strong lodgeman would come to the meetings and take away a certain member of the church to attend the lodge, but when the meeting continued for a while, the power of God was manifested and souls were saved, and among the converts the very one that came there to take others away to the lodge, and he left the lodge and became a worker in the church.

Some young ministers (not Mennonites) talk about a "twentieth century religion," or "the new theology." Moody was told that his theology was a hundred years old, but he said: "If it is not as old as the Bible I would throw it into the Gulf of Mexico." If I were to put a "want ad." in our church papers or post a placard above our church doors, it would be this: "*Wanted:—A salvation of the kind that Paul preached.*"

Smithville, O.

YOUNGSTOWN MISSION NOTES

(Continued from page 454.)

mission home and help along in the work. These are temporarily assisted by Bro. I. B. Witmer and the writer. Bro. Harry Shoup, who had been connected with the mission from the start, was forced to retire to the City Hospital for the second time this summer. We are glad that prospects bid fair for him to leave the hospital in a few days, but he will be required to spend some time in the country to build up his system. We simply state these facts so that the friends of the mission get an idea of our circumstances.

On Sunday evening, Oct. 9, Bro. I. J. Buchwalter was with us and received a class of five applicants into the church by water baptism. This impressive service was followed by a solemn communion meeting, quite a few taking part.

The past summer several worthy contributions by way of clothing and money were sent to the mission. We are very grateful for this and shall do the best we can to place the goods where they are most needed.

Youngstown, O.

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

September

1. Meetings begin at Tiskilwa, Ill.—S. S. Meeting at New Providence, Pa.
2. Harvest Meeting at Wolftrap, Va.
3. Series of meetings begins at Manchester, Oklahoma.—Harvest Meeting at the Yellow Creek Church near Goshen, Ind. Pre. Henry Wismer of Creamery, Pa., passed to his eternal reward.
4. S. S. Workers' Meeting at the Vine St. Mission, Lancaster City, Pa.—Two precious souls were received into church fellowship at Versailles, Mo.—Dedicatorial services at Larned, Kans.
5. An all-day Young People's Meeting Conference was held at Breslau, Ont.
6. Meetings in progress at Manchester, Okla.
7. Meetings in progress at Tiskilwa, Ill.
8. Continued Meetings in progress in Perry Co., O.—An interesting Mission Meeting was held at Oak Grove Church near West Liberty, O.
10. The barn of Pre. G. D. Miller of Springs, Pa., was burned.—Bro. C. D. Esch and wife were with the congregations near West Liberty, O.
11. Communion at the Old People's Home near Marshallville, O.—Council meeting at the Bethel Church, Cass Co., Mo.—Inquiry meeting at Springs, Pa.—Eighteen precious souls received at Millwood Church, Lancaster Co., Pa.—Communion services at Berlin, Ont.—S. S. Meeting at Peabody, Kans.—Meetings close at Tiskilwa, Ill., with seven souls confessing Christ.
12. Bible Conference opens its sessions at Cullom, Ill.
14. Bro. C. D. Esch and wife were with the Wayne Co., O., brethren.
15. Bro. D. D. Miller of Middlebury, Ind., starts on a six-weeks' evangelistic tour through Illinois and Iowa.—The Western A. M. Conference opens its sessions at Crystal Springs, Kans.—Harvest Meeting at Palmyra, Mo.—The brethren, J. S. Hartzler and J. S. Shoemaker, arrive safely at Bombay, India.
16. The Western A. M. Conference closes.
17. Eleven precious souls were received into church fellowship at the South Union Church near West Liberty, O.—S. S. Meeting at the Canton (Ohio) Mission. Bible Conference closes at Cullom, Ill.
18. S. S. reorganized at Roseland, Nebr.—One precious soul received in Miami Co., Ind.; also nine at Elverson, Pa.—Council meeting at Palmyra, Mo.—S. S. meeting at Roseland, Nebr.
19. Mission Meeting at Canton (Ohio) Mission.
20. Bible Conference begins at Canton (O.) Mission and at Fisher, Ill.—S. S. Meeting begins at Palmyra, Mo.
21. Bro. C. D. Esch and wife arrive at Mifflin Co., Pa.—Thirteen applicants received at Telford, Pa.
22. Council meeting at Wolftrap, Va.
23. S. S. Conference at Palmyra, Mo.—Bible Conference at Fisher, Ill., closed with 16 confessions.
24. Two young sisters received into the church at Wolftrap, Va.—The Indiana-Michigan S. S. Conference convened.
25. Communion at Palmyra, Mo.; Kulps, Holmes Co., O.; Wolftrap, Va.; Cherry Box, Mo.; Walnut Grove Church near West Liberty, O.—S. S. Meeting at Trousedale, Kans.—Meetings at Moun-

tain View near Sherando, Va., closed with fifteen confessions who were immediately received into the Church.—Council meeting at Roseland, Nebr., Allensville, Pa., and Mattawana, Pa.

26. Bro. H. C. Bartel and wife, Russian Mennonite missionaries to China, arrive at San Francisco, Cal., for a visit to this country.
27. Meetings begin at West Union Church near Parnell, Ia.
28. Bro. C. D. Esch and wife arrive with the brotherhood in Lancaster Co., Pa.
29. Quarterly S. S. Workers' Meeting at Rheems, Pa.
30. Bro. Esch and wife leave Lancaster Co., Pa., for Philadelphia Mission.

REPORT

Of the Annual Holmes County Mennonite Sunday School Meeting, held at the Martin's Creek A. M. Church, Holmes Co., O., Saturday, Oct. 1, 1910

For the Gospel Herald.

Forenoon Session

How can we derive the most benefit from today's meeting?—By coming here with a purpose in view. We must come with a pure motive and then receive the Word of God rather as a food than a stimulant.—C. M.

The Author of the Sunday school.—God Himself approves of the Sunday School.

What effect has the absence of teachers on the Sunday school?—A teacher absent from his class without a good reason is not a good example. A willing worker does not make such excuses as are frequently made. An absent Sunday school teacher will lose power and influence with his class.—F. M.

The absence of a Sunday school teacher has a tendency to create a don't care effect upon her class. Absent teachers have not the real purpose in view as they should have.

A Sunday school teacher who must be absent for a good reason should always have a substitute to take his place.—W. H. S.

A stream will not flow higher than its source.—A. J. S.

Why am I a Sunday school worker?—I am a Sunday school worker because the love of God constrains me. We should glorify God in all we do, which we cannot do by being idle. Do good unto all men while you have the opportunity.—Amelia Wengerd.

I am a Sunday school worker for the benefit of humanity. We should have enough spirit in Sunday school work to cause others to take an interest in it. The Sunday school brings us into a closer relationship with those around us.—W. R. M.

How interest the boys in the Sunday school?—Sincere prayer may be a means of bringing the boys to Sunday school. To interest the boys in the Sunday school it is necessary to have more homes devoted to the cause and better teachers. The aid of the parents is required in preparing the lesson. We should be more sociable among the boys.—A. G.

Helps and Hindrances in Sunday school work.—A lack of prayer may be a hindrance to Sunday school work.

When parents do not attend Sunday school it is a hindrance.—S. M.

If we have a love for lost souls who we know are on the downward road, we can find a way to help them.—M. H.

Personal Work.—We never do our duty unless we do all we can. The home should be the source of all personal work. We all can and should do a personal work. Personal work is sometimes delayed on account of being too busy.—Milton Hochstetler.

The Word of God is the instrument upon which we must rely to do personal work.—Mary Hochstetler.

How overcome profanity and Sunday desecration?—Most everybody knows and admits that profanity is of the evil one. Let the heart be right and the outward appearance will be right. A persevering effort of anyone will overcome all difficulties when done for the cause of Christ.—A. B.

Christian Giving.—We should give willingly unto the Lord because therein lies a blessing. If we wish to give for the cause of Christ we should give it with a willing heart.—E. Z.

We are in an age of work and it is our duty as Christians to give in order to help to carry on the work for the Lord. We should give according as the Lord has prospered us.—M. D. B.

Evening Session

Song service.

Round table talks on missions.—Start your mission work at home.—F. M.

A good place to start mission work is in yourself.—W. H. S.

If we have not charity we are not of much account in mission work.—J. B.

The above are some of the leading thoughts presented during the meeting.

An appropriate sermon was preached in the evening by Bro. A. J. Steiner of Mahoning Co., O.

Secretaries.

REPORT

Of the Annual A. M. Conference of the Western District, held in the Crystal Springs Church near Crystal Springs, Kans., Sept.

15, 16, 1910

For the Gospel Herald.

Conference was called to order at the appointed time by Bro. J. C. Birky.

Devotional exercises were led by Bro. Joseph Schlegel, Hydro, Okla. The brethren read I Cor. 3 and led in prayer.

The following officers were chosen for the meeting: Moderator, Bro. A. Schrock, Metamora, Ill.; Assistant, Bro. L. J. Miller, Garden City, Mo. The brethren E. L. Frey, Wauseon, O., and Daniel Graber, Noble, Ia., were elected secretaries, and the brethren D. H. Bender, Samuel Gerber and Simon Gingerich were appointed a committee on resolutions.

Bro. Joseph Schlegel, Milford, Nebr., preached the conference sermon. As an introduction he read Psalm 87 in which the glory of Zion, a type of the Church of God, is set forth.

As a text for the conference sermon the brother read I Tim. 3:15.

The Church, consisting of true believers, is "the pillar and ground of truth," Jesus Christ being the chief cornerstone, and the gates of hell shall not prevail against it. Matt. 16:18.

The enemies who oppose us are mighty, therefore it is necessary that we stand together, assist each other and are securely grounded in our most holy faith. Faith is the victory wherewith we may overcome our enemies. When we realize that we ourselves need help in order to stand and be steadfast in the truth which we have accepted, we are more inclined and willing to help others.

Love, not law, is the great bond wherewith we are bound together and are made willing to help each other to become more strongly grounded upon this foundation.

Then followed the testimony of 11 bishops, 30 ministers and 6 deacons. All expressed their willingness, with God's help, to continue faithful and steadfast in their calling, looking unto Jesus, the Author and Finisher of our faith. To this end it is

essential to believe in Him and trust in Him (not in man) and to have a rich measure of the love of God shed abroad in our hearts by the Holy Ghost.

The brotherhood also, by rising to their feet, expressed their willingness to continue faithful in their calling as members of the body of Christ.

The forenoon session was closed by singing and prayer by Bro. S. Gerig.

Afternoon Session

Opened by singing, reading of Phil. 2:1-30, remarks and prayer by Bro. C. S. Schertz.

The questions which had been handed in and arranged by the bishops on the previous day were then taken up and discussed in a spirit of love, and the following resolutions adopted.

At 4 o'clock the session of the first day was closed with singing and prayer by Bro. J. K. Yoder.

Friday Forenoon Session

Opened at 9 a. m. Devotional services were led by Bro. D. H. Bender. The brethren read I John 4:18-5:10 and made a few remarks followed by prayer.

This session was given to the consideration of the questions and was closed in the usual manner. Prayer by Bro. C. R. Gerig.

Friday Afternoon Session

Opened by singing and prayer led by Bro. Fred Gingerich. The miscellaneous business was then disposed of.

1. The report of the Portland, Ore., Mission Committee was given by Bro. C. R. Gerig. It was resolved to release the committee.

2. Bro. Joseph Mast was entrusted with the care of the churches in Kansas and Oklahoma.

3. The report of the Conference District Mission Committee was given and accepted.

The following brethren were chosen to serve as mission committee for the current year:

Peter Kennel for Nebraska and Colorado; J. J. Zimmerman for Kansas and Oklahoma; Simon Gingerich for Illinois; Samuel Gerber for Iowa, and C. A. Hartzler for Missouri and Arkansas.

4. Bro. J. K. Yoder of Wellman, Iowa, was chosen for another year as a member of the Board of Missions and Charities.

5. Bro. L. J. Miller was reelected as member of the Publication Board.

6. The brethren Samuel Gerber and C. S. Schertz were re-elected members of the Local Board of the Chicago Missions.

7. The brethren L. J. Miller and Daniel Graber were re-elected members of the Kansas City Local Mission Board.

8. The report of the Conference District Treasurer was read and accepted. Bro. Andrew Nafziger, Hopedale, Ill., was elected treasurer for another year.

9. Bro. Abner Yoder was chosen delegate to the Indiana-Michigan Conference, and Bro. Fred Gingerich to the Ohio-Pennsylvania Conference.

10. Resolved, When a small congregation desires to have a local conference, it shall be granted them. Request for the same is to be made to the Mission Committee.

11. Resolved, That the next annual conference of the western district is to be held at the Willow Spring Church near Tiskilwa, Ill.

Those who had come from a distance gave a vote of thanks for the kindness and hospitality of the brethren of the Crystal Springs congregation. In return the latter thanked the brethren and sisters from a distance for their presence and help.

Appropriate closing remarks were made by the moderator and asst. moderator.

Conference was closed with prayer by Bro. J. J. Hartzler.

QUESTIONS DISCUSSED AND RESOLUTIONS ADOPTED

Quest. 1. How can we get our individual congregations more interested in the work of our conference, and how can we best show them the need of living up to conference advice?

Ans. Since the Bible sanctions conferences (Acts 15) and since great good to the churches has resulted from conference work, both in Bible times and in the history of the Christian Church, we believe that all members of the Church, the ministry in particular, should take a deep interest in the work of our conferences.

Congregations may become interested in the conference—

1. By attending its sessions and becoming acquainted with the work.

2. By the ministers who attend giving a full report to the work of their congregations, and showing the importance of the conference decisions.

3. By having the conference meet in the various congregations throughout the district.

4. By showing that the Bible teaches the need of counsel (Prov. 11:14), and that only as we stand together can we overcome the wiles of the enemy, and build up the cause of Christ.

5. By the bishops and ministers living out the teachings of the conference, and keeping house accordingly.

6. By showing that, as different congregations in the district have different problems to contend with, it is both helpful and necessary that the wisdom and counsel of the entire district be enlisted to bring about the best results.

7. By making the work of the conference the best possible, by much prayer, and consecrated labors of those who attend, and conduct the conference, basing all on the Word of God.

When all these conditions are complied with, we believe the need of living up to the advice of conference will largely be solved.

Quest. 2. What methods has this conference to recommend or advise to the churches in its district, to secure the necessary means, to carry on the missionary work more successfully?

Ans. Resolved, That we recommend the following:

1. That a deep consecration of our lives and means to the Lord be taught. II Cor. 8:5.

2. That our congregations be taught the Word of God on the mission question, and the needs of the field.

3. By holding special collections at stated times for the cause.

4. By teaching the Scripture on the question of giving: I Cor. 16:1,2; I Cor. 9:11; II Cor. 9:6,7; II Cor. 8:1-4; II Cor. 10:12,13.

5. By devising a form of systematic giving, suited to individual congregations consistent with the Spirit of the Gospel, such as holding collections on first day of each month, the quarterly card system, etc.

Quest. 3. Should members slandered by unbelievers seek redress at law?

Ans. Resolved, That since the Word of God and the example of Christ give no room for retaliation, but teach love to our enemies, and nonresistance toward those who misuse us, it is not permitted to seek redress at law.

Quest. 4. What is our duty toward members who withdraw from the Church?

Ans. Since a number of our congregations have been disturbed, some members having withdrawn from the Church, and others at the verge of doing so, because of the influence of a certain unordained minister, we have the following advice to give:

1. That we urge all our congregations to be slow in accepting the teachings of one

who comes in an irregular manner, and whose influence tends toward dissension and division rather than to mutual love and unity. Rom. 10:15; Rom. 16:16-18.

2. That the Church exercise patience, longsuffering and Gospel sympathy for those who may fall into error or are led aside by such influence, endeavoring to show them their error, and win them through love. Rom. 15:1; Gal. 6:1, 2; Matt. 18:15-18; Jas. 5:19, 20; Rom. 14:1.

3. When all Gospel efforts fail to win such, then we have no other resort than to apply the teachings of the Word of God. Matt. 18:15-18; II Thess. 14, 15; Rom. 16:16, 17; Titus 3:10, 11.

The following 11 bishops, 30 ministers and 6 deacons were present:

Bishops

Andrew Schrock, Metamora, Ill.
Joseph Schlegel, Milford, Nebr.
Joseph Slagel, Hydro, Okla.
J. K. Yoder, Wellman, Ia.
J. J. Hartzler, Garden City, Mo.
Joseph Burke, Tiskilwa, Ill.
S. Gerig, Wayland, Ia.
J. C. Birky, Hopedale, Ill.
C. R. Gerig, Albany, Oreg.
E. L. Frey, Wauseon, O.
S. C. Miller, Jet, Okla.

Ministers

L. J. Miller, Garden City, Mo.
Simon Gingerich, Noble, Ia.
C. S. Schertz, Eureka, Ill.
Daniel Graber, Noble, Ia.
R. M. Weaver, Harper, Kans.
Daniel Nafziger, Hopedale, Ill.
Peter Kennel, Strang, Nebr.
John Steckly, Beaver Crossing, Nebr.
Wm. Guengerich, Wellman, Ia.
Fred Gingerich, Kalona, Ia.
Samuel Gerber, Tremont, Ill.
Jacob Zimmerman, Harper, Kans.
Jacob Swartzendruber, Shickley, Nebr.
S. E. Weaver, Goshen, Ind.
Daniel Fisher, Kalona, Ia.
Simon Hershberger, Goltry, Okla.
D. H. Bender, Hesston, Kans.
C. A. Hartzler, Kansas City, Kans.
John Zimmerman, Centralia, Mo.
D. D. Kauffman, Parnell, Ia.
Joseph Widerkehr, Beaver Crossing, Neb.
Peter Sommer, Metamora, Ill.
Amos W. Geigley, Goshen, Ind.
Oliver King, Manchester, Okla.
J. B. Brunk, Goshen, Ind.
S. Detweiler, Harper, Kans.
C. Reife, Newkirk, Okla.
D. D. Zook, Newton, Kans.
J. P. Birky, Harper, Kans.

Deacons

Henry V. Albrecht, Tiskilwa, Ill.
Abner Yoder, Wellman, Ia.
Lewis Eichorn, Guymon, Okla.
I. G. Hartzler, Garden City, Mo.
Dave Yoder, Crystal Springs, Kans.
John Schrock, Protection, Kans.

THE MENNONITE HOME Lancaster, Pa.

For the Gospel Herald.

We, the undersigned auditors, have examined the books of the secretary and treasurer and find the same correct. Showing receipts of \$6107.45 and expenses of \$5703.00, leaving a balance in the hands of the treasurer of \$404.45. For a more detailed report see the following:

Received, balance from last year	\$1360.01
Received for boarding during year	4667.44
Received for interest	80.00
Total	\$6107.45
Expenses	
Labor	\$1016.13
Running Expenses	295.00
Groceries	682.09

Coal	545.18
Repairs	192.05
Feed	346.23
Tax and Insurance	31.64
Meat	348.80
Sundries	83.77
Live Stock	46.25
Notes and Interest	1618.50
Doctor Bills and Medicine	262.45
Pasture, Hay and Straw	75.54
Provisions	37.22
Phone rent and tolls	35.15
Disinfectant	47.00
Total	\$5703.00
Balance	\$ 404.45

Signed
M. L. Swarr.
Elmer Eby.
S. H. Musselman.

Oct. 10, 1910.

Married

Snyder—Hartzler.—On Sept. 29, 1910, at the home of the bride's parents, Bro. and Sister J. K. Hartzler, Bro. Orville Snyder and Sister Ellen Hartzler, both of Plainview, Tex., were united in matrimony by J. M. Kreider.

Hartzler—Yoder.—On October 5, 1910, Bro. John E. Hartzler of Elkhart, Ind., and Mamie M. Yoder of Bellefontaine, O., were united in matrimony by Elder David Plank. God bless this union. May they continue to be a blessing to those who need their help.

Hoylman—Kauffman.—George J., son of Bro. Wm. and Sister Amanda Hoylman of Roseland, Nebr., and Lillie M., daughter of Pre. D. D. and Mary Kauffman, of Parnell, Ia., were united in the holy bonds of matrimony, Oct. 4, 1910. Bro. D. D. Miller of Middlebury, Ind., officiated.

Brenneman—Geiger.—On Oct. 12, 1910, at the home of the bride's parents, Bluffton, O., Bro. Moses Brenneman of Elida, O., and Sister Lillie Mae Geiger were united in the holy bonds of matrimony, John Blosser officiating. May heaven's blessings attend them through life.

Obituary

Heiser.—Mother Catherine Heiser, nee Wagler, was born in Butler Co., O., June 8, 1834; passed to her reward near Morton, Ill., Sept. 2, 1910; aged 76 y. 2 m. 24 d. Her death was caused by the infirmities of old age. Mother Heiser united with the A. M. Church in her younger years and remained a faithful member to her blessed end. She was united in matrimony with Jacob Heiser in 1850. This union was blessed with 13 children. Father Jacob Heiser, her husband, 4 children, 5 grandchildren, 1 great-grandchild, preceded her to the spirit world. She leaves 9 children, 48 grandchildren, 24 great-grandchildren, 2 brothers and many friends to mourn her departure. Funeral services were conducted by Christ King at the house in German, text 90th Psalm; and at the church near Morton, Ill., by Andrew Schrock in German and Val. Strubar in English; text, Heb. 9:27, 28. Burial in cemetery nearby.

King.—Simon P., son of Abe and Fannie King was born Dec. 18, 1895 in Johnson Co., Mo.; died of infant paralysis, Oct. 1, 1910; aged 14 y. 9 m. 13 d. In 1901 he moved with his parents near Archbold, O. He leaves to mourn their loss father, moth-

er, four brothers and two sisters; one sister having preceded him. May our loss be his eternal gain. We mourn not with those who have no hope. Interment in the Eckley cemetery. A public funeral was forbidden by the authorities. Goodby, brother. May this draw us closer to God.

Blank.—Sister Barbara Blank was born Aug. 18, 1848 in Pennsylvania; died July 10, 1910; aged 61 y. 10 m. 22 d. She had suffered much, but seemed to bear the cross very patiently to the end and we believe she is now sweetly resting. She leaves four children and a sorrowing husband, but they weep not as those who have no hope. Interment at Millwood Church by Gideon Stoltzfus and John Stoltzfus in the German language.

Friend after friend departs;
Who has not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our only rest,
Living or dying, none were blest.
A Niece.

Tice.—Susana (Smiley) Tice, daughter of Samuel and Mary Smiley was born July 26, 1860, in Elkhart Co., Ind., and departed this life Oct. 6, 1910; aged 50 y. 2 m. 10 d. On Aug. 22, 1880, she was married to John Tice. To this union were born 4 girls and 5 boys. She leaves husband, nine children, 2 grandchildren, 5 sisters, one brother and many friends to mourn her departure. May God bless and comfort them all. She united with the Amish Mennonite Church in Clinton Twp., in 1878, and remained faithful until death. During her sickness she was fully resigned to God's will. Funeral service was held in Goshen at the Brethren Church, where a large concourse of neighbors and friends met to pay the last tribute of respect. Services were conducted by I. J. Berkey. She was laid to rest in the Elkhart Prairie Cemetery.

Johnson.—Karolina Decker was born Feb. 27, 1822 in Russia; she united with the Mennonite Church in 1838. Married Andrew Johnson in 1840. In 1874 she with her husband and their family emigrated to America in order that the sons need not enter the army. She was blind for 16 years. Died near Wakarusa, Ind., Aug. 25, 1910; aged 88 y. 5 m. 28 d. Funeral services conducted at Yellow Creek Church by the brethren John Martin and D. A. Yoder. Texts, II Tim. 4:7, 8; Rev. 14:13.

Yoder.—Bro. Jacob Yoder died Sept. 25, 1910; aged 78 y. 3 m. 21 d. He united with the Mennonite Church in early life, of which body he remained a faithful member until death. Services at the Olive Church (near Wakarusa, Ind.) by the brethren J. F. Funk, Geo. Lambert and David Yoder. Text, Eccl. 12:7, 13, 14. He leaves a sorrowing wife, three sons and three daughters to mourn his departure.

Herstein.—Emma Francis Landis was born March 26, 1885, at Roanoke, Woodford Co., Ill., died of typhoid fever Oct. 10, 1910; aged 25 y. 6 m. 14 d. On Nov. 25, 1903, she was married to Aaron Herstein. To them were born three children, who with the sorrowing husband, parents, 8 brothers and 3 sisters mourn for her. She confessed faith in Christ at an early age and united with the Mennonite Church, of which she was a member until death. She was a beautiful Christian woman, whose life was devoted to her home and family. Funeral services were conducted by A. H. Leaman and S. Honderich. Text at the house was II Cor. 4:8; 5:10ff; I Thess. 4:13-18. At the church, Deut. 29:29.

(Continued on next page.)

Items and Comments

\$9,000,000,000 is the estimated value of the crops in the United States in 1910.

A terrific wind and rain storm swept over portions of the West India Islands, Oct. 13, causing much damage to life and property.

U. S. Senator J. P. Dolliver of Iowa, died suddenly on Sunday, Oct. 16. As an orator he had few superiors, and he was quite as prominent on the lecture platform as he was in politics.

There were 189 divorce cases in the courts of Allegheny Co., Pa., last week. Quite a creditable(?) showing. In these days of prosperity, why should not the divorce courts have their full share of it?

Mrs. W. K. Vanderbilt has astonished the public by paying \$11,000 in customs duties without waiting to be compelled to pay it. Why should it be considered marvelous for rich people to pay their honest debts without being compelled to do so by authority of law?

In the figures so far published of the new census it is notable that cities between 25,000 and 100,000 show the most rapid growth measured by percentage. This is due chiefly, no doubt, to the fact that manufacturers can get cheaper labor in the smaller towns, and modern railroad facilities render the markets equally accessible with the larger cities.

Immense crowds witnessed the great automobile races on Long Island for the Vanderbilt cup. Harry Grant in a 120-horsepower Alco car made a new speed record for this country by covering 278 miles at an average of 65 1-5 miles an hour. As a result of bursting tires, wild steering and collisions, eight people were killed and a score more injured.—The Pathfinder.

Walter Wellman, noted author and explorer, started from Atlantic City, N. J., on Saturday, Oct. 15, to fly across the Atlantic Ocean. At the head of a company of nine, well equipped in the dirigible balloon, "America," said to be the second largest airship in the world, he started on his perilous voyage. Latest news by wireless report them as traveling at the rate of 30 miles an hour, and in good condition.

Postmaster General Hitchcock predicts that before the close of another fiscal year the post office department of the United States will have become self-sustaining. This is welcome news to all who are interested in the welfare of religious, educational and agricultural papers, as it indicates that the danger of increasing the postage on those periodicals and thus making it necessary to increase their subscription price is at an end, at least for the time being.

Real service to God is what we do for our fellowmen.—A. M.

When the Lord talks, He talks to be heard; and He asks nothing unreasonable.—S. G. S.

They are slaves who fear to speak
For the fallen and the weak.
They are slaves who dare not be
In the right with two or three.—Lowell.

(Continued from preceding page.)

Honsaker.—Margaret Lucile, only daughter of Edward and Clara Honsaker, Ada, O., was born July 6, 1908, died Sept. 29, 1910; aged 2 y. 2 m. 14 d. Little Lucile was ill for about two weeks, but was thought to be recovering when she suddenly died with heart failure. Father, mother and little brother survive her. May they say, "Thy will be done," and keep bright and constant a "living hope" of meeting her again. Services were held at the home of Bro. and Sister J. H. Hilty, Rawson, O., Sept. 22, 1910; conducted by John Blosser. Interment at the Hassan cemetery.

Steiner.—Mary Ellen, daughter of Bro. Menno and Sister Maggie Steiner, was born July 27, 1910 and died Oct. 4, 1910; aged 2 m. 7 d. Funeral was held at Fairview, Mich., on Oct. 6; text, Psa. 16:6, by the home ministers.

This lovely bud, so young and fair,
Called home by early doom;
Just came to show how sweet a flower
In paradise would bloom.
E'er sin could harm or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there.

Bro. and Sister Steiner have the heartfelt sympathy of this community in their sad experience. On Oct. 2 Bro. and Sister Steiner went to the Cloverdale district where Bro. Steiner preached both morning and evening. On Monday afternoon they started for home, not knowing that the child was not well, but on their way they discovered that the child had wonderful pain and still got worse and finally they saw they were on the wrong road; night overtook them, a heavy thunder storm came up and rained nearly all night. So they stopped out on the plains, nobody to ask for help, no place to shelter, no light, no fire, no matches, nothing but darkness and the child still got worse. About midnight or a little after the death angel came and helped little Mary Ellen across the river of death and now she is gone to enjoy eternity with the angels. May God comfort the bereaved parents.

E. A. Bontrager.

COMBINATION OFFER

The new book, "Lights and Shades from Hindu Land," by Brother and Sister Ressler is now ready for distribution. This book is full of information regarding the social, moral and other conditions in this heathen land. It contains about sixty illustrations depicting life in India. Each illustration is accompanied by a brief explanation by the authors. This book has been published in the interests of missions. Arrangements have been made with the authors that ten cents of the selling price of each book sold shall be devoted to mission work. Consequently in taking advantage of the following offer you are contributing directly to mission work, also contributing to the support of the publishing interests of the Church and at the same time receiving in return helpful literature that will be a blessing to those who read it.

We offer to send the Christian Monitor to new subscribers until December, 1911, and one copy of "Lights and Shades from Hindu Land," in cloth, (postpaid) for the sum of \$1.25. We will also send a few of the back numbers, thus giving you almost \$2.00 worth of literature for \$1.25. Sample copies of Christian Monitor will be cheerfully sent upon request. Subscribe at once. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

To compromise the truth is to lose the truth.—J. H.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

CONFERENCE ANNOUNCEMENTS

Pacific Coast District

The fifth Annual Church and Sunday School Conference of the Pacific Coast District will be held, the Lord willing, at Albany, Oreg., Nov. 7-10, 1910.

J. P. Bontrager.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Nampa Home Mission, Nampa, Idaho, Oct. 15-28, 1910. Instructor, S. E. Allgyer. Hopewell Church, near Hubbard, Oreg., Oct. 24-27, 1910. Instructors, S. E. Allgyer, J. P. Bontrager.

West Liberty Church near Inman, Kans., Nov. 1-8. Instructors, D. J. Johns, L. J. Miller.

At Albany, Oreg., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, OCTOBER, 27 1910

No. 30

EDITORIAL

"Wait on the Lord; be of good courage, and he shall strengthen thine heart."

"Some Thoughts Concerning the Teachings of the Holy Scriptures," is the title of a neat little booklet written by Bro. William Gross of Fountainville, Pa. The work is just off the press, and may be had by sending either to the author or to Mennonite Publishing House. Price, 5 cents.

Faith, hope and charity are three things which make the powerful Christian. Of faith it is said that it is the victory which overcomes the world. Hope is declared to be the anchor of the soul. Charity is placed above them all. See that you have the first, and you are sure to have the other two. "Lord increase our faith," should be the prayer of every soul.

Graded Sunday School Lessons.—A desire has been expressed on the part of some of our people to use the graded lessons in Sunday school, and requested us to supply the literature. In response to the request made by the Ohio Sunday School Conference on this subject the Publishing Committee is investigating the advisability of publishing the same. In the meantime we shall endeavor to supply the demand with literature published by other houses, and would be glad to have all orders for this kind of literature sent in as soon as possible that we may be able to estimate how much will be needed.

Family Almanacs.—Our Family Almanac for 1911 is now ready for distribution. The usual astronomical calculations, weather forecasts, etc., by Bro. L. J. Heatwole of Dale Enterprise, Va., are to be found in it, besides many articles of interest and instruction which the reader will find to be worth many times the price of the almanac. We would suggest that those who have been looking after the distribution of these almanacs write at once for their supply. If your

community has not heretofore been supplied with them, let us know and we will make arrangements so that they will be distributed among your people. See notice on last page.

The Amusement Evil.—Many who see nothing radically wrong with worldly amusements in themselves are becoming alarmed over the growing evil because it interferes with the progress of the churches. In the cities it is no uncommon sight to see the Sunday church services poorly attended while the parks, vaudeville, etc., are crowded, often-times having more church members attending them than the churches themselves. But this is not the greatest reason for opposing the amusement evil. Let your testimony be raised against this evil, not because it robs the Church of members but because it robs the heart of Jesus Christ. No man has ever been known to have his heart filled with the love of the pleasures of this world and at the same time abounding in the joys of the Christian service.

The One-ideaed Man.—We are inclined to look with contempt upon the man of one idea; but the fact remains that this class of men stirs the world as no other class does.

George M. Pullman conceived the idea that the traveling public is willing to pay for accommodations in traveling, and every through passenger train has several monuments to his memory. The genius of Edison is centered in the one idea of making inventions to supply the demands and needs of the people. David Livingstone lived in the idea that Africa needed the Gospel, and his name has ever since been a means of inspiration in the missionary world. The evangelist John's one idea was love; and his writings are unexcelled in richness, sweetness and power. The tremendous energy, power, knowledge, versatility and influence of Paul were clustered around the one theme, "Christ and him crucified." Christ's one mission was the redemption

of the human family.

These illustrations might be extended indefinitely. They teach the value and importance of concentration. With all the energies of our being centered upon one thing and all the powers of our life devoted to one cause, we can accomplish more than we can by divided interests and shifting purposes.

Your Prayers Solicited.—Every season has issues and struggles peculiarly its own. The fall and winter is the time when there are more determined and continued efforts made for the ingathering of the lost than in any other time of the year. During the four months beginning Sept. 1 there are more series of meetings and Bible meetings than during the remaining eight months of the year. Because of the long evenings, there is more Bible reading going on now than at any other time. Moreover, it is during the long winter evenings that our young people are sorely tempted by the many questionable social gatherings which curse so many communities, and these temptations are multiplied because of the fact that physical work is not so strenuous now as at other times and people take more time in pleasure seeking.

There are far-reaching issues at stake in which many souls are trembling in the balance, and it behooves every child of God to be earnest and fervent in prayer that God may give us victory. Let us pray that God may endue our ministers with power that the efforts for the ingathering of the lost may bring multitudes into the kingdom; that Satan may not overcome a single soul, but that all may live the triumphant life in Christ Jesus; that all our membership may continue to grow in grace and a knowledge of our Lord Jesus Christ and that each member may be counted upon to do what he can for the welfare of the Church. Let us pray, keep on praying, pray believingly, knowing that "the effectual fervent prayer of the righteous man availeth much."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XIII. The Church—Our Duties Toward Her

By Noah H. Mack.

For the Gospel Herald.

God's own definition of His Church is a spiritual house (1 Pet. 2:5). The family which lives in this house—a house which the saints themselves constitute—is called the household of faith. Gal. 6:10. At another place it is called the household of God. This spiritual house has a foundation, a very strong foundation, against which hell cannot prevail. Matt. 16:16-18; 1 Cor. 3:11.

The Church of God is a most marvelous building, for each stone is a lively stone or a stone that has life in it. This of course is figurative language, stones meaning the children of God. It is evident that not all members in the visible Church are alive in the Spirit, but these have no part in the Church triumphant and are not found in the spiritual building which God in Christ Jesus has erected. Then more than this each stone or member is a temple in itself (1 Cor. 6:19), each of these temples being enlightened by the Holy Ghost. Jno. 14:24; 16:12-14.

The Church of God is very precious. She cost so much. She was purchased by the blood of Christ. Yea, it took the life of the Son of God as a ransom. The human family having in the beginning fallen under the power of Satan and the curse of sin, there was none other who could make a ransom but Christ Jesus. Acts 20:28; Gal. 3:13.

By the one great offering which He made He redeemed us and opened the way into the holiest, a new and living way through the veil. Heb. 10:14-25. Christ gave His life that we might live. Jno. 10:10, 11; 14:19. At this point my pen fails me altogether to convey the burden of my mind to the reader, but I pray that God in Christ may through the Spirit reveal to those who read that which is needful.

Christ, we notice, by the great work of redemption became both the foundation and the head of the corner. The Church is very closely connected with Christ for she is His body, He Himself being the Head. Col. 1:18-24.

We then, having become members of the body of Christ by a spiritual operation, are not now our own (1 Cor. 6:20), but members of the body of Christ whose precious blood cleansed us from our sins

when we repented of them and crucified our own nature (Gal. 5:24). We now belong to another even Christ.

Who could have helped us? Where was there another? What would have been our fate? On what conditions could we have met our God in judgment? All who will honestly answer, will say, None other could have helped us. There was none other. Without Him we should all have been doomed to eternal ruin. We could not have answered God one word out of a thousand in judgment.

Such being our state and condition, Jesus out of love and sympathy came into this world to release us from the bondage of sin and death and the doom connected with it. The Bible tells us about this and it is often preached, but many go on unalarmed in their sins. Many Christian followers are indifferent and inactive, others who have the name Christian go on in pleasure hand in hand with the world. What is the matter then with the bride, the Church which is the body of Christ? Eph. 5:25-30. She does not feel at all as she should about that which Christ the Bridegroom out of great love has done for her. Because of this many who have named the name of Christ are becoming more and more selfish. They think of self and their own glory more than of Christ and the glory of the Church in spirit and usefulness. Consequently they live the life of self. As one thinketh so is he.

Would every member in the Church meditate upon the love of Christ in suffering as He did, for the Church (Eph. 5:25), surely this would arouse a great love in every bosom thus exercised for both Christ and the Church. This could not be otherwise, for if a friend or neighbor does a kind act or makes a sacrifice in only a small way, our love and sympathy are aroused towards such an one and we feel like doing something in return. Our sympathies and tears are aroused when we hear how men risk their lives for the rescue of a few of their fellowmen but Christ gave His life for the whole human family. His sacrifice is even now, these many centuries after His advent, just as valid for the rescue of souls as it was on the day of Pentecost. Yes, Christ suffered much, but so much it took for your and my salvation. He suffered a severe trial in the wilderness when He was tempted of the devil during the long fast of forty days and forty nights (Matt. 4:1-11; Luke 4:1-13). He suffered the opprobrium of the Jews (Jno. 1:11). He suffered the fear of death and destroyed the power of the devil (Luke 22:41-44; Heb. 2:14-18; 5:7-9). We praise God that He gained the victory by suffering. Even Christ the Son of God learned obedience by the things which He suffered.

If then all members of the Church or the members of the body of Christ in particular were impressed with the thought of obedience and suffering, then

would there be a very close walk with God in Christ Jesus and a strong bond of love among the followers of Christ. Then, too, we, each in particular, would feel the fulness of love toward Christ and become partakers of the promise of Rom. 8:17.

How shall we then treat the Church of Christ of which we are members? What are our duties towards her? How does a loving husband treat his wife? How does one treat his own body?

How does a bride present herself to her lover, the bridegroom? In these things we can plainly see and learn our relation to the Church if we so desire to learn. The loving husband labors hard and denies himself many a joy in order that he may make his wife happy and comfortable. This represents Christ.

The true, sincere and loving bride will try to please her friend and lover in every possible way. She will also deny herself many comforts and pleasures to please the one who loves and gratifies her mind and soul. But the selfish one will not be so. She will not be satisfied unless things go her way. She must be given every attention. She will have her own will and way. Her lover must satisfy himself with the thought that he is accepted if he yield all to her and take in return such recognition as he can get. Which one do you or I want to be? Proud and selfish Christians have not the promise but the humble and meek (Jas. 4:6; 1 Pet. 5:5). Christ Himself tells us that all those who love anything more than Him are not worthy of Him.

Christ, the head of the Church, and the apostles, His ambassadors, have made arrangements for perpetuating the Church.

The Apostle Paul teaches us definitely that we cannot choose for ourselves. The hand and the foot do not choose for themselves but obey the head. We are taught by the Word and all of it (Matt. 4:4). We are guided, comforted and reminded by the Holy Spirit (Jno. 14:4; Jno. 16:13). Also taught and lead by those whom God has ordained through Christ Jesus as shepherds of the flock (Matt. 18:18; Eph. 4:11-16).

Church counseling and conference regulations must not be regarded as so much law, but as safeguards against pitfalls, as guideposts along the way, as instruction to those who need it. How helpful these things are when thus regarded. Though church counsels and conference regulations are not always perfect, it is better to recognize a discipline in the Church than to ride down order and discipline because all is not perfect.

God through Christ having bought our salvation and provided for the needs of the Church at such a great cost and made careful arrangements for her, all in obedience to the Father's will out of love to us, all true Christians will want to be loving, persevering and loyal to the Church, manifesting the same in prayer,

in attendance, in support, by offerings and by doing such work as one may find to do in the service of the Master in the Church and in the world.

Though there be sometimes matters not arranged according to our way of thinking, or even according to our convictions, yet there is always something good to do for all if we will make good use of the opportunities as they come to us. We can not always work where we would like to work but there is work everywhere for all, of some kind. Laboring in obedience to God's holy command to the Church there must a great blessing follow. God will choose and send forth such tried ones into the field for special service at the hands of the Church—the working body on earth (Acts 13:1, 2). Some have erred and did not wait for the Church to send them and have failed.

The greatest hurt any one can do to the Church is to constantly oppose, find fault and criticize the ministry, counsels and Church. Parents especially in their home circle create a feeling against the Church in the hearts of the children by such practice.

Murmuring and fault-finding are two very effective methods that the devil uses to weaken the Church.

Sometimes those who think they are loyal to the Church are guilty of such conduct.

Carelessness and indifference are very damaging to the cause of Christ. Going to places of amusement, not observing the Sabbath properly, not attending church regularly are some of the results of carelessness and indifference.

We do not want to be lordly and set ourselves up against the brethren (3 Jno. 9-11), nor do we want to be indifferent, neglecting our own salvation and the cause of Christ, falling in love with the world like Demas, 2 Tim. 4:10.

What would this world be without the Church? What is home without a mother? A very lonesome place it is for the children, but after all there is generally some one found who will help care for the children and by and by the children are cared for. The mother, of whose blood the children are, is full of loving interest to the children. She will do all she can for the comfort and health of the children. She is constantly concerned about the welfare of the children, so she looks after them with jealous care and gives them many an instructive warning. Sometimes the children feel as though mother was too particular and disregard her word in eating and dressing and in companionship, but after they get pain or take a cold or go astray in the world many learn that mother knew best and wish they had obeyed at first. But now look at mother even though the children have been disobedient she still loves them and cares for them.

There is no other institution in the world outside of the Church of Christ that will or can take care of the blood-bought children as the Church can, be-

cause there is none other called of God to do this work.

There are many in the world who take something else and call it just as good, such as Y. M. C. A., W. C. T. U. Many stoop even lower and are satisfied with the secret lodge, but these things have not the promise in the Word of God, but the Church has the promise, let us not forget this (Matt. 16:18; Col. 1:18; Eph. 5:25). By the Church the doctrine of life has been handed down the ages. The devil tried to blot out the Church by persecution, but the blood of the martyrs became the seed of the Church and the devil saw he had made a mistake and changed himself into an angel of light. The devil is now making greater progress against the Church but still by her continual warfare against sin and the devil she is yet in existence, bringing light and joy to many a sin-burdened soul.

How glad we are then because of the Church. We will bear with her weaknesses and crucify our own will. We will sympathize with her in her struggles and especially with those upon whom the great burden of house-keeping falls. We will humble ourselves and as the children of God in Christ Jesus sit down together in heavenly places, often exhorting one another, praying for the Church and especially for those whom God has called to care for the Church as shepherds and also for the cause of Christ in the world for the salvation of many souls. Let us turn our faces as one body of blood-washed children in the Church towards heaven waiting for His coming, saying with John the Revelator, "Even so, come Lord Jesus."

"The race of our Lord Jesus Christ be with you all. Amen."

New Holland, Pa.

MAN'S COVENANT WITH GOD

By J. E. Weaver.

For the Gospel Herald.

A covenant, as the term is generally applied, is an agreement or compact between two parties. It may be any agreement from a treaty between nations to a contract between individuals.

The Hebrew term as used in Scripture also has this wide application, but we usually think of it as an agreement in which God is a party, and we might define it as God's promise of blessing to be fulfilled on the performance of a condition.

Let us notice the nature of some of the Old Testament covenants. They are of two kinds: those among men and those between God and man.

In the twenty-sixth chapter of Genesis we read of a covenant made between Abimelech and Isaac. The purpose of this agreement was to settle the disputes between the Philistines and Israel over the lands and wells, and was really an international treaty. The terms of this covenant were, in substance, that they should abstain from hurting one another

and be at peace.

In the twenty-first chapter of Genesis we are told of a covenant made between Jacob and Laban by which the boundary line is established between the two peoples, both parties binding themselves by a solemn oath.

Taking these as typical covenants among men we see that they are composed of three parts; first, an agreement on the terms; second, an oath by each party to perform the terms; third, a curse or punishment invoked by each party upon himself in case of failure to comply with the conditions.

Of the Old Testament covenants between God and man the most important were those made with Abraham, David and Levi, because of the bearing they have on Old Testament history; the first establishing the exclusive right of Israel to Canaan, the second appointing the seed of David as perpetual rulers of the kingdom of God, and the third bestowing the priesthood upon the family of Levi. This gives us a conception of the unchangeableness of God's covenants and helps to better understand His great and last covenant with His people. A study of the great institutions arising or resulting from these promises to individuals gives us an idea of the part that God plays in the history of His people, initiating great movements that govern all the future.

The covenant spoken of in John I and Hebrews 12 is the new covenant of which Christ is the mediator; the promise, eternal life; and the condition, "believe on His name." The terms of this agreement—"I shall be their God and they shall be my people"—do not indicate any change in the relation between God and His people for the same words were spoken to Moses (Ex. 6:7). There is, however, a difference in the realization of this. Under the new covenant there is a subjective reality—"I will put my laws in their minds and write it in their hearts." Religion, then, is no longer a conscious, forced obedience to specified laws, but it is a heart religion in which there is also obedience prompted by the spirit of love within us. This is why Paul in Hebrews 8:6 calls this a "better covenant."

Hebrews 9 contrasts the rites and sacrifices under the old covenant and the blood and sacrifice of Christ in the new, and Paul sums it up by saying: "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament that by means of his death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." In these verses we have a clear outline of this

new covenant. God promises the eternal inheritance to those who serve the living God and offers the blood of his Son as the sacrifice.

All covenants have at least three points in common: first, there must be two parties who are free moral agents, and usually there is a mutual agreement on the terms, although it may be in the nature of a vow or promise by one party and even then the other party must acquiesce and it becomes an agreement; second, the relation is always friendly and benefits at least one party; third, a new relation is established between the parties.

In this instance man is benefitted and a new relation is established between him and God whenever he is willing to comply with the conditions laid down which are always the same. Thus the chief characteristic of this covenant is its immutability. It is the same for all men and for all ages—it is the everlasting covenant. This is true not only of the promise and condition but of the punishment for violation as well. As sure as heaven is the reward for those who "receive him," hell is the place for those who reject Him.

It is on the conditions that God requires of us that we so often differ. Although we may all agree that the condition is to "believe on his name" yet we do not agree as to what is implied in that belief. It may be that we are not trying to find out just what God requires of us. Who would sign a contract without first carefully reading it? Just as little should we undertake to strive for the promised blessing without perusing and studying that great Book, every part of which gives some thought or suggestion that will not only point out our duties but help us to perform them.

After a study of God's Word we must all agree on the necessity of acknowledging and accepting Christ as the mediator of the new covenant, of repentance and baptism, of heeding the message brought from the Father, and keeping the ordinances as interpreted for us by the Holy Spirit. We shall then live a constant, faithful life in His service, doing good wherever and whenever there is an opportunity and not be discouraged by trials and difficulties that confront us. Charles Wagoner, in writing on "Difficult Beginnings," says: "Whence come the better people? They come from the countries of great sorrows and great tribulations. The paths which lead to great heights are almost always obscure in the beginning. The soft declivities are for those who descend; the rocky paths are for those who mount. He who is on the downgrade of life goes with the speed of a train; he is a thing of the past, and goes to his finish like the dead to the cemetery. He of the future comes on foot, and sometimes crawls on his knees."

In conclusion I would say that to perform our part faithfully in the new cov-

(Continued on page 471)

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

The kingdom of God is . . . joy in the Holy Ghost.—Rom. 14:17.

XX. Christian Virtues—Joy

712. *Where do we find our most soul-satisfying pleasures?*

A. In the service of the Lord.

713. *Wherein does the joy of the Christian exceed that of the worldling?*

A. Since the Christian cannot take pleasure in unrighteousness, the things in which he rejoices are the things which build him up for time and for eternity.

714. *What of the joy of sinners?*

A. Their laughter shall be turned into mourning (Jas. 4:9).

715. *Why?*

A. To every cup of worldly pleasures there are many bitter dregs.

716. *Give examples.*

A. Belshazzar (Dan. 5); Dives (Luke 16:19-31); the rich fool (Luke 12:19, 20).

717. *Why should the pleasures of the worldling lead him to sorrow?*

A. He takes pleasure in things which ruin his soul.

718. *What is Paul's message to the children of God?*

A. "Rejoice evermore" (I Thess. 5:16).

719. *How is the Gospel to be received?*

A. As 'good tidings of great joy' (Luke 2:10).

720. *Why was it given?*

A. "These things have I spoken that my joy might remain in you, and that your joy may be full" (Jno. 15:11).

721. *What was David's prayer?*

A. "O satisfy us early with thy mercy; that we may rejoice and be glad all our days" (Psa. 90:14).

722. *How does Peter refer to Christian experiences?*

A. As "joy unspeakable and full of glory" (I Pet. 1:8).

723. *If the Christian service is a joyful service, why does the world abhor the real service?*

A. The worldling must first be crucified before he can enter into the joys of the service. There must be a "oh wretched man that I am" before there can be an "I thank God through our Lord Jesus Christ."

724. *What Gospel proof for this assertion?*

A. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

725. *Who gives the worldling his ideas of the Christian life?*

A. Satan, "the prince of the power of the air."

726. *What is the secret of the Christian's joy?*

A. The abiding presence of the Comforter.

727. *What else contributes to his happiness?*

A. An approving conscience and a clean life.

728. *Should we expect a life free from trials and tribulations?*

A. Not this side of the grave.

729. *What is Paul's testimony in this line?*

A. "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

730. *What lesson may we learn from the lives of Christ and His disciples?*

A. That the life of the faithful is a life of hardship and much suffering.

731. *What advantage has the Christian over the worldling in bearing the burdens of life?*

A. The Christian has the Holy Comforter to cheer him, Christ the great Burden-bearer to sustain him, and the heavenly goal ahead of him to encourage him to press on faithfully unto the end.

732. *What encouragement does Christ give His disciples?*

A. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33).

733. *What else?*

A. "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

734. *What has God done for our happiness?*

A. He created heaven and earth, put man in dominion over the earth and made him joint heir with Christ for immortal glory.

735. *How may we retain our happiness?*

A. By staying in line with the purpose for which God created us.

736. *Since there is so much in the Bible which teaches that all men should be happy, why condemn worldly pleasures?*

A. Pleasure in unrighteousness is a sign that the heart is not right with God. So long as we take pleasure in the things which God hates we are drifting away from God and are on the road to ruin.

737. *What warning does Solomon give?*

A. He states positively that God will bring into judgment all who live in gratification of the lusts of the flesh (Eccl. 11:9).

738. *What does Paul say?*

A. "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

739. *What lesson do we learn from such Scriptures as these?*

A. That while God intends that we shall be joyful we should be sure that we take pleasure in the right kind of things.

740. *What assurance has the child of God in his afflictions?*

A. "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

741. *What joyful notes of praise will the children of God sing on the other shore?*

A. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever: Amen."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
 Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
 Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

TRAVELS AND OBSERVATIONS IN ORIENTAL COUNTRIES

IV. In Southern Palestine

By J. S. Shoemaker.

For the Gospel Herald.

OBSERVATIONS IN SOUTHERN PALESTINE

I. Jerusalem and her Environs

By J. S. Shoemaker.

Tuesday, Aug. 8, was spent in visiting places of interest in the city. Our guide led us out through the Damascus Gate to the hill called "Gordon's Calvary," where it is claimed that Jesus was crucified. A sepulchre just beneath the hill, was shown, in which it is said Jesus had been buried. As we stood and gazed into the tomb, the writer's heart was filled with deep emotion as he thought of the probability of this being the actual tomb in which our Savior had lain in the embrace of death; the place where the angels were seen sitting, one at the head, and the other at the foot. The location of the hill (Calvary), and the nature and appearance of the tomb impressed us more forcibly as being the actual place of Christ's crucifixion and burial than the "Church of the Holy Sepulchre" which is located in the center of the present city, yet claimed by many to occupy the place of Christ's death and burial.

We next visited what is supposed to be the pool of Bethesda, the place where Jesus healed the impotent man who for 38 years was altogether helpless. On the walls of the court, just outside the pool inclosure, may be seen printed in 61 different languages an account of this wonderful miracle as recorded in John 5. Thus every tourist is permitted to read the account in his own tongue. A number of steps lead down to the pool. If in the time of Christ a similar flight of steps led to the water, it is not surprising that others who were less helpless than this man, would manage to step into the waters first after they were troubled by the angel. The Sheep Gate, or what is sometimes called the Gate of St. Stephen, is near this pool. It is said that Stephen, the first Christian martyr, was led through this gate to a place outside by the city walls and stoned to death.

We were next shown the place where tradition says the Virgin Mary was born. The building (as one would suppose) is owned by the Roman Catholics.

Leaving this place, we were conducted to the Church of the Sisters of Zion, first through an iron gate, then through a

wooden door. Turning to the right, we saw behind a high altar what is called "Ecce Homo Arch," said to be an original arch of Pilate's judgment hall. A part of what is claimed to be the original pavement over which Jesus was led on His way to Calvary was also shown. We next visited (near-by) what is called the prison of Christ, where it is said our Lord was incarcerated a short time during the night of His trial. Another prison was shown where in earlier days prisoners had been chained to the rock and their feet fastened in the stocks. The dismal appearance of these dungeons was sufficient to cause us to shudder at the thought of being confined in them, even though it be for righteousness' sake.

We next visited a Russian convent near the heart of the city. Here portions of an ancient wall were shown, claimed to be portions of the original walls of Jerusalem, just outside of which it is claimed our Lord was crucified. In this convent two columns were also shown, said to have been the two side columns of the gate through which Jesus made His triumphal entry into Jerusalem. In an annex to this convent are to be seen relics of various kinds found while excavating for the foundations of the present building. These relics, however, fail to reveal facts concerning the place.

Early in the afternoon our guide led us to the Church of the Holy Sepulchre. This wonderful building, or series of buildings, stands on what is claimed to be the original site of Calvary and the tomb in which our Lord was buried. Although it is a question of no little controversy as to whether this is in reality the place where Jesus was crucified and buried, nevertheless most people who visit the place, do so with a reverential feeling. It is a shrine where millions have worshiped in simple faith, believing that here our Lord was crucified; that here His body lay in the new tomb of Joseph of Arimathea; that here He revealed Himself after His resurrection.

The Church of the Holy Sepulchre stands in the very heart of the city, far within the present walls. Could the site have been outside the ancient walls? is the question.

The sacred record proves that Jesus was crucified outside the gate, hence outside the walls. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). He was taken from the judgment hall "unto a place called Golgotha, that is to say, a place of a skull" (Matt. 27:33). The place where Jesus was crucified was "nigh to the city" (Jno. 19:20) and it appears to have been beside some public thoroughfare. "And they that passed by reviled on him" (Matt. 27:39). "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day, for the

sepulchre was nigh at hand" (Jno. 19:40-42).

If in the year 30 A. D. this place or spot was outside the walls, then this series of buildings may possibly mark the place of Christ's death and burial; otherwise, not.

Early in the day 500 or more Austrian pilgrims arrived in the city. In the afternoon they marched in a body to the Church of the Holy Sepulchre. We arrived at the court of the church a little in advance of the company of pilgrims. At the suggestion of our guide we stationed ourselves at the head of a flight of steps, where we had the privilege of beholding the band of pilgrims as they marched 4 or 5 abreast into the church, where they held a public service. For a full description of the scene, see Bro. Hartzler's article on "Pilgrimages." (Published in November issue of *Christian Monitor*.—Ed.) The service was held in the rotunda surrounding the sepulchre. Not being able to understand what was said by the priests in charge, we passed on through the various parts of the building to see traditional sacred spots, returning to the rotunda after the pilgrims' service was concluded.

The Church of the Holy Sepulchre is the joint property of the Greeks, (who have the largest share), the Latins (Roman Catholics), Armenians, Syrians, Abyssinians and Copts. The two latter hold the least property. Each of the sects take their turn in making processions to the so-called holy places, and worshipping at the sacred shrines.

Leaving the rotunda, we first entered the Greek Church. This is larger and more gorgeously decorated than the chapels of any of the other sects. Here we saw the seat of the patriarch and reserved places for other dignitaries of the church. In the center of the pavement of the church is a short column, said to be the center of the earth. Beneath this stone is said to be the place of torment. We next ascended a flight of steps leading to a place called "Calvary" or the upper chapel of the crucifixion. In the eastern end of this chapel is an altar, under which is a hole through the marble slab to the solid rock, marked by a silver plate. This is where the cross of our Lord is said to have been planted. While we were gazing upon the spot, several women drew near, bowed to the plate and kissed it. Two other holes, or sockets, right and left, are pointed out as the place of the crosses of the two thieves. Near the altar on Calvary, is a long brass cover over a "rent in the rock," said to have been made at the time of the crucifixion. We could not determine. Near the "rent in the rock" is another long brass or gold cover on the wall of the chapel, back of which the skull of Adam is said to be buried. The legend is, "that the blood of the atonement was destined to fall upon the head of the first transgressor."

To the south is a small chapel, called

(Continued on page 477)

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

MEMORIES OF MOTHER

Selected by Aldus Brackbill.

My mother's hand is on my brow,
Her gentle voice is pleading now;
Across the years so marred by sin,
What memories of love steal in.

Once more I see that look of pain,
The anguish in those eyes again;
My heart is sad, for well I know
My sin has caused this bitter woe.

While others scorned me in their pride,
She gently drew me to her side;
When all the world had turned away,
My mother stood by me that day.

The memories of bygone years,
My mother's love, my mother's tears,
The thought of all her constant care,
Doth bring the answer to her prayers.

I'm coming home, by sin beset;
For Jesus loves me even yet;
My mother's love brings home to me
The greater love of Calvary.

Oh, mother, when I think of thee,
'Tis but a step to Calvary;
Thy gentle hand upon my brow
Is leading me to Jesus now.

FIVE THINGS TO TEACH OUR CHILDREN

Reverence for authority. The first lesson for all to learn is obedience. It is fundamental. We should have power to distinguish between righteous and unrighteous authority, to recognize the genuine and submit to it, while standing against all usurpations. It is not impossible that we parents may, at times, usurp power over our children. Too often, perhaps, our rule over them is one of might instead of right. We fear their failure to respect our authority more than we fear their disregard to God's laws. From obedience to righteous authority of man they must learn reverence for God's rule. Let us teach them by our rule the right spirit of commanding and obeying. Let us teach them the true ground for authority.

Love of the truth. The love and study of truth will make our children honest and truthful. It will preserve them from error. It will lift them above all crookedness. It will show them the beauty and the deformity of things as they should be and are. Teach them the beauty of truth, the perfection of truth, by being truthful in all your dealings with them. Simple truth in words, in act, in dress, in recreations, and all your appointments is a pleasing, graceful, glorious thing. They will learn the truth by having the true continually placed before

them. Pray God to impress upon them the beauty and glory of truth, as against the glaring cheapness of the false.

Sacredness of being. Teach them the preciousness of simple life, of even mere existence. Just to be is worthy of reverence. Teach them to hold sacred all forms of life, not only of animal but also of plant life and mineral existence. Teach them to not wantonly destroy any form of creation, whether of God or man. The child must not heedlessly destroy, without purpose, everything it gets its hands on. It must learn to preserve instead of destroy, to build up instead of tear down. The wholesome curiosity that impels children to tear apart to see how things are fixed is not here totally condemned, but this instinct must be guided with care—very much care. From the simpler forms of being, a child will learn reverence for those higher things of human life, of human character, of woman's purity, of name and character, of kindness to animals, of the preservation of beauty, of truth, and all things good. Teach the right to live and let live.

Dignity of labor. Another grand thing to learn is just to work and not be ashamed of it. Toil is ennobling if we pour out our heart in it; only spiritless toil is slavish. This world must be fed and clothed, and we must do our part. Teach children to shoulder this burden with right good will. Teach them how to work. We will like to do that which we can do well.

Purpose of life. This is not so easy to teach or learn. The best we know is to trust God, believe Him, and know Him as far as possible. To live like the little birds live; to bloom like the flowers; to work like the bees; to live Christ—just to live and enjoy living. Work a little, play a little, know a little, and believe and love much.—*Christian Advocate*.

SOME BES

Selected by Mabel Groh.

1. Be sure of your conversion.
2. Be watchful and prayerful.
3. Be faithful and steadfast.
4. Be happy; carry rays of sunshine into both home and church.
5. Beware of your religion becoming a mere habit.
6. Be terribly in earnest.
7. Be filled with the Spirit.
8. Be always invariably sweet.
9. Be not fond of criticizing others.
10. Be conscientious and severe toward yourself, but lenient and courteous to others.
11. Be not in too great haste to reform the church.
12. Be a pillar, not a sleeper in the church.
13. Be loyal to all the interests of the church; take them up, advertise them.
14. Be on hand to welcome others to church.

15. Be at home in the church, a part of it.

16. Be above slighting others and above being slighted.

17. Be reverent and respectful in the house of God.

18. Be a necessity to the church; work in the rear as cheerfully as in the front.

19. Be truly great by being the servant of all, not of a certain class only.

20. Be a bearer of burdens; not merely a fifth wheel—for show.

21. Be a supporter of the church—intellectually, spiritually, financially.

22. Be in touch with all the benevolent institutions of the church.

A MOTHER—A BABY—A RING

A heart-broken mother got up at camp meeting and said: "Pray for my poor, lost girl. She is at a dance. She runs to the circus and theatre."

A brother arose and said, "Sister, did you not put a gold ring on that child's finger when it was ten months old, while it was so senseless it did not know enough to keep it in its place, so you tied it on with a ribbon? And did you not keep dressing it year after year with your own hands, giving it a literal and moral fitness for the dance, for the circus, for the kickers and the houses of ill-fame? And when the dances and the circus goers came along, did they not find your daughter just the thing that was suited to them and that was suited to the circus?"

"Certainly they did, and they just claimed their own, did they not? And away she went; and now you are at this camp meeting crying and moaning about your daughter being in the whirlpool, and you, her mother, trained her for the pit."—*The Christian Harvester*.

THE DRUNKARD

By Edw. S. Wenger.

For the Gospel Herald.

Who is the drunkard? A question that is hard, yet easy to answer. The drunkard is the man who drinks intoxicants, no matter whether it be few or many. How easy it is to start, but what is the end of it? Someone is made a drunkard by it. But what is it that makes the drunkard? It is the alcohol in the stuff he drinks. It is said that a cocktail will eat a hole through a thin handkerchief. A pretty effect on your stomach! The way not to be a drunkard is not to take a drink at all. How many times we see the bad effects, homes and families ruined, men cast into prison and hung for some crime that was done while they were drunk.

Reader, have you ever spent money for drink? If so, please stop and think. Had you not better spend that for your family?

Lancaster, Pa.

Sunday School

Lesson for Nov. 6, 1910—Matt. 26:
17-30

For the Gospel Herald.

The Last Supper

Golden Text.—This is my body which is given for you; this do in remembrance of me.—Luke 22:19.

Introductory.—We are nearing the time when the actual sufferings of our Savior are to begin. His work on earth is rapidly coming to a close. His ministry had not only proven Him to be a remarkable man, but it had proven Him to be the Son of God. He was soon to prove it by His death; and not only this, but the great work of accomplishing the redemption was yet to be done. He was successful in life, He was yet to be successful in death. His last evening on earth was crowded full of important events.

The Great Supper.—For the last time He sits down to eat a meal with His disciples. It was the occasion of the great passover. It was a most appropriate and impressive time, as He was soon to become our Passover (I Cor. 5:7). As this feast was kept as a memorial of the time when the children of Israel were liberated from the bondage of Egypt, it was a most fitting time to institute another feast as a memorial of the time when the price was paid which liberated us from the bondage of sin and death. We shall notice this feast under a number of heads:

1. **The Preparation.**—When the first day of unleavened bread came the disciples came to Christ and asked His wish as to where they should prepare the passover. Our Savior gave them directions and sent Peter and John to make the necessary preparations.

2. **Sitting down to a Meal.**—The even was come. The paschal lamb had been slain. The supper was ready. Christ and His disciples came, sat down, and the instructions continued. "With desire I have desired to eat this passover with you before I suffer," said He, "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

It is idle to waste time arguing that this was the real Jewish passover. This is so self-evident that no arguments are needed to substantiate it. There is no hint in the Bible anywhere that it was anything else. Christ and His disciples referred to it frequently as the passover; it was "the day of unleavened bread when the passover must be killed," and any other construction placed upon it but that it was just what the Bible says it was would be taking liberties which the writer does not care to assume. We shall therefore take this as it reads and have nothing in mind but the regular Jewish passover. Not only

would it be denying the Scripture to call it anything else, but it would seriously impair the force of our Savior's teaching concerning the new feast which He is about to institute to take its place.

3. **The Communion.**—"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for the remission of sins."

For further light on this subject read the accounts of the other evangelists of the event; also the writings of Paul to the Corinthians (I Cor. 10:15-21; 11:23-26). As the Jewish passover had been the memorial feast which kept the children of Israel in remembrance of the glorious deliverance from the bondage of Pharaoh, so this new feast—the bread and the cup—is now to be the memorial of the broken body and shed blood of Jesus Christ, a memorial of that eventful time when we were delivered from the bondage of Satan.

4. **The Washing of the Saints' Feet.**—There was another ordinance instituted on this memorable occasion. The same is given in Jno. 13:1-17. Jesus took a towel, girded Himself, and washed His disciples' feet. This work finished, He again put on His garments, sat down and explained. He gave them an example of true humility and warned them against the exaltation of pride. There are three things which He said which should ring in the ears of all Christian people for all ages: (1) "Ye also ought to wash one another's feet." (2) "I have given you an example, that ye should do as I have done to you." (3) "If ye know these things, happy are ye if ye do them." There remains nothing for us to do but to obey and be blessed.

5. **The Betrayal.**—It was on this occasion that Jesus informed His disciples that one of their own number should betray Him. It was indeed a shocking announcement; but facts were facts, and the disciples were not to turn their eyes away from them because they were disagreeable. Poor Judas tried to hide his hypocrisy and chimed in with the rest, "Is it I?" but before the meeting was over with he had the evidence that he was found out (Matt. 26:25; Jno. 13:26) and he left, and went out to the Jews to carry out his infamous plot.

An Orderly Service.—The supper eaten, the ordinances instituted, the sermon preached (Jno. 14-16), the closing prayer offered (Jno. 17), they sang the closing hymn and went out. K.

(Continued from page 468.)

enanth we should have the willingness expressed by the people when Moses returned from the mount, "All that the Lord hath spoken we will do."

Goshen, Ind.

Our Young People

OUR CONTACT WITH THE WORLD

Matt. 5:13-16; Jno. 17:15-21

Topic for November 13

MOTTO

"In the world, but not of the world."

OUTLINE OF SUBJECT

I. Defining Texts—Jno. 3:16; I Jno. 2:15-17.

II. Touching the World.—

1. Natural touch.—Acts 4:3; 3:7.
2. Social touch.—Matt. 16:19-21; I Tim. 6:17, 18.
3. Commercial touch.—Matt. 23:14; Luke 16:9-12.
4. Religious touch.—Matt. 23:15; 28:19, 20.

III. A Proper Touch.—

1. A light.—Matt. 5:14; Phil. 2:15.
2. An example.—I Tim. 4:12.
3. An ambassador for Christ.—II Cor. 5:19.
4. A sympathizing friend.—Rom. 12:15.
5. A separation from sin.—II Tim. 2:19-22; II Cor. 6:14-18.

STUDY OF THE TEXT

Matt. 5:13-17

"Ye are the salt of the earth."—That element which gives a savoury flavor to what we eat. Spiritually those who possess such a spirit by which society is preserved from corruption.

"Ye are the light of the world."—A necessary thing to light those who are in darkness. The spiritual guide of the world.

Jno. 17:15-21

"Keep them from the evil."—Guard them by setting a watch over them and by sending them such warning and promptings that they may know the dangers about them.

PERSONAL THOUGHT

The world is my present place of labor. It should appeal to me as the field of God. I see my fellowmen as those who may possibly become sons of God. I see the sinfulness of men as the condition brought about by the prince of darkness. Do I see my mission?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Pure."
2. Light a Type of Righteousness.
3. Darkness a Type of Sin.

For Young People.—

1. The World of Lust to Hate.
2. The World of Souls to Save.
3. The World of Eternal Glory to Obtain.

For Older People.—

1. Separation from the World. — In What?
2. A Good Hater.
3. An Ideal Life in the World.

"When God afflicts thee, think He hews
A rugged stone,
Which must be shaped, or else aside
As useless thrown."

"A sorrow shared is a sorrow divided;
A pleasure shared is a pleasure doubled."

"All that is outward changes and passes;
Thy soul and God stand sure."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,

Scottsdale, Pa.

THURSDAY, OCTOBER 27, 1910

Field Notes

Bro. J. A. Brilhart of Scottsdale, Pa., left on Thursday of last week for Springs, Pa., where communion services had been appointed for last Sunday.

Bro. J. M. Brunk of La Junta, Colo., who has been spending some time in evangelistic work in the Shenandoah Valley, Va., and Allen Co., O., is on his way west.

Sixteen orphan girls applicants for baptism, is the glad message sent from our mission at Dhamtari, India. The Lord be praised. May others follow in the same steps.

Communion services were held at the Conestoga A. M. Church, Lancaster, Pa., on Sunday, Oct. 16. The meeting was well attended and we trust edifying to all who were present.

Bro. David Garber of La Junta, Colo., has decided on a new location near Victoria, Tex., about fifty miles from Tuleta. He expects to move to his new home in the near future.

Bro. Joseph Mast, Crystal Springs, Kans., was with the congregation at Protection, Kans., Oct. 9-11, handing out the bread of life. His visit and his sermons were much appreciated.

Bro. Aaron Loucks left his home at Scottsdale, Pa., last Friday for Martinsburg, Pa., where he expected to remain over Sunday and be with the brotherhood in a communion service.

Bro. M. S. Steiner of Columbus Grove, O., met representatives of the Kansas City Mission and the La Junta Sanitarium at the Kansas-Nebraska Conference, Roseland, Nebr., last week.

Bro. Abram Snyder of Roaring Spring, Pa., with his six sons, their wives and several small children made a trip to the West and attended the Kansas-Nebraska Conference in a body.

Bro. Moses Brenneman of Lima, O., is on a tour to some of our western congregations. He met his son, Bro. Andrew Brenneman of Plainview, Tex., at the conference in Nebraska last week.

Bro. I. G. Hartzler of Garden City, Mo., is at this writing (Oct. 22) visiting with friends and relatives in his old home in Mifflin Co., Pa. He expects, the Lord willing, to reach home in a few days.

The new church at Carver is nearing completion and will be opened for services within a few weeks, the Lord willing. The dedication services will be held about the beginning of the continued meetings soon to be held at that place.

Bro. Chas. B. Byer of Columbia, Pa., informs us that a series of meetings was begun at that place on Thursday evening, Oct. 20, with Bro. N. H. Mack of New Holland, Pa., in charge. God bless the meetings to the conversion of souls.

Bro. J. B. Brunk of Goshen, Ind., closed a series of meetings at Canton, Kans., on Oct. 14, and then went on to Harvey Co., Kans., where he filled an appointment at the Pennsylvania Church on Sunday morning and at the Hesston Academy in the evening.

Bro. A. D. Wenger of Fentress, Va., remained with the brethren in the Rockingham Co., Va., a few days after the Virginia Conference. He left there on Monday, Oct. 17, for Versailles, Mo., where a series of meetings is now in progress at the Mt. Zion Church.

A letter from the neighborhood of Broadway, Va., a few days ago brought news of a series of meetings in progress at Zion Church with Bro. E. J. Berkey of Warrenton, Va., in charge. May these meetings result in the strengthening of the cause in this part of God's moral vineyard.

An interesting program of the second Sunday school meeting to be held at the Diller Mennonite Church near Newville, Pa., Oct. 27, is before us. A number of important subjects are listed for discussion, and our prayer is that the meeting may prove a spiritual uplift to all who attend.

Bro. N. O. Blosser of Rawson, O., paid this office a brief visit last Saturday. He was on his way to Masontown, Pa., where a series of meetings is going on this week. After the meetings at Masontown and a brief stay at home, Bro. Blosser expects, the Lord willing, to lend his aid to the Canada brethren for a season.

A Correction.—In the correspondence item from Sherando, Va., published in these columns Oct. 13, it was stated that Bro. A. P. Heatwole remained with the congregation to hold continued meetings. Bro. E. J. Berkey was the one who conducted those meetings, instead of Bro. Heatwole as stated in said correspondence.

Bro. John W. Weaver of Spring Grove, Pa., expects to begin a series of meetings at Frazier, Pa., on the evening of Oct. 27. This is a new place of work for our people, but the brethren have been holding bi-weekly meetings there for some time and there is a growing interest. The Lord bless the efforts put forth in His name.

Correspondence

Elizabethtown, Pa.

The regular monthly meeting of the Mt. Joy and Elizabeth district Sunday school workers will be held in the Elizabethtown Church Oct. 28 at 7:30 p. m. Sunday school lessons for the four following Sundays will be explained by the following:

For Oct. 30, Anointing of Jesus. Jos. Nissley.

For Nov. 6, The Last Supper. Jacob Miller.

For Nov. 13, Temperance Lesson. Frank Baer.

For Nov. 22, Jesus in Gethsemane. S. Brubaker.

John Rutt, Moderator.

Jacob Shotzberger, Sec.

Denbigh, Va.

Dear Herald Readers, Greeting in the Savior's Name:—The words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits," are appropriate for every one of us. He "daily loadeth us with benefits."

On their visit to the East, Bro. J. M. Brunk and wife stopped with us several days. The brother preached very earnestly a number of times. Each sermon seemed to us a very stepping stone to that better land. The Lord spare them for many years of usefulness in the great harvest field.

Baptismal services were held last Sunday. An aged grandfather above four score was received into the Church. His confession of sin and of faith in Christ seemed real and our hearts were made to rejoice at the prospect of this father for a happy eternity. Our prayer is that God may keep him in perfect peace to the end.

With sadness we announce the death of Sister Hertzler, wife of Pre. I. D. Hertzler. Died Oct. 15 of chronic appendicitis and enlargement of the liver. Funeral services were held on the 18th, conducted by Bro. Jacob at the home of the deceased and at the church by the brethren, Daniel Shenk and Geo. R. Brunk.

The death of our sister occasioned great sorrow in the entire community.

As a loving companion, as a kind, gentle mother, a faithful member of the body of Christ, as a generous friend and neighbor, she will be greatly missed by all. To her, death had lost its venomous sting and she was even anxious to go. May the Lord graciously direct us into "the patience of the saints, to keep the commandments of God, and the faith of Jesus Christ."

Communion services will be held at this place in the near future.

Johanan.

Cochranville, Pa.

Bro. C. D. Esch and wife were with us over Sunday, Oct. 2, at Maple Grove. Bro. Esch gave us a very interesting talk in Y. P. Meeting—a farewell address—as it was the last Sunday they expected to spend in America before they cross the mighty deep. May God richly bless their efforts.

Cor.

Inman, Kans.

(West Liberty Congregation)

We have been having delightful weather. Health fair and we are still enjoying the blessings of God. A few weeks ago Bro. J. J. Johns of Oklahoma came to us and preached three edifying sermons.

On the evening of Sept. 24 our quarterly Sunday school conference was held. Sister L. Ellen Schertz was with us and gave us very interesting talks.

On Oct. 1, Bro. D. D. Zook and Bro. Buchwalter with their wives came up from Newton, Kans. Bro. Zook preached for us three times, exhorting us to continue in the old Bible paths, giving convincing proof that the Christian standard held up and practiced by our holy fathers is on a higher plane than the standard of today. May God give each of us grace and courage as we search and find the old paths, we may walk therein.

We are joyously waiting for the time of our contemplated Bible Normal to begin. Bro. D. J. Johns of Goshen, Ind., and Bro. L. J. Miller of Garden City, Mo. are to be the instructors. That we may have more of a hungering after God's pure Word is our wish and prayer. Bible Normal is to be held Nov. 1—8. Would be glad to have as many with us as can come.

The Sunday school at this place is doing good work. While not so many in attendance as formerly, yet a good interest is manifested. Three families have moved from here to Colorado. Three more expect to go between now and spring. One family has moved to Oklahoma, and others are talking of moving to Harper Co. So our church family is growing smaller, but we trust not any weaker spiritually. Strange as it may seem, Satan walks into our midst without warning betimes. How subtle an old fellow he must be and how hard-hearted he is! Give him but an opportunity and he will destroy the peace and happiness of both church and home. No wonder

Jesus says, "Watch and pray."

T. J. and Viola Coopridier.

Elkhart, Ind.

On Sunday, Oct. 2, the brethren, Geo. Lambert and John F. Funk of Elkhart, Ind., and Bro. Harvey Friesner of Vistula, Ind., visited in Branch Co., Mich., where years ago there was a considerable of a congregation. However, through death and removals the congregation has been reduced to two members. The meeting house is now owned by the Mennonite Brethren in Christ, who kindly opened their house and also attended the services. Bro. Lambert preached both in the morning and evening and his discourses were listened to by the congregation with marked attention.

On Sunday, Sept. 23, Bro. Samuel Yoder of Elkhart visited with the Salem congregation and preached to the people there. His visit there was well received and appreciated.

Bro. J. E. Hartzler filled the appointments at Elkhart on Oct. 2, 9 and 16, and during the present week will leave for Howard Co., Ind., where he expects to hold a two weeks' continued meeting.

"The harvest truly is great and the laborers are few. Pray ye therefore the Lord of the harvest, that he may send forth laborers into his vineyard."

John F. Funk

Denver, Pa.

(Bowmansville Congregation)

Dear Herald Readers, Greeting in Jesus' name:—We can well say with the apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ." Among the ministering brethren who visited us lately were S. G. Shetler, who preached to us on Aug. 13, in the evening; John W. Weaver on Aug. 21, D. H. Mosemann on Sept. 18, and John Landis on Oct. 8, in the evening. Come, again, brethren. On Oct. 2 we had counsel meeting; all who went to counsel expressed peace. We have 15 applicants for baptism which will be received in the near future. There are many more who are standing without Christ. Let us pray for them that they may turn before it is too late. Our teachers' meeting is growing in numbers and interest. Pray for the work at this place. Let us not grow weary in well doing, for in due season we shall reap if we faint not.

Abr. L. Gehman.

Ephrata, Pa.

Dear Herald Readers, Greeting in our dear Savior's Name:—Sunday afternoon, Oct. 9, Bro. Isaac Brubaker preached to us, admonishing us very earnestly. Monday evening, Oct. 10, Bro. Elmer Hess preached to us from John 3:16, giving many beautiful thoughts concerning the love of God toward us. Bro. Hess' have again left for their home at Masontown. Saturday evening, Oct. 15, we held our preparatory services.

The remarks of the sermon were based on Matt. 6:1-18. There were present with us at this service, the following ministering brethren: Noah Landis, Benjamin Weaver, Noah H. Mack, John Bucher, Isaiah Witmer, Banks Winey and Jacob Hershey; also deacons Samuel Metzler, Ephraim Eby and Benjamin Hess. Sunday afternoon, Oct. 16, we observed the communion. Let us look forward to the time of which Jesus said: "that day when I drink it new with you in my Father's kingdom."

The ordinance of feet-washing was also observed at this service.

In the evening we held our regular services. Bro. Benjamin Wenger preached an edifying sermon.

Minnie E. Schload.

Roseland, Nebr.

Dear Herald Readers, Greeting:—We are in the midst of an interesting series of conference sessions. On Tuesday morning the local mission board of the Kansas-Nebraska district held its annual meeting, after which the Sunday School Conference went into session, with Bro. J. M. Brunk as moderator. The discussions were uplifting and pointed toward real growth in this important branch of Christian work. The election of a general field worker is under consideration.

Yesterday morning found the Kansas-Nebraska Church Conference in annual meeting with a good representation of bishops, ministers and deacons of the district present, and a number of visiting brethren outside of the district. Quite a list of important questions are before the conference and the discussions this far have been spirited and had the true Gospel ring.

The session last evening was consumed by the mission topic. Sister Emma Shank spoke on the home field. Bro. J. W. Shank presented the South American field and Sister Lydia Schertz discussed the topic, "India and our Opportunity."

That God may in His own good time and way own and bless our feeble efforts for the advancement of His cause is our earnest prayer.

Yours in His service,

D. H. Bender.

Oct. 21, 1910.

Wallace, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—On Oct. 14, Bro. David Garber of La Junta, Colo., came into our midst and preached three interesting sermons. May God bless his labors. We feel to rejoice in a Savior's love. The Lord willing, wife and I will accompany Bro. Garber to our conference which will be held at Roseland, Nebr., this week. There are only two of us here as members of the Mennonite Church. We have prayer service every four weeks. We would be pleased to have others of our ministers to stop with us and break to us the bread of life as

they pass this way. We feel that the Lord is answering our prayers. Readers, let us be faithful to God and keep His commandments, and as we have a hungering and thirsting after righteousness, we shall be filled.

Your brother in Christ,
- Nathaniel Lapp.

Oct. 16, 1910.

McVeytown, Pa.

Dear Herald Readers, Greeting in the all-prevailing Name of Jesus:—The Sunday school meeting held at this place on Oct. 12 and 13 was attended by very large crowds and very much enjoyed by everybody present as far as we know. Those having topics assigned to them were present except two and all did their part well, proving that the Spirit of God was connected with it. We are truly thankful to God for the beautiful weather and the spirit in which the work was done. May the things said be long remembered and the truths applied to our lives and lived out to the honor and glory of God is our prayer.

J. H. Byler.

Oct. 16, 1910.

Carver, Mo.

Dear Herald Readers, Greeting in the dear Savior's Name:—We are glad to write a few lines from this place again. Our last quarterly meeting was held Oct. 1, and at the same time counsel meeting was held. All present expressed peace.

On Oct. 12 Bro. Daniel Kauffman came to hold communion with us which was deferred until we hold our continued meetings, which will commence, the Lord willing, about Nov. 1. They will be conducted by Bro. A. D. Wenger, Fentress, Va.

Bro. Daniel Kauffman was accompanied by Bros. D. F. and A. D. Driver and Sister Emma Shank from the Mt. Zion congregation, and Sisters Fannie and Maggie Driver of near Waynesboro, Va. As the time drew near for their departure, we felt loath to part from such a pleasant visit. We praise God for the helpful and encouraging influence of the dear brethren and sisters, though from a distance. Bro. Kauffman preached two helpful sermons, for which we feel very grateful. Our other services are moving along in much the same way. May all who read this pray for the conversion of souls at this place in the near future.

In Jesus' name,
Desta Wilson.

Oct. 16, 1910.

Kokomo, Ind.

(Howard and Miami Congregations)
Greeting to all Herald Readers in the Master's Name:—On Saturday, Oct. 15, 1910, preparatory meeting was held and one precious soul added to the Church by letter from another denomination. The brethren and sisters that were pres-

ent expressed peace and it was decided to hold communion services Oct. 30. On Sunday, Oct. 16, another dear soul was taken into church fellowship by letter. We are thankful for these blessings and the precious ones that have been added to our number.

The Lord willing, our meetings will begin Wednesday evening, Oct. 19, and continue two weeks. May we pray for God's blessings to rest on these meetings that the saints may be encouraged and sinners warned to flee the wrath to come and that many souls may be saved.

In Jesus' name,
G. W. North.

Oct. 16, 1910.

New Holland, Pa.

Dear Herald Readers, Greeting:—It is with much delight that we give expression to a few thoughts relative to the many good things received from God. Today at the Groffdale Church we commemorated our Lord's death and suffering by partaking of that which is emblematic of His broken body and shed blood. May all have done it worthily.

Two weeks ago in the afternoon Bro. J. F. Brunk of La Junta, Colo., preached a very impressive sermon from Jno. 13: 32 to a large audience in the first M. E. church of this place. This evening Bro. Banks Winey of Bareville, Pa., preached, basing his remarks on the first Psalm.

Many are the truths we have again heard. May we make them practical in all we do so that none will be wasted and God may be glorified. Reader, pray for the work so that these meetings may be instrumental in lifting up the saints and saving the lost.

Yours for the love of the work,
D. M. Wenger.

Oct. 16, 1910.

Canton, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—It may be of interest to some to hear from the Spring Valley congregation. Oct. 1, Bro. J. B. Brunk came into our midst and remained with us until Oct. 14, during which time he preached eleven helpful sermons. Besides the evening services, we also had a number of day meetings which were helpful. The meetings close Sunday evening, Oct. 9. The brother then spent several days in personal work among us, work visiting the brotherhood. He upheld a high standard of Christian living. His aim is to bring men closer to God and to each other. During these meetings one soul became willing to accept Christ as her Savior. This being the only visible result, but we believe that eternity will reveal the good that the brother accomplished while with us. Come again, brother. We are expecting Bro. D. J. Johns to conduct a Bible Normal in the near future.

Yours in Christian love,
Noah and Clara Bontrager.

Oct. 16, 1910.

Elkhart, Ind.

On Sunday, Sept. 25, Bro. Geo. Lambert and Bro. John F. Funk attended church services at the Olive meeting house where there was a good attendance, both in the Sunday school and church services. The examination preparatory to the observing of the Lord's Supper was held, and with very few exceptions, the congregation was found to be at peace and desired to partake of the emblems of the broken body and the shed blood of our Lord. Communion services are announced for November 6th.

On the following Tuesday, Sept. 27th, the Home Conference of the ministers of the congregations of Elkhart County, west of Goshen (also including Goshen), met at the Yellow Creek M. H. and had a very profitable and edifying meeting. Several of the ministers and deacons were not present. Bro. Lambert was called to officiate at the funeral of Jacob Clipp, who died at the Insane Asylum at Logansport, and others for other reasons were not able to attend.

On the following day (Wednesday) John F. Funk, George Lambert, and David Yoder were called to officiate at the funeral of Jacob H. Yoder, who came to Elkhart county, and settled in the woods, when he was 21 years of age. He was a faithful member of the Mennonite Church and died in the seventy-ninth year of his age. His funeral was one of the largest we attended at this place for many years.

Bro. Jacob Bixler (bishop) is seriously ill with typhoid fever. Bro. Philip Bullard, residing four miles east of Elkhart, has also been severely afflicted for some months. May the Lord bless and comfort these suffering ones and speedily restore them.

J. F. F.

Oct. 10, 1910.

Flanagan, Ill.

Dear Herald Readers, Greeting:—We had a three days Bible conference at the Waldo A. M. Church, Oct. 11—13. The brethren, C. Z. Yoder and Levi J. Miller, were our instructors.

Bro. Yoder came here Oct. 8. He preached the Word to us Sunday morning and evening, and Monday and Tuesday evenings. On Monday evening he gave us a lesson and on Tuesday evening we had a children's meeting.

Bro. Miller came Wednesday morning, and the conference work was taken up.

On Friday we laid to rest Bro. Paul Zehr, who was called Tuesday evening from a life of suffering to one of eternal joy.

Bro. Miller left for his home Friday night.

Bro. Yoder remained with us over Sunday, when we had communion services. He preached to us Sunday evening and left for his home Monday.

We were made to feel the nearness of God during these meetings. Six souls made the good confession. The

congregation was built up and encouraged to press on.

May the Lord bless the brethren who labored with us, and may we heed the teaching of His Word.

Pray for us,

Arthur Slagel.

Oct. 17, 1910.

Hinkletown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Oct. 15 we had our preparatory service at Groffdale, when three precious young souls sealed their covenant with God by baptism. May they keep very close to their Savior in the hour of temptation and may the Word be a lamp to their feet and a light to their pathway. The day following we had our communion services. The scenes of Calvary and what they meant to a dying world were presented to us in a forcible way. Sister Amanda Musselman of the Philadelphia Mission also communed with us.

Bro. Noah Nolt who has been down with typhoid fever for six weeks is up again.

Concreting the walks around the new church will be begun this week.

Yours in the Master's service,

W. H. Benner.

Oct. 17, 1910.

Wood River, Nebr.

Greeting in Jesus' Name:—From Oct. 5 to 8 we held our Bible conference with Bro. E. L. Frey. Bro. Samuel Garber was also appointed but their conference being on the same date, he had to be at home, so Bro. Frey did the work alone. He stood it real well and we are very thankful that he was so willing to do so much for us. We were again very much encouraged. Bro. Garber arrived here on Saturday and was with us over Sunday so he and Bro. Frey both left here on Monday for Chappell, Nebr., where they held another conference.

On Oct. 9 five precious souls were received into church by water baptism and one renewed his vow. In the afternoon communion was observed by all present but one. Pray for us that we may remain steadfast.

Mary Zimmerman.

Oct. 17, 1910.

Souderton, Pa.

Our minds are still centered upon the truths presented to us last night, Oct. 16, when Bro. A. O. Hiestand of Doylestown, Pa., spoke to us on the subject of repentance, dividing it into six steps: namely, hearing, believing, conviction, godly sorrow, leaving the evil and accepting the right. We are glad to say that there are now three souls at this place willing to ascend the steps; but we are pained to see so many not willing, although we know they have ascended as far as conviction. They are anxious to have the whole truth pro-

claimed; many will come a half hour before service to gain admittance, while our neighboring churches are tolling their bells, offering easy pews, etc. Especial effort is needed to draw and hold the young people of this community, as we are told this district was among the first Mennonite settlements of the United States and so we know many are descendants of that body and should be active workers there to build up His kingdom.

Sunday afternoon, Sept. 11, Bro. Jesse Mack from Yerkes gave us an instructive sermon. Evening of Sept. 18 Bro. Amos Kolb of Spring City, was with us, using Luke 17:32 as a text. General theme was "Remember." Afternoon of Sept. 25, Bro. Jacob Hunsberger and Charles Kolb of Spring City gave us a helpful message. Afternoon of Oct. 9 our bishops, Jonas Mininger and Samuel Detweiler, were with us, using Matt. 11:28-30 as their text. May God's blessings rest on all.

Jennie Ebersole.

Oct. 17, 1910.

Collegeville, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—On Sunday, Oct. 16, we had our communion in the Worcester Church, with a good attendance. On Saturday afternoon preparatory services were held, and one precious soul united to the Church by water baptism. A good spirit was manifested on this occasion.

On Saturday, Oct. 15, at Vincent, Chester Co., preparatory services were held and 15 precious souls baptized. On Sunday, Oct. 16, communion at the same place. It seems the Lord is working among us, as both young and old are brought to the saving knowledge of Christ. On Sunday, Nov. 6, six converts will be added to the Skippack Church by baptism.

There will also a class be formed in the Providence Church in the near future, with already 7 applicants. May the Lord abundantly bless the work that is going on, that all may let their light so shine that others may take the same steps in the way of righteousness, and that many may be brought from darkness to the marvelous light of the Son of God.

Oct. 19, 1910.

Lancaster, Pa.

The regular monthly meeting of the Lancaster Co. Sunday school workers will be held at the Mission, Lancaster, Pa., on Tuesday, Nov. 1, at 7 P. M. Sunday school lesson for Nov. 6 will be explained by Jacob Brackbill, Lancaster, Pa.; Nov. 13 by Howard Greider, Mountville, Pa.; Nov. 20 by Aaron Landis, Greenland, Pa.; Nov. 27 by Jacob Sholtzberger, Elizabethtown, Pa.; Dec. 4 by Benj. Wenger, Murrell, Pa. All are invited.

J. C. Leaman.

Oct. 20, 1910.

Miscellaneous

MY OLD FAMILIAR HYMNS

By Lizzie Z. Smoker.

For the Gospel Herald.

I seem to hear their voices,
And the songs they used to sing;
The sweet reverberation,
"Jesus, all to Thee I bring."

I see the minister in his place,
Just as he used to be,
And softly through the years come back,
"Nearer my God to Thee."

And the voices, Oh, the voices,
Of the happy long ago,
To my list'ning soul are singing,
All the songs I used to know.

Comes an echo far and faintly,
Of the world that is to be,
Like a benediction saintly,
"Rock of ages, cleft for me."

Friends of other days, I see them
Gathered in that holy place;
They are singing of my Savior,
"When I meet Thee face to face."

Still the melody is ringing,
Swelling to me as I roam;
Sweetest peace to me is bringing,
"When we'll be gathered home."

All my life, through lone and friendless,
Sorrow's billows round me roll;
Yet they speak of joy that's endless,
"Jesus lover of my soul."

Far across the gloom and shadow,
Gleams a beacon fair and bright;
Pilot of my soul forever,
"Lead thou me, Oh, kindly light."

Lead and with thy beams to guide me,
I at last shall reach the goal;
Storms of life no more betide me,
"Where the surges cease to roll."
Intercourse, Pa.

THE YOUNG PEOPLE'S MEETING AS A FACTOR IN SUSTAINING THE CHURCH

By Mabel Groh.

For the Gospel Herald.

In writing to the Roman, Corinthian, and Ephesian brethren, Paul likens the Church, or body of believers, to the natural body which is made up of many members, each of which has an important part in the harmonious and complete working of that body. Now there are many members, but yet one body. The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you." We certainly realize the importance of the clear vision and controlling power of a strong mind, but that mind must be placed in a complete body in order to accomplish the purpose of a perfect life. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that mir-

acles, then gifts of healing, helps, governments, diversities of tongues." To the Romans he writes: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."

We have noticed the nature of the Church. We must now look at the needs in order to see in what way the Young People's Meeting may be a means of strengthening and upbuilding the Church.

Pure air, food and exercise are as necessary for the welfare of the spiritual as for the natural body. God has given us a nature which seeks and needs association with other people. We often hear brethren and sisters, not many years older than ourselves, tell how when young they used to gather at some home on the sabbath and have a high time, or roam the woods and fields, because there was church services only once or twice a month and no Sunday school or Young People's Meeting where they could gather with purer and nobler aims. Truly it was not an atmosphere which tended to spiritual development.

Food is the next need and we scarcely know which is most important, as the body cannot live long unless it has both.

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." Christ says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I give is my flesh." Our blessed Bible is the food that God has given us to feed on, but how thin and dwarfed so many of His children are. They have not learned to love the sweet manna of His Word, but they still lust for the flesh-pots of Egypt. Paul's earnest desire and prayer to God for the Ephesians is: "That God may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe." To the Colossians he writes: "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in the knowledge of God."

One of the strongest features of the Young People's meeting is that it induces every member to search and study God's Word for himself. We all feel edified and strengthened when someone who is filled with the knowledge of the Word, feeds us from God's Word, but how much better we enjoy it, when with a hungry soul we go to the store-house and dig up the blessings for ourselves, and if we have worked to get it we can be assured of a good digestion. "As new-

born babes, desire the sincere milk of the Word that ye may grow thereby.' Yes, we must grow and get past the time when we need to be fed on milk. Paul rebukes the Hebrew brethren—and I believe the rebuke applies to many of us as well—when he says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

We do not expect young children to accomplish anything but they do exercise and it is with delight that we see them try to stand alone and begin to help themselves, and as they grow older take up little duties, increasing as strength increases, until they become strong and take their place in life. Just so the Lord wishes to have every member the body of Christ to do his part, however small that part may seem. The Young People's Meeting gives every member of the body an opportunity to exercise and become proficient in the use of the gift that God has given to each. In I Cor. 14 Paul says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. He that prophesieth speaketh unto men to edification and exhortation and comfort." In this chapter Paul speaks of the order of worship. He says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. For ye may all prophesy one by one, that all may learn, and all may be comforted."

Speaking from the witness of the Scriptures, and from my own experience and observation in connection with the work of the Young People's Meeting, I can testify that God is blessing the work, to the strengthening of the members, and thus, not only to the sustaining, but greatly to the upbuilding and strengthening of the Church.

Hespeler, Ont.

FAITHFULNESS

A brother who is true when he is low down, and remains lowly and loyal when he gets into the sphere of influence, may be a trustworthy character for "higher up." On the other hand "he that is unrighteous in a very little is unrighteous also in much," and "if ye have not been faithful in that which is another's, who will give you that which is your own?" Luke 16:10, 12, R. V.

If we are not faithful in the honor, obedience, loyalty, moral and financial support which we owe to another, who can safely entrust to us that honor and support due to us were we faithful?—*Gospel Banner.*

WISE AND FOOLISH

By P. Hostetler.

For the Gospel Herald.

The ten were all virgins (pure), all had lamps and oil (meaning grace of salvation), and none of them were simply Christian professors (as some think and as there are many this day). Yet only half of these virgins were wise enough to gather oil in the time of grace to keep their lamps going when the bridegroom came. Now the question is, Are we of the wise or foolish? And how can we tell? And what is gathering the oil or neglecting to gather it? We can easily see that only the wise had any promise of life and bliss and the foolish were sadly and woefully disappointed or deceived as they were waiting for the bridegroom. Yet when he came they could not go into the marriage. May none of us be so foolish. These ten were not so much fortunate and unfortunate, as is sometimes said, but were wise and foolish.

When we read the description of the seven churches in Asia (Rev. 2 and 3), we see that only two of them were wise and the other five were more or less foolish. When we read of the four children of God who came out of Sodom, we see that one of them was foolish and three were wise enough to escape. In Genesis 6 we read of the sons of God doing that which was foolish and in that time only eight souls were wise enough to be saved in the ark. Abraham was wise because he believed God and would do anything for God. Daniel and his friends were wise in not defiling themselves with the king's meat and in praying unto the true God only and he was rescued from the lions' mouths. Moses made the wise choice when he preferred to be with the children of Israel in their afflictions rather than to be with the kings in their glory and ease. Solomon was not only wise but the wisest of men in all things pertaining to this life and world, yet he became so foolish as to allow pride and passions or self to rule him and turn his heart from his God. In this he has been only an example of many a one who has started out for God and been a power for God and then been lifted up in pride and fallen to foolishness and perdition. One of His wise sayings in the Bible tells us if we allow wine to deceive us we are not wise.

Paul tells us if we prove ourselves by comparing ourselves with others (the very thing that many do to justify their deeds) we are not wise. When we hear Christ's sayings and do them we are wise, but if we do them not we are as a foolish man that has no foundation to stand on at the judgment day. When we do the things that we know are questionable just to please self or because others do them, we are unwise and taking a dangerous course.

When we acknowledge a matter of course to be dangerous to our spiritual being and yet go on in that way we are

not acting wisely, as the wise will take the safe course.

The wise man is obedient to all of God's Word and tries to please God rather than his friends or himself. This obedience is really the gathering of a supply of oil, the watchfulness, the faithfulness, the using of our talents and the putting on of that wedding garment without which there is no hope of life. Why will we not be wise and put forth our utmost to be prepared for that great day and endless time? There is much foolishness in the world, but nothing so foolish as to neglect our soul's salvation. Let us look diligently lest any of us fail of the grace of God. Heb. 12:15.

East Lynne, Mo.

(Continued from page 469)

the Chapel of St. Mary, said to mark the spot where the mother of Jesus and the beloved disciple stood at the time of the crucifixion, when Jesus said to His mother, "Woman, behold thy son!" and to John, "Behold thy mother!"

We next visited the Chapel of St. Helena, one of the most interesting of the many buildings of the church; here is shown the place where she sat while search was being made for the cross of Christ. Descending a flight of steps, we reach the "chapel of the finding of the Cross," some of the readers of the Herald may have heard the legend—how St. Helena was divinely directed to this spot; how she watched the digging until eventually the three crosses, with nails, crown of thorns, superscription, and other relics were found. How it was difficult to ascertain which of the three was the true cross, and at last they were sent to a noble lady at the point of death, and were one after the other laid in her bed, and as soon as the third cross touched her body she was immediately cured of her otherwise incurable malady, and thus the identity of the true cross was established. The real cross is said to have been taken to Constantinople, and a portion of it may be seen in St. Peter's at Rome.

After visiting the "Chapel of the division of the vestments," where the soldiers are said to have parted Christ's garments, "The Chapel of the Crown of Thorns," "The Column of Scourging," the alleged "Tomb of Melchisedek," "The Chapel of the Copts," "The Chapel of the Syrians," and other traditional sites, we returned to the rotunda to visit the sepulchre. The rotunda is sixty feet in diameter and held in common by all the sects. The Holy Sepulchre stands in the center of the rotunda. It lies within a small chapel 26 feet long and 18 feet wide. It has two apartments, the first called the Angels' Chapel, where the angels are said to have been seen after Christ's resurrection. The inner chapel which is only six by seven feet, is entered by a very low doorway. On the right of the entrance is the marble sarcophagus shown as the tomb of the Lord.

Whatever one's belief or feelings may

be, as to the sacredness of this place, it is well that the visitor tarry a little while to observe, respectfully, the feelings of others. While we were in this remarkable place, two women were kneeling beside the sarcophagus weeping. No one can witness the passionate devotion of pilgrims without being filled with sympathy.

This inner recess is lit with 43 lamps, which are always burning. The vestibule, or Angels' Chapel, is also furnished with a number of lamps. The same are owned by the various sects which worship here. In the north and south walls of the Angels' Chapel are two holes, and every year, on Easter Eve, thousands of pilgrims and others assemble from various parts of the orient to take part in what is called the 'holy fire' service. It is said that on Easter Eve, when the fire bishop enters the sepulchre, fire descends from heaven and lights the candles on the altar. The bishop, who works the trick, is alone in the sepulchre, and passes out the fire through the holes in the wall. A bundle of burning tapers is handed in wild excitement to the priests and the pilgrims rush with their tapers and candles to have them kindled from the supposed sacred flame. Large sums are paid to have the candles lighted speedily by the priests, and these are passed on from one to another until the whole church is illuminated. Sometimes the excitement runs so extremely high that people are in danger of their lives.

Turkish soldiers are stationed in the court and within the building in order to keep the peace. This fact reveals another fact: viz., that the worshippers at these shrines are not all followers of the Prince of Peace.

Not far from the sepulchre is a spot enclosed by a railing called the "Station of Mary," said to mark the spot where she stood while the body of Jesus was being anointed, or where she stood watching the tomb. As we pass out of the rotunda to leave the building we pass what is called the "Stone of Unction," where it is said the body of Jesus was laid for anointing when taken down from the cross.

While witnessing these scenes held sacred by thousands upon thousands, and beholding the idolatrous worship of the people, our hearts were filled with sadness to know that in the city where the true Light was revealed through our Lord Jesus Christ, and the power of the Holy Spirit, the people continue to worship dead objects, such as images and what are supposed to be sacred places. May God have pity on those deluded souls, and lead them into the true light of the Gospel of Christ.

NIGHT AIR

Many years ago Florence Nightingale assaulted the popular superstition against breathing night air with the unanswerable question, "What other air can you breathe at night?" Doctor Oswald, in

a late number of the *Popular Science Monthly*, enters upon the assault against this superstition, which survives every attack, upon no other ascertainable ground than that the less reason there is for a superstition the harder it is to kill it.

"Before we can hope," he says, "to get rid of consumption with any chance of success, we have to get rid of the night air superstition. It is probably the most prolific single cause of impaired health, even among the civilized nations of our enlightened age, though its absurdity rivals the grossest delusions of the witchcraft era. 'Beware of the night wind; be sure and close your windows after dark!' In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized and offensive atmosphere of your bedroom. In other words, beware of the rock springs; stick to sewerage.

"Is night air injurious? Is there a single tenable pretext for such an idea? Since the day of creation thousands of soldiers, hunters, and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stages of consumption have recovered by adopting a semi-savage mode of life, and camping out in all but the stormiest nights."

Is there not, the reader asks, danger in the malarious air of the Roman campagna or the Charleston meadows? Yes! There are regions where the air is poisonous. But the only way to escape the poison is not to live in such a region.

You might as well allow sewer gas in your bathroom and expect to escape the poison by keeping the chamber door closed, as to live in a malarious swamp and escape the malaria by trying to live in an airtight house. Any fresh air is better than any stale air. Breathing the breath-befouled air and poison-laden fumes of such shut-up sleeping apartments is perfectly preposterous, as fatal as it is absurd and presumptuous as a health proposition.—Sel.

REPORT

Of the Fourteenth Annual Sunday School Union of Logan and Champaign Counties, held at the Bethel Church, West Liberty, Ohio, Oct. 14—15, 1910

For the Gospel Herald.

Evening Session

Devotional exercises conducted by J. J. Warye.

Organization: Mod., Uriel Yoder, J. Y. King; Chor., D. H. Yoder; Treas., J. J. Warye; Sec., J. R. Allgyer.

Opportunities for enlarging our Sunday school. John Headings, S. L. Warye, Lydia Stoltzfus.

On account of the absence of the above a number of volunteer talks were given.

Personal and visitation work encouraged

Saturday Morning

Devotions, Christian King.

The importance in Sunday school work

of:—

1. **Prayer**, David Plank. Prayer is the very cornerstone of the Sunday school. Special prayer advocated for special occasions. Guard against formalism.

2. **Personal work**, Lester King. Prayer when linked with personal work is effectual in the growth of the Sunday school.

Essay, Eva Yoder.

The power of a consistent Christian life. Noah Troyer, Eli D. Yoder.

A consistent life exemplified in Christ—a life of service and faithfulness. The power lies in taking our hands off and allowing God to fill and use us.

Essay, Ruth Yoder.

Afternoon Session

Devotions, Jonathan Hartzler.

Children's meeting conducted by Lydia B. Stutzman.

From a Bible point of view, what service is required of me (Matt. 25:27)? D. S. Yoder, J. Y. King.

Faithfulness required. The thing that I am able to do is my service. True service demands the use of our talents. Hindrances to service—Brooding and selfish aggrandizement.

Essay, Mary Smucker.

Collection, \$15.00.

Lesson preparation, S. B. Plank, J. S. Kenagy.

Teachers should have a definite plan, then work that plan. Responsibility should be felt. Inspiration should come from God. Class meetings encouraged.

Essay, Katie B. Yoder.

Evening Session

Devotions, Eli D. Yoder.

The place for our young people and how to get them there. C. H. Byler.

Child training necessary. Importance of forming good habits. Parents should live honest, consistent lives. If the spiritual life is at a low ebb, conversion is necessary. Thus the difficulty would be solved.

Essay, Maud U. Allgyer.

Secretary.

REPORT

O. Indiana-Michigan Conference, held at the Holdeman Church near Wakarusa, Ind., Oct. 13 and 14, 1910

For the Gospel Herald.

Conference was opened by Bro. Eli Stoffer. Lesson, Psa. 84 and prayer.

Moderators, David Burkholder, David Yoder; Committee on Resolutions, J. E. Hartzler, Aldus Brackbill, S. E. Weaver; Secretaries, Paul E. Whitmer, N. S. Hoover.

Bro. J. F. Funk had been appointed to preach the Conference Sermon, but could not be present on account of a funeral.

Bro. Paul E. Whitmer then gave the conference address. Text, Jas. 2:14.

We believe James wished to place special stress on the thought that it is necessary to prove their faith by their works. More is required than the making of a profession. A spirit unit is highly necessary. The brotherhood does not seem to take to heart the importance of conference resolutions. A lack of interest and obedience is manifested toward church rules. The Church has long said that the taking part in worldly amusements is detrimental to spiritual life. A more strict obedience on this line is especially necessary. True consecration is needful. We should remember the promises we made when uniting with the Church. We should have a greater zeal for the house of God and the sabbath. There is danger in following Christ afar off. We should have more spiritual power and stand as witnesses for Christ.

The bishops, ministers and deacons bore

testimony to the truth of the sermon, and manifested a willingness to abide by the teachings of Christ and the Church.

Thursday forenoon closed by prayer by Yost C. Miller.

Thursday Afternoon

Opened by J. E. Hartzler. Lesson, Isa. 35. Prayer by A. Brackbill.

Question 1. Does this Conference recommend the appointing of one or more lay members from each congregation to act with the ministry in conference work?

Ans. Resolved, That our Constitution be amended so as to make Art. II, Sec. 2 read: "Each congregation shall be further represented by laymen chosen by the laity, one for every hundred members or fraction thereof." (The proposed amendment is to be presented before the next conference.)

Question 2. Does this Conference deem it advisable for a brother who is not a minister to act as instructor in Bible Conference work?

Ans. It is the sense of this Conference that teaching is recognized as a spiritual gift (Eph. 4:11) and that it would be advisable for a brother so gifted to act as instructor in Bible Conference work—providing that such brother be recommended by his home congregation (Rom. 12:6, 7).

Question 3. Explain: "From him that would borrow of thee turn not thou away" (Matt. 5:42). Suppose he wishes to borrow money.

Ans. We believe that Jesus was teaching the principles which make for brotherliness among men, and that as members of His kingdom we should always be interested in the needs of our fellowmen and never turn them ruthlessly away (Luke 6:33-36; Deut. 15:7, 8).

Thursday afternoon session closed by prayer by A. Brackbill.

Friday Forenoon

Conference opened by J. H. McGowen.

Lesson, Psa. 27. Prayer.

Question 4. What attitude does this Conference take toward a brother who has sued a non-professor, at the law, and has taken away his property?

Ans. For an answer to this question we refer to Art. XXI, Sec. 1. in Constitution and Discipline.

Art. XXI, Sec. 1: "Law suits should under all circumstances be avoided. Any member who becomes an aggressive party to a law-suit, or allow himself to become involved in a law-suit, when the same could have been reasonably avoided, shall be considered under censure of the Church" (Matt. 5:40; Rom. 12: 17-21; I Cor. 6:1-8).

Question 5. How can we prevent our members from drifting into worldliness so fast and get them to be more spiritual and loyal to the Church?

Ans. Resolved, That it is the sense of this Conference that drifting into worldliness by our members may in part be prevented by more scriptural teaching and scriptural living in the home by the parents. By more faithful teaching in the pulpit, by showing the unreasonableness of worldliness and by living consistent, consecrated lives (Rom. 12:1, 2; I Jno. 2:15) and by praying for those who are wrong.

Spirituality and loyalty to the Church may be gained by studying the word of oGd and taking it as our guide (Psa. 119: 130). By urging more service on our members—letting every one feel that the Church is in the community for the salvation of such community. By every member being willing to remove individual hindrances; by keeping up the fight to the end of life and by "speaking the truth in love."

Question 6. Does this Conference deem it advisable for the Bishops and Secretaries to meet some time before the Conference meets and arrange questions and other matters for Conference?

Ans. Resolved, That the bishops and

secretaries (and others that it may be necessary for them to choose) to meet at least four weeks before conference to arrange questions and other matters for conference; the questions and other necessary information to be sent to each member of conference at least three weeks before conference meets.

Closing prayer by George Lambert.

Friday Afternoon

S. E. Weaver opened services by reading Eph. 4 and prayer.

Question 7. Has a Christian a right to take a mortgage or security on a note?

Ans. Resolved, That it is proper and right for a Christian to hold mortgages, but that we advise that such Christian hold same in a Christian spirit and not violate non-resistant principles.

Miscellaneous business was transacted as follows:

The action of the Sunday school conference appointing a field man to look after our Sunday school work and appointing a field man to look after our Young People's Meetings—was sanctioned.

The brethren, P. E. Whitmer, G. L. Bender, and D. H. Coffman, were appointed to formulate plans and effect an organization for a local Mission Board.

Jonas Brubaker was re-elected as a member on the committee to raise funds to pay bishops' traveling expenses in ministering to small and poor congregations.

The committee appointed to sell the Branch Co., Mich., meeting house reported the money paid over as requested by last conference. Said committee was excused.

Rudy Senger was re-elected on Fort Wayne Mission Board.

P. E. Whitmer was appointed on committee to arrange programme for State S. S. Conference.

N. S. Hoover was re-elected on Pub. Board and director on Mennonite Board of Missions and Charities.

Reports from 16 congregations shows: lost by letter, 51; by death, 7; by backsliding, 23; series of meetings, 15; Bible conferences, 5; received by baptism, 115; by letter, 48; from other denominations, 10; reclaimed, 18; gained since last conference, about 80.

The Conference sent a resolution expressing our sympathy for the bereaved family of J. C. Springer, who was buried on the last day of conference.

Also a resolution of sympathy and good wishes was sent to J. K. Bixler and wife who were sick with typhoid fever.

Officers elected were David Burkholder, Moderator; Paul E. Whitmer, Asst. Moderator; J. S. Hartzler, Secretary, for three years; D. H. Coffman, Treasurer.

Next Conference to be held at the Shore Church.

Closing remarks by Moderator. Prayer by I. R. Detweiler.

Secretaries.

List of bishops, ministers and deacons in attendance:

Bishops

David Burkholder, Nappanee, Ind.
David A. Yoder, Wakarusa, Ind.
Daniel Kauffman, Scottsdale, Pa.

Ministers

John H. Bare, Nappanee, Ind.
Aldus Brackbill, Clarksville, Mich.
Jacob W. Christophel, Wakarusa, Ind.
Henry Weldy, Wakarusa, Ind.
Harvey Friesner, Vistula, Ind.
Jonas Loucks, Wakarusa, Ind.
Samuel Yoder, Elkhart, Ind.
Paul E. Whitmer, Goshen, Ind.
Silas Weldy, Wakarusa, Ind.
William G. Sieber, Mifflintown, Pa.
E. S. Mullet, Nappanee, Ind.
Amos Nusbaum, Middlebury, Ind.

Y. C. Miller, Shipshewana, Ind.
T. U. Nelson, White Cloud, Mich.
Josiah Miller, Shipshewana, Ind.
S. E. Weaver, Goshen, Ind.
Geo. Lambert, Elkhart, Ind.
J. H. McGowen, Nappanee, Ind.
A. K. Ropp, Goshen, Ind.
I. R. Detweiler, Goshen, Ind.
William Hartman, Elkhart, Ind.

Deacons

Isaiah Christophel, Nappanee, Ind.
Samuel Smeltzer, Wakarusa, Ind.
Jonas Brubaker, Elkhart, Ind.
Harvey Sarver, White Cloud, Mich.
A. S. Lanids, Goshen, Ind.
Frank Maust, Nappanee, Ind.
J. G. Wenger, Harper, Kans.
Benjamin Brenneman, Mohea, Va.
G. L. Bender, Elkhart, Ind.
I. B. Witmer, Columbiana, O.
I. S. Johns, Goshen, Ind.
N. S. Hoover, Goshen, Ind.

REPORT

Of the Mennonite Old People's Home,
Lancaster, Pa.

September

Receipts.—Persons who gave to the Home: Martin Zimmerman, Jonas Eshleman, A. K. Diener, A. B. Eshleman, Mrs. D. R. Brenneman, George Leaman. Receiver cash from John Lauver, \$1.00; cash, 55; a friend, \$1.00; M. B. of M. and C., \$8.00; C. H. Heidler, .50; Mrs. Dr. Brenneman, \$1.00; Mrs. B. B. Leaman, .50; cash, .25; Dr. Benner, .50.

Services.—Sept. 11, Banks Winey, Daniel Gish, A. B. Eshleman filled the regular appointment; text, Col. 3:1-6.

Sept. 25, Isaac Brubaker, Amos Kauffman, Jacob Greider, D. S. Metzler conducted the semi-monthly meeting. Preaching from Matt. 18, afterward it was ascertained whether communion could be held at the Home. Peace was expressed and communion was announced to be held on the twenty-third.

There are 58 in the Home. Health is good. We are glad to report that the working force is keeping supplied. Female workers at present are: Head cook, Lizzie Copeland; helpers, Anna Brubaker, Annie Wile; nurses, Annie M. Breneman, Maria Forry, Martha Metz.

Gratefully acknowledged,

J. W. Benner, Steward.

Married

Brenneman—Spitnale.—Oct. 16, 1910, at the home of the bride's father, near Continental, O., Bro. Harry Brenneman to Sister Emma Spitnale, Bro. J. M. Shenk of Elida, O., officiating. May they long dwell together to bless humanity to God's glory.

Hackman—Freed.—Bro. Wm. K. Hackman of Levin, Pa., and Sister Mary L. Freed of Souderton, Pa., were united in the holy bonds of matrimony on Saturday evening, Oct. 15, 1910, Pre. I. F. Swartz of Blooming Glen, Pa., officiating. The newly married couple intend to make their home with the bridegroom's parents. May God's richest blessings attend them through life.

Obituary

Stoltzfus.—Katie M., daughter of Aaron K. and Katie Stoltzfus, died at the home of her parents near Morgantown, Pa., of infantile paralysis, Oct. 9, 1910. Only three weeks previous to her death she confessed

Christ as her Savior and was received into the Amish Mennonite Church by water baptism. She leaves father, mother, 6 brothers and 1 sister, 2 brothers and 1 sister having preceded her to the spirit world. She was born May 10, 1894; aged 16 y. 4 m. 29 d. Her place in the home is vacant, her smiling face is missing; but we have a great consolation that our loss is her eternal gain. Funeral services were conducted at the Conestoga A. M. Church by Bros. C. U. Stoltzfus and John S. Mast from I Pet. 1: 23, 24.

However painful it may be

To know that she is gone,

The thought is sweet that we may meet,

Her in that heavenly home.

A brother.

Miller.—On Oct. 12, 1910, in Lagrange Co., Ind., Mary Taylor, wife of John H. Miller; aged 65 y. 11 m. 24 d. She is survived by her husband, 3 children, 2 sisters, 1 brother and many friends. She was the mother of six children, three of whom preceded her to the eternal world. She united with the Mennonite Church many years ago and was a consecrated child of God. Her earnest, patient, helpful life was truly an inspiration to all who knew her. She ever manifested a truly meek and humble spirit and a sincerity of heart that is worthy of imitation by all who profess to be the followers of Jesus. She grieved over the fact that so many professed followers of the Lord indulge so much in the display of worldliness. Funeral services at the Shore meeting house by John F. Funk of Elkhart, Yost Miller and Amos Cripe from the text, II Cor. 5:1. While this sad affliction is deeply felt by the bereaved husband and children, we trust that all of them may thereby be led nearer to God and seek to meet the dear companion and mother on the bright shores beyond. In the Church, may her bright Christian example not soon be forgotten.

J. F. Funk.

Bontrager.—On the morning of Oct. 10, 1910, near Emma, Lagrange Co., Ind., of consumption, Mary E., daughter of Pre. Amos and Rebecca A. Cripe, and wife of Levi M. Bontrager; aged 32 y. 4 m. 2 d. She was born June 8, 1878, near Goshen, Elkhart Co., Ind. She united in marriage with her surviving husband March 6, 1898. To this union were born four sons, all of whom survive her. She united with the Mennonite Church in her early years and lived an exemplary Christian life to her end. During her sickness she manifested great patience and submission and was fully resigned to the will of God. Though devoted and strongly attached to her family, she had a desire to depart and be with Christ. Several hours before she died, though very weak, she tried to join in singing the hymn, "My Jesus, I love Thee, I know Thou art mine." Funeral services were held at the Shore meeting house, Oct. 13, by John F. Funk of Elkhart, and John Garber of the Clinton congregation. Text, II Tim. 4:6-8. The funeral was very largely attended. She is greatly missed by her own family, as well as in the parental home; but all can realize that their loss is her eternal gain and while they bow in submission to the Father's will, they may well comfort their hearts with the words of Job in his great affliction, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

J. F. Funk.

Springer.—John C. Springer, son of Christian and Fanny Springer, was born in Tazewell Co., Ill., Sept. 19, 1871 and died of typhoid fever in Elkhart Co., Ind., Oct. 11, 1910; aged 39 y. 22 d. He united in marriage with Nancy Miller, Sept. 6, 1895. To

this union were born four children; Esther, Alma, William and a son who died in infancy. He leaves besides his wife and three children an aged father, seven sisters, one brother and a host of friends who mourn his departure.

He united with the Mennonite Church in early life and was ordained to the ministry by this church at White Cloud, Mich., about six years ago. To this faith and calling he remained faithful to the end. He had been in ill health for some years. At New Year of 1909 they moved to New Mexico and later to Upland, Calif. His health improved somewhat at the latter place, but finding living here very expensive they removed to Indiana in March of this year. However, his constitution seems to have been too weak to withstand the severe attack of typhoid with which he was overtaken. Those who attended him, however, thought he was improving, and his very sudden death came as a shock to all.

His services with the church at this place were much appreciated and his loss is keenly felt. Funeral was held at the Clinton Brick Mennonite Church, Oct. 14. Services were conducted by John Garber and D. J. Johns from II Tim. 4:7 and 8. The text was the brother's own selection.

Parsons.—Goldie, daughter of J. M. and Sister Anna Parsons, was born May 11, 1910; died Sept. 29, 1910; aged 4 m. 18 d. Services by M. Coopridge. Text, Job. 14:1.

This lovely bud, so young and fair,

Called hence by early doom;

Just came to show how sweet a flower

In paradise could bloom.

Mishler.—Verda, daughter of Enos and Lovina Mishler was born June 3, 1905; died Oct. 14, 1910; aged 5 y. 4 m. 11 d. She leaves father, mother, two brothers and three sisters to mourn her early departure. Funeral services conducted by S. E. Weaver sermon based on Isa. 40:11. May the bereft family be willing to see in this the hand of God still leading on.

Petersheim.—Mary, daughter of Levi M. and Fanny Petersheim, was born Aug. 1, 1901, and died Oct. 10, 1910; aged 9 y. 2 m. 9 d. She died of infantile paralysis. During her few days of sickness she told many of her friends to meet her in heaven. When the doctor had expressed his opinion about her recovery, she exclaimed, "My best days are coming, my grave is not dark! I am joyful midst the sight of white angels and I shall go to meet them and help souls to Jesus!" She demanded the ordinance of I Cor. 11 and then requested every one present in her room to kneel at her bedside and pray. Services were conducted in the Conestoga Amish Mennonite Church. Text, Luke 8:52. Interment in Pine Grove Cemetery.

Deffenbaugh.—Catharine, wife of Christian Deffenbaugh, died at her home near Masontown, Pa., Oct. 14, 1910; aged 64 y. 11 m. 22 d. She had been afflicted with heart disease and dropsy for many months, and a few days before she died she took pneumonia, which soon ended her life. She was born Oct. 22, 1845, and was married to Christian Deffenbaugh Oct. 27, 1864. She is survived by her husband, 2 sons, 5 daughters, a number of grandchildren and many relatives and friends, who deeply mourn their loss.

Sister Deffenbaugh has for many years been a shining light in her own congregation and neighborhood. Kind to the poor, ready to help all who were in need, devoted to the cause of Christ and the Church, ready in testimony and consistent in life, she won her way to the hearts of the people.

(Continued on next page.)

Items and Comments

The Church of the Brethren expect to hold their next Annual Meeting at St. Joseph, Mo., beginning on Tuesday, June 6, 1910.

The U. S. government is planning for the sale of about 2,000,000 acres of land belonging to the five civilized Indian tribes in eastern Oklahoma. This will include all the unallotted lands belonging to said tribes except the timber, coal and asphalt reserves.

Julia Ward Howe, "author, philanthropist, mother, friend of the slave," died at her summer home at Middletown, R. I., Oct. 17. She was held in high esteem by many Americans. Her most famous production is, "The Battle Hymn of the Republic."

The "increased cost of living" is quite a convenient dodge for people who are after more money. Laboring men ask more wages to meet the greater costs, while manufacturers and business men demand higher prices for what they have to sell that they may be able to pay the increased cost of labor. "And the end is not yet."

The would-be flight across the Atlantic Ocean by Walter Wellman and his crew came to an inglorious end when his airship was wrecked on the bosom of the ocean about 375 miles off the coast of North Carolina. Wellman and his crew were saved on board the British mail steamer Trent, but the airship, America, was abandoned.

David Rankin, the world's most extensive farmer, died suddenly at his home at Tarkio, Mo., at the advanced age of 85. He was a member of the United Presbyterian Church and took an active interest in the cause of education. He had amassed a fortune of about \$4,000,000, which included about 34,000 acres of good farming land, a national bank, etc., etc.

What promises to be a meeting of unusual interest is the coming meeting of the World's Christian Citizenship Conference, to be held in Philadelphia, Pa., Nov. 16-20. A wide range of subjects, some of them of more than ordinary importance, are to be discussed by some of the ablest and most scholarly men of the day. Christian citizenship and missionary endeavor will be the leading themes before the meeting.

The anti-tuberculosis exhibit for young people in the public schools in this city has again been opened. Dr. Brumbaugh, Superintendent of Schools, has thus stated his appreciation of it. He says: "The work done last year aroused a great deal of interest, was exceedingly instructive and, I have no doubt, did much good. It is this sort of intelligent activity which will in the near future greatly decrease all types of contagious and infectious diseases in our city." This exhibit, it is said, is the largest and finest anti-tuberculosis exhibit in the world which is devoted to the instruction of young people. The idea of health through correct diet, ventilation and out-door exercise has been principally drawn out. Last year the educational exhibit was shown in fifteen grammar schools and seven normal, high and manual training schools. It also visited Bryn Mawr and Swarthmore Colleges, the DeLancey School, the Germantown Boys' Club and the University Settlement. Forty-five lectures upon the prevention and cure of tuberculosis were given in connection with the exhibit by some of Philadelphia's most eminent authorities upon this subject.—The Friend.

(Continued from preceding page.)

ple and will long be remembered by those she left behind. During her last sickness she earnestly admonished her children and others to walk in the ways of righteousness and do all in their power to work for the upbuilding of the kingdom, and when her body became so weak that she was unable longer to be used on earth she peacefully fell asleep and went to her eternal rest.

Funeral at the Masontown Mennonite Church, Oct. 16, conducted by Aaron Loucks, J. A. Brillhart and Daniel Kauffman. Interment in cemetery near by.

Shank.—Clarence Lester, son of B. F. and Alice Shank, was born Aug. 5, 1908 and died Oct. 12, 1910; aged 2 y. 2 m. 7 d. The funeral services were conducted in the Elizabethtown Mennonite Church by the brethren, Simon E. Gerber and Simon B. Landis. "Sleep, Clarence dear, and take thy rest; God called thee home, He thought it best; And though 'tis hard to part with thee, Yet God's strong arm supporteth me."

CONFERENCE ANNOUNCEMENTS

Pacific Coast District

The fifth Annual Church and Sunday School Conference of the Pacific Coast District will be held, the Lord willing, at Albany, Oreg., Nov. 7-10, 1910.

J. P. Bontrager.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

West Liberty Church near Inman, Kans., Nov. 1-8. Instructors, D. J. Johns, L. J. Miller.

At Albany, Oreg., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser.

Mt. Zion Church, near Versailles, Mo., Holiday week. Instructors, Simon Gingerich.

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., B. F. Herr, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., J. K. Hooley, Supt.
Mennonite Home (*1903) Lancaster, Pa., J. W. Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., B. F. Thut, Supt.
*Date of organization.

When it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, the rule and measure, of our doing or not doing, from morning to night; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the eternal Spirit, have our life in Him and from Him, and are united to Him by that spirit of prayer which is the comfort, the support, the strength and security of our soul, through the vanity of time into the riches of eternity. Let us have no thought or care, but how to be wholly His devoted instruments; everywhere, and in everything, His adoring, joyful, and thankful servants.—Wm. Law.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, NOVEMBER 3, 1910

No. 31

EDITORIAL

"Watch and pray, that ye enter not into temptation."

So long as we are in the great pavilion the tempter may assail us but can never reach or overcome us.

If you find yourself overheated on the political question, read the papers taking opposite side from what your preferences or prejudices are.

"Godliness with contentment is great gain." In extolling the virtues of contentment, we sometimes forget the first word of this quotation. Contentment without godliness is great loss.

A willingness to be received into Church is no good reason why any applicant for membership should be received. Let us look for evidences of faith and repentance and an entire submission to the will of the Lord.

Our Sunday school lessons are approaching the crisis of our Savior's earthly career. Let them be studied with more than ordinary care. Read all the scripture references you can find bearing on the subject. The lesson for next Sunday is especially important.

Hymnal Supplements.—In response to a number of inquiries as to when the supplement to our Church and Sunday School Hymnal will be ready for distribution we will say that the hymns are still in the hands of the plate-makers. For some reason this work was delayed much longer than the committee had counted on. As soon as we can get hold of the work we shall push it as rapidly as possible, but until then we can make no promises. We might again call attention to the fact that for each book sent out now at the regular price a supplement will be sent free as soon as they are out.

With Bro. S. E. Allgyer of Ohio in Oregon, Bro. A. D. Wenger of Virginia in Missouri, Bro. D. J. Johns of Indiana in Kansas, several of our western preachers somewhere in the East and other evangelists away from home preaching the Word, we notice a most gratifying disposition on the part of our workers to lend a helping hand to brethren in other fields of labor. This is one practical and effective way of keeping the brotherhood in all sections of the Master's great harvest field in touch with one another, and we trust that such interchanges of visits and labor may be continued.

There are three attitudes which we may take toward the work of the Lord: antagonism, indifference or whole-hearted devotion. It is the men and women who take the attitude last mentioned who are responsible for the progress of the cause of Christ. Concerning the first, history has proven that active opposition to the cause of Christ and the Church has likewise been a means of solidifying and strengthening the Church. An attitude of indifference has always been a drawback and a dead-weight. That is the reason why the luke-warm church member receives the message, "I would thou wert cold or hot."

On another page will be found a well written article on "The International Graded Sunday School Lessons." This is to be the first of a series of articles, and we trust they may receive the careful reading of all Sunday school workers. As Bro. Senger suggests, the subject should receive thoughtful consideration, no matter whether the new system be adopted or rejected. As you read these articles and questions come to your mind kindly send them to Bro. Rudy Senger, Goshen, Ind., and he will either answer them personally or notice them in public articles. After Bro. Senger is through with his series of articles the

columns of the Gospel Herald will be open for a reasonable time for a discussion of the subject on the part of any that may wish to consider it farther.

We call the attention of our readers to the "open letter" written by Bro. Aaron Loucks to all who are interested in the welfare of the Mennonite Publishing House. We trust that there may be a prompt and a general response to his suggestions. If one thousand readers will interest themselves in doing what they can to induce their friends and neighbors to act on Bro. Loucks' suggestion the debt on the institution can be cleared off by Jan. 1 instead of May 1, as he suggests. That this desired end may be accomplished we invite the prayers and the help of all who are interested in the cause.

The report that the census enumerators of Chicago found 450,000 persons holding membership letters but out of touch with any church furnishes food for sober reflection. While it is true that in all churches there are members who have once been active in the service but who because of divers temptations have drifted into worldliness, we believe that the main reason why so many holders of church letters are without church connections is to be found in the fact that the standard of membership is not high enough. It is inconceivable that any one who has actually been born again and whose heart is aglow with heavenly fire should want to be without membership in the church of his choice. Let the churches require evidences of conversion and a willingness to do God's whole will as a basis for receiving members and refuse to grant letters of good standing to any who are not consistent in life and warm in the service, and the next census will show more favorable conditions in church statistics.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XIV. The World—Our Duty Toward It

By A. M. Eash.

For the Gospel Herald.

The subject under consideration in this article is of such an important nature that traditions or opinions of men should not be sufficient evidence on which to base theories or from which to draw conclusions. The Bible shall be our only test and the words of Jesus Himself the authority.

We shall consider it under the following heads: (1) The World, (2) Our Duty Toward It, (3) The Source of the Needed Power.

1. **The World.**—The first thought that impresses one in trying to define this term from a Bible standpoint is the many times it is used by Christ and the New Testament writers. The word, as used in a number of instances means the entire creation, man, the earth; plant and animal life; sun, moon and stars; etc. (Mark 16:15.) In other places it is used to mean a dispensation or an age (Matt. 28:20) while in still others it seems to be used with special reference to the kingdom of the evil one, including those who are his subjects (Jno. 8:12; 12:3; 14:30; 16:33). There may be other meanings but these three will be sufficient for present consideration.

2. **Our Duty Toward the World.**—Nowhere is the duty of the Christian toward the world more clearly stated than in Christ's great missionary instructions to His disciples on several of His post-resurrection appearances (Mat. 28:18-20; Mark 16:15, 16; Luke 24:48, 49; Jno. 20:21-23). In these statements He instructed them very positively regarding their relations to the world. These four scriptures, though emphasizing different phases of the commands, are Christ's great missionary manifesto, delivered on perhaps two different occasions—the words of Mark, Luke and John in the upper room on the evening of the first day after the resurrection and that of Matthew to the eleven on a mountain in Galilee.

(1) *"Go into all the world,"* or among the nations. Matthew says "go" and adds the words, "make disciples of the nations." The latter implies the need of going and it is, therefore, only proper to infer that as Jesus was standing on the hillside, surrounded by a band of eager, expectant disciples—waiting for

the last message—the least He expected of them was that after His departure they were to personally go out among the nations and preach the Gospel. Mark in his concise way says, "Go ye into all the world." Luke follows in a more indirect way and says these things "should be preached in His name among all nations." John follows with, "As my Father hath sent me, so send I you." There should be no question in the mind of any but that it is the duty of the Christian to "go."

(2) *"Preach the Gospel to every creature."*—Mark here, as in the remainder of the Gospel, has in mind the idea of serving. Preach to every creature. Go and bear the glad tidings of a living Savior to those who are in bondage. Luke adds the words, "repentance and remission of sins shall be preached."

(3) *"Make disciples of all the nations."*—Someone has said that in the original manuscripts the word "make" is the only indicative verb in the entire commission. Be this correct or not, we must concede that the great aim in all our "going" and "preaching" must be the "making" of disciples. Not only are we to make men feel the guilt of sin—the law was able to do that—but give them the message of deliverance in such a manner that they will become disciples.

(4) *Be Witnesses.*—Live lives that are a witness or testimony to the message that is preached. Luke, continuing in the trend of his Gospel, in recording the final instructions, emphasizes the fact that the business and responsibility of the Church is that of revealing to the world the perfection of Jesus as fulfilling in Himself the highest ideals of individual life and as having accomplished through the mystery of the cross that which makes possible the remaking of those who have failed. We are to be witnesses to His fulfillment of the Old Economy, to the suffering and glory of Christ; and to the great work of remaking and reconstructing man.

(5) *The message of remission of sins.*—These few verses recorded by John in the 20th chapter of his Gospel have been the center of controversy in the Christian Church for centuries, and upon an interpretation of its meaning has been built a whole church system. An attempted interpretation of the text then would not be in order; but one fact is certain—whether the apostles in person had the power to remit sin and that in turn is delegated to representatives of the Church or else the message carried by them was one of remission and was supported by the power of the Holy Spirit—the great message of the Church is and ever shall be remission of sins of those who will believe. Very briefly have we now considered the duty of the Christian toward the world as we find it in the fourfold commission of Christ.

3. **The source of the power needed.**—In conclusion a brief statement regarding the support the Christian has in performing this great obligation will not

be amiss. We shall again look at each of the Gospel records. Matthew quotes the words of the King—"I am with you alway." Mark, while not making the statement directly, implies the fact of the presence of One who "saves" and who "damns." Luke very plainly says—"ye be endued with power from on high" and in Acts—"ye shall receive power after that the Holy Ghost is come upon you." We close with the words that most impressed John and which with the others should often be an inspiration to those who are trying to perform their duty toward the world: "As my Father hath sent me, even so send I you—Receive ye the Holy Ghost."

Chicago, Ill.

ARE YOU SANCTIFIED?

By A. D. Wenger.

For the Gospel Herald.

This question should not frighten you from reading what follows. So many extreme views have been held on sanctification that some have become prejudiced against the word itself and search but little to find its true meaning. Seeing it in its true light makes its truth sweet to the believer.

It is a first work of grace. Sanctify, in the Scriptures, means to set apart for God's service, to make holy. The first time God's grace works on the soul sanctification is experienced. Every unpardoned but truly penitent sinner who comes confessing and renouncing sin is sanctified when God forgives and sets him apart by adoption as a newborn child in His family. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). Being cleansed from all unrighteousness, we are holy or sanctified. The Holy Ghost sanctifies us. Without that we are none of His. That all children of God are sanctified the following scriptures prove: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (1 Cor. 1:2).

The claim that a Christian does not get sanctified until just at death when he cannot sin any more is unscriptural. Holiness must be lived and followed. "Follow . . . holiness, without which no man shall see the Lord" (Heb. 12:14). A holy and sanctified life is free from imputed sin. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). If we continually confess and seek forgiveness when we discover we have erred from the truth, nothing will be imputed against us in heaven. The pure in heart shall see God. "Who-soever is born of God doth not commit

sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 Jno. 3:9). New creatures in Christ Jesus will not and cannot continue to commit sin or live in sin that they know is held against them. It is only when such give up their childhood in God's family that this can be done. Christians should be pained at the knowledge of any wrong they have done and at once ask God to forgive. Such are always ready for eternity.

No one can get beyond all temptations. Some temptations can be completely removed. Evil habits that have been formed altogether since infancy can be entirely given up, and likewise all temptations to indulge in them again. Such results have crowned the sincere efforts of many who were once addicted to swearing, gambling, intoxicating drinks, fashionable attire, etc. A brother who was convicted that his tobacco chewing was not to the glory of God, could scarcely sleep or eat until, by God's grace, he gave it up. He gained grace. God sanctified him in the step taken and took away all temptation for it. He then thought that he should thus gain the victory over all other evils and the temptations thereto. Here is the secret. Take it. And may it help every Christian who has been troubled with many conflicting and erroneous views of sanctification. *Only acquired evil habits and the temptations to indulge again in them may be completely taken away.* Hereditary propensities to evil, such as are common to all men since the fall in Eden, will not be removed from us as long as we dwell in our present bodies. The brethren at Corinth were sanctified (1 Cor. 1:2) and they were tempted with only such temptations as are common to mankind (1 Cor. 10:13). No one should ever have any temptations except those that are naturally in the flesh and are common to all. Paul was tempted and had a hard fight with his body. Peter even gave way to temptation after the Pentecostal baptism of the Holy Ghost and "walked not uprightly according to the truth of the gospel" (Gal. 2:14). Barnabas and others likewise erred through Peter's influence. Outside of acquired habits, Christ Himself was "tempted in all points like as we are, yet without sin" (Heb. 4:15). Thank God for temptations. They are a means of Christian growth. Each victory strengthens. Wherein we unworthily fail, through weakness and ignorance there is a remedy. "If any man sin, we have an advocate with the Father, Christ Jesus the righteous."

If sanctification means a life above all temptations to discouragement, self-glory, anger, envy and evil thoughts; a life free from improper words and deeds, neglected opportunities and all other traces of fallibility, I have never yet met the man or woman who is sanctified: have not even met one who does not occasionally fail, in some respects, when temptations come. Extreme posi-

tions that people take throw them in the ditch. Many are the backsliders who once professed sanctification, and they are most numerous where extreme views of sanctification have been made hobbies than anywhere else.

There are many works of grace. The Scriptures lay no more stress on a second work of grace than on a third, fourth or fifth work of grace. May we all be blessed with a thousand works of grace. Serving God with sincerity of heart, a heart constantly open to conviction, walking continually in the light of light to walk in, we grow in grace and His Word and all the while seeking more go on from grace to grace and from glory to glory. By leaving wrong things undone and by doing more that is right as fast as we get the light, God sanctifies and blesses us in each step for the better. We then grow in sanctification. Progressing in sanctification sets us farther and farther apart from the world of sin. We should not only stop yielding wherein we have acquired wrong habits, but in all other points in thought, word and deed, our aim should be to progress onward as far as it is possible to get in this life. Paul wished the Thessalonian brethren to be wholly sanctified. "And the very God of peace sanctify you wholly" (1 Thess. 5:23). Many who claim sanctification are far from being what they ought to be. They yield so easily to temptation, give way to exaggeration, evil imagination, anger, evil speaking of others whose lives are better than their own, disturbance, discouragement over small things, refuse to give up things that are questionable, and in many other ways fail to come up to the standard attainable by the earnest, Spirit-filled Christian. We should never be satisfied with our growth in sanctification but seek to rise higher and higher, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro" (Eph. 4:13, 14).

If we are "dead and freed from sin," the "old man crucified" and the body of sin destroyed, why is there still such a conflict? That conflict is not with the old creature. He is crucified and dead. A new creature is in its place. Old things have passed away and all things have become new. The old nature is gone and we have become "partakers of the divine nature." The spiritual old man has given place to the spiritual new man in Christ Jesus. But in the natural flesh of the body, which we inherited from Adam, dwelleth no good thing, and consequently there is a warfare. "The flesh lusteth against the spirit and the spirit against the flesh" (Gal. 5:17). The old man was crucified at the beginning of the Christian life, but now the deeds of the body must be mortified continually. "For if ye live after the flesh, ye shall die: but if ye through the spirit

do mortify the deeds of the body ye shall live" (Rom. 8:13). "The lust of the flesh, the lust of the eyes, the pride of life" (1 Jno. 2:16) seek access to our hearts through our flesh and must be held in subjection and controlled. The deeds of the body are then mortified and the overcoming life is our glorious realization. Knowing nothing against ourselves, rectifying all wrong continually, we are prepared at any time to be presented "faultless before the presence of his glory" (Jude 24).

Fentress, Va.

MODERN INFIDELITY

Selected by O. S. Kilmer.

We are living in a peculiar age; an age in which there are so many conflicting opinions that it is scarcely possible to keep one's religious equilibrium. I think we are living in that age in which "the three unclean spirits like frogs" have gone forth to deceive the nations by mysterious signs and occult wonders. It is meet that Christians should be on their guard. One strange thing is, we have the rankest infidelity posing as "one branch" of Christianity. There are several religious systems now which are essentially infidel, but they strongly deny it.

The reason for this is, Christianity has won a good reputation on its merits, but a certain stigma rests upon infidelity so that the very name infidel stands for something decidedly bad. The devil has taken note of this and has called his doctrines Christianity. Among these infidel religions I will mention Mormonism, Christian Science, Universalism, Unitarianism, Theosophy, "New Thoughtism," Higher Criticism, Spiritualism, etc. All of these object to being called infidelity.

The Mormons are largely infidel because they deny the Bible being the Word of God; i. e., as we have it. The book of Mormon says many "plain and precious things" have been lost from the Bible. That is an old infidel argument.

Christian Science is a kind of infidelity because it denies the existence of sin and therefore must reject the Savior.

Universalism is infidelity because it denies and must deny a part of the Bible, or its doctrines would be entirely demolished.

Unitarianism not only denies the authenticity of the Bible but, like Christian Science, denies the majesty of the Sonship of Christ.

Theosophy is nothing but a revival of the old Hindoo religions coupled with Christian Science and Spiritualism and just enough truth to "whitewash" it.

"New Thought" is also old nonsense, being made up of distorted bits of science, spiritualism, hypnotism, clairvoyance, astrology, Christian Science, Brahmanism, Buddhism and if there be any other nonsense it is briefly summed up in the one word, "New Thought."

All of these contain "save" truth, just as the first lie ever told was sugar-coated with truth until our first parents did not even know it was a lie.

I want to warn people against such things because I know they are being deceived. I know a young woman now, teacher in one of our northern counties, who is reading "New Thought" papers, and thinks they are "just grand." When I suggested that "New Thought" was infidelity she said, "Oh, no, not at all!" They cover up their ideas until many are being deceived.

Spiritualism also hides its real character by saying one can be a spiritualist without giving up his church affiliations; but before one makes much progress in it he must give up his belief in the integrity and authenticity of the Bible. Recently I had a man deny the authenticity of the Bible, the Sonship of Christ, the atonement, even going so far as to say Christianity was a failure and that there were men now living who had accomplished more for humanity than Christ—and then denied being an infidel! What are we coming to? I think the time has come to "cry aloud and spare not."

So I say, ye wolves in sheep's clothing! ye hypocrites! ye liars! why will ye deceive the ignorant? Why don't you say what you really are? But we would not blame them for being ashamed of being infidels. Infidelity has such an unenviable reputation.

Portersville, Calif.

MISSING THE BEST IN LIFE

By J. S. Hartzler.

For the Gospel Herald.

During these hot September days people usually keep on the shady side of the vessel, but by so doing most of them never see the beauties of a sunset at sea. The great ruler of the day has been doing his utmost for some hours, but now he is slowly sinking in the west. No cloud casts its mantle over the beautiful scene. The waves reflect the sparkling rays back to earth and its people, but hundreds of eyes do not see them because they have placed themselves in a wrong position.

So it is in life in many things. In our anxiety to get rich quick we lose the blessings of trusting; in our onward rush in life we pass the lovely things of nature by unnoticed; in our excessive effort to remain young, we do not see the grandeur of old age, nor realize the perfect satisfaction of the aged saint as his sun is sinking in the west and he is sailing into the harbor "old and full of days," knowing that joy unspeakable and rest eternal are just beyond.

Dhamtari, C. P., India.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—Jno.

ONE THOUSAND

QUESTIONS AND ANSWERS

ON POINTS OF

PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXI. Christian Virtues—Peace

How beautiful are the feet of them that preach the gospel of peace.—Rom. 10:15.

742. *What is peace?*

A. It is a state of quietness or rest.

743. *What is the Christian's peace?*

A. It is that state of tranquillity which arises from the consciousness that all is right with the Lord.

744. *Who is the Author of our peace?*

A. Christ the Prince of Peace.

745. *What is the difference between the peace of the Christian and the peace of the worldling?*

A. The Christian is at peace because he knows himself to be right with God and there is naught that condemns. The worldling may have a semblance of peace because he has smothered his conscience to an extent that he no longer feels the pangs of conviction.

746. *What power brings conviction?*

A. The Holy Ghost, who reproves the world of sin (Jno. 16:8).

747. *How does Paul describe the condition of that heart in which the Holy Comforter dwells?*

A. "The peace of God, which passeth all understanding" (Phil. 4:7).

748. *What will such a peace do for us?*

A. It will keep our "hearts and minds through Christ Jesus" (Phil. 4:7).

749. *What power maintains this peace?*

A. The God of peace.

750. *And if we accept His peace?*

A. He will sanctify and perfect us (I Thess. 5:23; Heb. 13:20).

751. *Is there any difference between the peace which Christ gives and that which the world gives?*

A. Yes (Jno. 14:27).

752. *What is the difference?*

A. The peace which Christ gives may be had for the asking. The peace which the world gives may be had by fighting for it.

753. *Explain.*

A. The peace of God is an inward condition of rest under all circumstances, and is maintained under all forms of opposition and persecution. The peace of the world is maintained when all is peaceable and lost when opposition arises.

754. *How is this difference applied to the question of nonresistance?*

A. The doctrine of Christ is, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5:39). The doctrine of the world is, "Be peaceable if you can, and get your rights. If any man hits you

fight if you must to retain your honor or knock him down."

755. *How is this difference applied to carnal weapons?*

A. The Christian's testimony is, "The weapons of our warfare is not carnal" (II Cor. 10:4). Carnal weapons are the world's chief defense.

756. *Do we understand from this that the Christian is not to fight under any circumstances?*

A. Not with carnal weapons. Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36).

757. *What are we to understand from this language?*

A. That the children of God are not to engage in any carnal warfare.

758. *What may be classed as carnal weapons?*

A. The gun, the sword, the unsanctified fist or tongue.

759. *What would the Bible doctrine of non-resistance do for war?*

A. It would completely abolish it.

760. *Is not a righteous war in defense of home, country or religion justifiable?*

A. There is no room for it in the teaching of Christ and the apostles.

761. *What would become of a nation that would hold to such a doctrine?*

A. Nobody knows. But it is certain that the God who promised, "I will never leave thee nor forsake thee," would so overrule that all would be for the best. The same God who delivered Israel from the thralldom of Egypt, rescued Hezekiah from the power of Sennacherib and kept Pennsylvania from the throes of war so long as the nonresistant policy of the peaceful Penn ruled the commonwealth could also protect a nonresistant nation in the 20th century.

762. *If David, "the man after God's own heart," was such a great warrior, why should it be wrong for the children of God to engage in war now?*

A. David lived under a dispensation in which it was the business of God to deal out justice, while we are living in a dispensation of mercy. It was therefore as right for David to serve as an instrument in the hands of God to deal out justice as it is for us to serve as instruments in His hands to deal out mercy.

763. *What is the greatest fault to be found with the modern peace movements?*

A. They refuse to recognize that war is wrong under all circumstances. No peace movement is scripturally sound unless it plants itself squarely in the footsteps of Christ the Prince of Peace.

764. *Are they not doing a good work?*

A. As far as they go, but they do not go far enough.

765. *What has history proven with reference to the doctrine of peace for policy or expediency's sake?*

A. That it is effective only in times of peace. When war clouds come this policy is laid in the shade and "the dogs of war" occupy the stage.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OBSERVATIONS IN SOUTHERN PALESTINE

I. Jerusalem and her Environs

By J. S. Shoemaker.

For the Gospel Herald.

(Concluded)

After spending one and a half days in looking after our correspondence, and several days in visiting places of interest outside of the city, we began to make a tour of the city in order to visit the places held sacred by tradition. We say "tradition" because there is no positive evidence to prove that these so-called sacred places are situated on the exact spots where the sacred events have occurred. This is at least true of most of the places now held sacred.

Under the direction of Aboosh (our guide) and the protection of a city official and a Turkish soldier (which is required by the Government) we visited The Haram-esh-Sherif, the spacious area of 35 acres surrounded by a wall 1,601 feet long on the west, 1,530 on the east, 1,024 on the north, and 922 on the south. This enclosure is said to occupy the place of the original temple enclosure, where once stood the temple designed by King David, and built by Solomon, rebuilt and restored by Zerubbabel and afterward by Herod; but is now the Moslem shrine called the Mosque of Omar, and by some the Dome of the Rock. This Mohammedan sanctuary stands upon the summit of Mount Moriah—tradition says upon the very spot where Melchizedek offered sacrifice; where Abraham offered up Isaac; where Oram had his threshing floor; where David interceded for the plague-stricken people and Solomon's temple stood in all its glory. Hither the tribes came up to worship. Here shone forth the glorious light of the shekinah. Here was the center of the political and religious life of God's chosen people. Here for centuries the Israelitish worshippers would congregate for worship and the observance of the sacred feasts. Here the child Jesus was presented by His mother. Here when but twelve years old the Divine Youth was more than a match for the lawyers and doctors, and here He taught and preached the things concerning Himself and the doctrines of His Kingdom. As we stand within this once sacred enclosure, and think of the past and its glory, followed by defeat, disaster, desolation and destruction, ending in the worship of Mohammed, instead of the Living Christ, one cannot help but feel sad and say with the prophet, "And from the daughter of Zion all her beauty is defeated."

The Mosque of Omar which is said to occupy the original sight of Solomon's temple, has eight sides, each sixty-eight feet long. There are four doors leading into the mosque. The whole building is covered with richly colored porcelain tiles. Passages of the Koran are written on the frieze of tiles surrounding the building. The dome of the building is 98 feet high and 75 feet in diameter. The *Sacred Rock* (upon which it is claimed that Melchizedek offered sacrifice, Abraham brought his son as an offering, and where the ark of the covenant stood) is immediately beneath the dome. It is a rugged, unhewn, natural rock about sixty feet long and forty-five wide; the top of it is very uneven, but gives evidence of wear. A little to the west of the enclosure part of the rock there is a cave which is entered by eleven steps. The chamber is not very large. It is said to have been the place where David, Solomon, and Mohammed went to pray. Many of the moslems frequent this dark recess to pray. There was a fanatical Moslem prostrated in the cave while we were inspecting it.

The Mosque el-Aksa at the south side of the area, said to occupy the site of Solomon's porch, was next visited. The principal objects of interest in this mosque are, a tomb said to be the tomb of the sons of Aaron; a pulpit beautifully carved and inlaid with mother-of-pearl; a little west of the pulpit a spot is pointed out as the praying place of Moses. Of course every Bible student will understand that this is simply a legend, because Moses had not been permitted to enter the promised land. At the back of the pulpit is a stone which is said to bear the imprint of the footsteps of Christ (?). Near this place are two pillars, so close together that only medium sized people could pass between them, but every pilgrim was supposed to try; those who succeeded in getting through were assured of a place in heaven; but for those who failed the case was doubtful. Bars of iron now close the space between the pillars. Thus the pilgrims are denied the superstitious practice for the present. Other spots were pointed out with which certain sacred events were said to be connected, but we do not consider them of sufficient importance to mention.

After leaving this mosque we visited what are called Solomon's stables beneath the southeast corner of the temple area. These subterranean stables are quite extensive, but they bear evidence of having been built during a later period than that of Solomon, and it is evident that Solomon's stables were much more extensive, for it is said that "Solomon had forty thousand stalls of horses for his chariots" (I Kings 4:26).

Returning from the stables we again entered the court area and proceeded along the east wall to a stairway, where we ascended the wall, and got a fine view of the valley of Jehosaphat; the Kidron; the garden of Gethsemane; the Mount

of Olives; Absalom's pillar; the tombs of James and Zacharias, and other places of interest. A little to the north of the place where we stood on the wall, is the Golden Gate. It was through this gate, according to tradition, that Jesus made His triumphal entry. It is now walled up and completely closed. A tradition is extant that, when our Lord returns to the earth a second time, it will be through this gate that He will enter into Jerusalem, and wrest the city from the Moslems.

Wending our way around on the inside of the wall of the temple enclosure, we passed out one of the western gates, after which our official escort was dismissed. Our guide then led us through a narrow crooked street to the "Jews' wailing place," just outside of the wall at the south-west part of the temple area. Here were to be seen a number of Jewish men and women of various ages, some of them waving their bodies to and fro, and their lips muttering and wailing out words of lamentation. The wailing place as well as the street leading to it was thronged with beggars. Many of them were blind, others quite aged, and some quite young, all bent on getting "backsheesh" from the tourists who visit this place of distress. Our sympathies were touched as we saw those who lamented the downfall of Zion and were praying (as we supposed) for her restoration, yet failed to believe on Him who hath power to deliver, and restore, that which was lost through disobedience.

The following day (Saturday) we continued our sight seeing in the city. Our guide led us to the southern wall of the city from whence he pointed out the Hill of Offence, just opposite Zion on the other side of the valley of Hinnom, where Judas is said to have hanged himself. The hill where Solomon built a "high place" for the gods worshiped by his heathen wives, was also pointed out to us. (See I Kings 11:7, 8). We next visited the St. James Convent, said to mark the place where the apostle James was beheaded by the authority of Herod. According to tradition this is the place where the servant of the high priest smote Jesus with the palm of his hand. The gate of David was shown, facing what is called David's Tomb. Near this place is what is called the Palace of the High Priest, property of the Armenians, claimed to occupy the original spot, of the palace of Caiaphas, where Peter three times denied his Lord and Master.

Portions of ancient Mosaic floors, said to date as far back as the sixth century are to be seen in this place. We were also shown an upper chamber where it is claimed that Jesus met with His disciples after His resurrection, and where the Holy Spirit was poured out upon the believers on the day of Pentecost(?).

Being the Jewish sabbath, we next visited what was said to be the largest synagogue in the city. There were but

few worshipers in the synagogue at the time. Several priests were engaged in reading the law, and expounding it to the few who were present. To the writer the service seemed foreign to true worship.

After leaving the synagogue we went to the house "John Mark," where the disciples had met to pray for Peter's deliverance from prison. Of course it will be understood by the reader, that this house is supposed to stand on the spot where the original "house" of John Mark stood. The prison where Peter was incarcerated was also pointed out by our guide.

During the afternoon we made a trip around the city. Passing out by the Jaffa gate on the west side, we went south, going around the walls to the left. We followed the path leading along the valley of Hinnom. We made a stop at what is called "Acadama," just across the valley from the south-east corner of the city wall. This is said to be the potter's field bought with the thirty pieces of silver, for which Judas Iscariot betrayed his Lord. Here are to be seen numerous subterranean tombs, hewn out of the solid rock. Many of them contain skulls and other bones of human bodies, but whether these are the remains of Jews or Christians, rich or poor, of criminals or men of note, is not known except by Him who shall raise them up at the last day.

Our next stop was at Ein-Rogal, the point where the valleys of Jehosaphat, Tyroposon and Hinnom are merged into one. An ancient monument marks the place. At this place Adonijah, one of the sons of David, made a feast and sought to usurp his father's kingdom. (See I Kings Chap. 1). From this place we turned north, following the valley of Jehosaphat until we came to the Pool of Siloam, the place where the blind man was told to go and wash, and in obedience to the divine command went and washed and came seeing. The pool lies deep and many women go there to fill their water-pots. On this particular occasion several women were having a serious quarrel on account of the one taking water which rightly belonged to the other. Judging from the manner in which they handled their tongues it was evident that they needed healing as well as the blind man did in Christ's time. Continuing our course toward the north, we passed close by the tombs of Zacharias and St. James, also the monument of Absalom, a little farther on we passed the "Tomb of the Virgin" of which we shall speak more definitely in a later article. From this point we ascended the hill to the north of the city. Leaving Gordon's Calvary to the right, we pass the Damascus Gate, continuing our circuitous course until we again enter the city proper by the Jaffa Gate. The things spoken of in Scripture concerning Jerusalem and the events which took place there are all of interest to the tourist, especially if he loves and believes

the Sacred Record. It is, however, to be deplored that many of the places pointed out as sacred spots, are not only fictitious, but the same are worshiped by religious fanatics, pilgrims, and so-called Christians, rather than the Lord of glory who alone is worthy our love, adoration and worship.

Dhamtari, C. P., India.

HAGRU AND PALTAN

By Sarah Lapp.

For the Gospel Herald.

Hagru was a man who had lived in our village for many years. He was about 50 years old. He had been sick with consumption for several years, but the family did not think him seriously ill, until only a few months ago when he rapidly got weaker and weaker until death came to him one night and took him away. He left a wife, three sons, two daughters and an aged mother who is the oldest woman in the village. She has only one daughter left, of a large family. She is very sad as her hope was in her son.

Hagru was visited by the missionaries and by some of the Christians here. He always enjoyed Christian songs, and seemed to understand them.

When spoken to about his soul's condition, he said, "I believe all that you tell about Christ, and believe on Him."

We trust his faith was firm and he is now at rest.

Paltan is the name of another man who died last week. His age was about 45 years. He had lived in our village, but a few years ago moved to a neighboring village. There his health failed and he contracted Bright's disease. When he became weak and could not do any work, he (with his family) came back to our village to die.

A few years ago his married daughter and husband became Christians, they being the first to become Christians in our village. That made the father very angry, and for a long time did not speak to them, but later became more reconciled. He had borrowed some grain from the Mission some time ago, but had no money to pay, or grain to return, which worried him very much. He was a poor man and had no property except a few household articles, and one buffalo. He said, "Take my buffalo to pay the debt," but was told that we could not take the only thing left for his family. He wept for thankfulness because the debt was canceled, and said, "Now I can rest."

The day before he died he said, "I believe in Christ, and want to go where He is." When dying he said, "I am receiving news from over there," and seemed happy. We believe he accepted Christ at the eleventh hour, like the thief on the cross, and heard the voice, "Today thou shalt be with me in Paradise."

Friends, will you not help to pray more that these many, many thousands

in this land who are still sitting in darkness may hear of Christ and accept Him. Each of you has a work to do.

Dhamtari, C. P., India.

IN MEMORY

Of Leo William Souder who died
Sept. 1, 1910

For the Gospel Herald.

Selected by his Aunt.
Go to thy rest, fair child,
Go to thy dreamless bed;
While yet so gentle, undefiled,
With blessing on thy head.

Before thy heart had learned
In waywardness to stray,
Before thy feet had ever turned
The dark and downward way,

'Ere Sin had seared the breast,
Or sorrow made thee fear,
Rise to thy throne of changeless rest
In yon celestial sphere.

Because thy smile was fair
The lip and eye so bright,
Because thy loving cradle car
Was such a dear delight,

Shall love with weak embrace
Thy upward wing detain?
No, gentle angel, seek thy place
Amid thy cherub train.

Fulton Co., Ohio.

IN MEMORY

Of Jonas, second son of Elias S. and Elizabeth Landes of Lower Salford, Pa., who died Sept. 25 and was buried Sept. 26 in Lower Salford Cemetery. He died of paralysis of the heart caused by diphtheria. Aged 17 y. 6 m. He leaves three brothers and four sisters.

For the Gospel Herald.

"Friend after friend departs.
Who has not lost a friend?
There is no union here of hearts
That finds not here an end."

We prayed for relief from the dreadful
disease,

But soon, ah soon one son was gone.
Now sisters, brothers, cousins all,
He is gone and will never return.

May God our Father bless all he leaves,
Because he did part so silent.
He fell asleep and woke no more
Aside of his father in bed.

Oh, father and mother, remember your son
And do not forget him so soon,
Because he went home and will no more
return

To be with you here in your home.

Father was sick, mother stood back.
They could not follow to the grave of
their son.
It was so hard, so hard, but we have to say,
Oh Lord, thy will be done.

Farewell, farewell to companions and
friends,

My Savior has now called me home.
At the gate of the city eternal,
I'll watch and wait till you come.

—Jacob S. Landes.

He who is false to present duty breaks
a thread in the loom, and will find the flaw
when he may have forgotten the cause.—
Beecher.

Sunday School

Lesson for Nov. 13, 1910—Matt. 24: 32—44

For the Gospel Herald.

WORLD'S TEMPERANCE LESSON

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Introductory.—The second coming of Christ is again the lesson before us. This is held out in Scripture as the great event of the future which should inspire the saint and bring the sinner to a realization of his condition. In fact, this should be one thing which ought to sober up anybody who has been so thoroughly intoxicated with the cup of sin that his eyes are not open to the blessedness of living a righteous life. As the drunkard, filled with the "booze" that takes away what little sense he had left, is blind to his condition and his opportunities, so is the poor deluded soul who is intoxicated with worldliness blind to the terrible consequences of his sinful course, and also of the golden opportunities which are his for the asking. But the fact that our Savior is liable to come at any time, after which coming there is nothing left but glory for the righteous and woe for the unrighteous, ought to be enough to awaken every sinner out of his fearful stupor and cause him to reflect seriously on his way.

Signs of His Coming.—Nor are the evidences lacking that the time of Christ's coming is not far away. Our Savior mentions the fig-tree as an example. When the branch is tender and the leaves are being pushed forth, you know that summer is not far away. So when we see the things which our Savior mentioned in Matt. 24 (and a number of other things recorded elsewhere, as evidences that that great time is approaching) coming into fulfillment, let us make sure that the time is near.

At an Unexpected Time.—Also, let us not make the other mistake of deciding when He will come. Adventists have tried this over and over again; but their prophecies fell to the ground and they were either tempted to lie about their prophecies or they hid their faces in ignominy. It is our Savior's positive testimony that "of that day and hour knoweth no man, no, not even the angels in heaven, but my Father only." It is as wrong for us to set the day when He is coming as to set the day when He will not come. If we want to stay with Scripture we will recognize that His coming is not far off, but that we know absolutely nothing when that day will be, so we will wait patiently, trustfully, hopefully, in the meantime making ready and keeping ready till He comes.

That the coming will be at an unexpected time is evident from what our

Savior says, as recorded in Vs. 37-41 of the lesson. The people will not be looking for the great event, but will be going on in their daily tasks as if nothing of the kind were to happen for thousands of years. As we look at the busy world today, we are convinced that this part of our Savior's prophecy, along with all the rest, is correct.

Watch.—"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Thus does our Savior impressively teach us the duty and importance of watchfulness. Some have ignored the important lesson here taught and gone out of their way enough to make elaborate explanation that carnal resistance is right; that it is right to fight, or our Savior would not have called the watcher "the good-man of the house." But any one with a love for the truth and a little common sense mixed with it, knows that no sneaking thief will break into a house as long as there is somebody there watching, and therefore that no fighting is needed. We have other scriptures to take care of the nonresistance question; let us keep this in its proper setting. Watch.

Watch what? Watch for the coming of the day. In the meantime, make ready. See that your lamp and your vessel are properly filled. See that you have the attitude toward God and man that you ought to have. See that you have renounced the world with its sins and follies, and have accepted Jesus Christ as your Savior. See that your Christianity is more than a mere profession, but that Christ is actually in possession of your heart and is directing your life. See that you have actually repented of all your sins and have made restitution as far as lieth within your power. See that your business is such, and your manner of conducting it is such, that if your Savior were to make His appearance at this time you would be ready to welcome Him, just as you are. Watch; and as you watch, pray. Finally your watchfulness will be rewarded with a glorious coming, and a glorious, eternal reign in the land of pure delight. In this life it is watching and waiting, and working and praying. In the life to come it is glory and gladness in a world without end forever and ever. Amen. —K.

One of the leading thoughts brought out in the lesson is the need of watchfulness in every phase of life. It is the key-note of the warning against intemperance. "Watchfulness is the preventive of the formation of the liquor habit. The temptation to the indulgence in the accursed drink may come to the boy or girl through a trusted friend or

Our Young People

THE SIN OF INGRATITUDE.—Luke 17:17, 18 (Thanksgiving)

Topic for November 20

MOTTO

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

OUTLINE OF SUBJECT

- I. Ingratitude Defined.—Rom. 2:4.
- II. Why Ingratitude is Sinful.—
 1. Sin is lack of harmony with the ways of God.—I. Jno. 5:17.
 2. Ingratitude tramples loving kindness underfoot:—
 - a. By forgetfulness.—Psa. 103:2; Rom. 1:21.
 - b. By rejection.—Rom. 2:4.
 - c. By scorn.—Deut. 32:15; Hos. 7:13.
 - d. By opposition.—Isa. 1:2; Heb. 10:29.
- III. Loving Kindness of God.—
 1. In granting temporal blessings.—Acts 17:25.
 2. In providing for our spiritual needs.—Acts 17:26, 27.
 3. In sending affliction for our good.—Psa. 119:67, 75.
 4. In planning our eternal happiness.—I Cor. 2:9.

STUDY OF THE TEXT

"Returned to give glory to God."—Returned to give thanks for the mercy and favor of healing.

"Save this stranger."—None returned to give thanks but the Samaritan. Those whom we naturally would expect least from often put those to shame of whom we expect most.

PERSONAL THOUGHT

Is my heart still so full of selfish covetousness for blessing, that when I am filled no emotion of gratitude springs forth? Lord, I must still cry unto Thee, touch Thou my heart till it becomes fruitful in thanksgiving.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Thanks."
2. Count Your Blessings.
3. What Can I Do to Show Thanks?

For Young People.—

1. "Where Are the Nine?"
2. Gratitude an Essential of a Successful Life.
3. Ingratitude a Mark of Slavery to Sin.
4. The End of the Ungrateful.

For Older People.—

1. To Know God is Essential to a Heart of Thankfulness.
2. How to Use the Seasons Set Apart to Thanksgiving.

acquaintance. It may come through a dare given by others. It may come through liquor being served at the table. The safe course is to watch against the smallest beginnings of the use of strong drink." —D. H. B.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, NOV. 3, 1910

Field Notes

The brotherhood of the Roaring Springs, Pa., congregation expect to hold communion on Sunday, Nov. 13.

Work on the new mission building at 26th street, Chicago, is going on at a satisfactory rate, the plasterers being nearly through with their labors.

Communion services were announced for Hess' Church, Lancaster Co., Pa., for Sunday, Oct. 30, and for the Lititz, Pa., Church on Sunday, Nov. 6.

Bro. J. F. Brunk and wife of La Junta, Colo., are at this writing (Oct. 28) with the brotherhood in Franklin Co., Pa., where the brother is preaching the Gospel of the kingdom.

Communion services are announced for the Scottsdale, Pa., congregation for Sunday, Nov. 6. Brethren and sisters from other congregations are invited to be with us on that occasion.

If previous arrangements were carried out, a series of meetings is now in progress at the Mellinger Church, Lancaster Co., Pa., with Bro. John W. Weaver of East Earl, Pa., in charge.

An inspiring mission meeting was held at the Strasburg Church, Lancaster Co., Pa., on Wednesday of last week. The discussions were spirited

and spiritual throughout, and all went away feeling that it was good to be there.

An interesting series of meetings is reported from the Howard-Miami congregation near Greentown, Ind., where Bro. J. E. Hartzler of Elkhart, Ind., is at work preaching the Gospel of the kingdom. Latest reports tell of souls confessing Christ and interest rising.

The regular services at the Welsh Mountain Mission, Lancaster Co., Pa., were conducted on Tuesday evening, Oct. 25, by the brethren, John Sauder and S. D. Martin. Text, Gal. 6:7, 8. Though the attendance was not large, the services were quite impressive.

The brethren, J. B. Senger and Levi Sauder and their wives of Lancaster Co., Pa., attended the Sunday school meeting at Newville, Pa., last week, after which they went to Franklin Co., Pa., and Washington Co., Md., for a brief visit among the congregations in that field.

Bro. W. G. Sieber and daughter, Mary, after a prolonged visit among the brotherhood in the West, returned to their home near Mifflintown, Pa., last week. They made a short stay in Scottsdale, visiting friends and brethren and taking a look through the Publishing House.

Bro. Phares Stehman, wife and his sister Mary, of Lancaster Co., Pa., started recently for a trip to McPherson Co., Kans. They wish to visit his brother Jacob Stehman and intend staying for some time. May their trip be a profitable one, both physically and spiritually.

An interesting Sunday school meeting was held near Newville, Pa., on Thursday, Oct. 27. There were quite a number of workers there from Lancaster Co., Pa., and other places. Among the workers there was Bro. D. N. Gish of Millersville, Pa., who remained to conduct a series of meetings.

Bro. W. E. Welmuth of Garden City, Mo., made a trip to his former home at Guymon, Okla., recently, filling three appointments while there. Returning by way of McPherson Co., Kans., he worshiped with the West Liberty congregation on Sunday, Oct. 23, preaching the Gospel of the kingdom.

Refreshing news are coming from the Mission at Altoona, Pa. Souls are confessing Christ, and members who have been received into Church are giving evidence that they have truly found a Savior who is able to keep them from sin. Communion services are announced for that place for Sunday, Nov. 13.

A series of meetings is announced for Strickler's Church near Middletown, Pa., to begin Nov. 10. Bro. J. C. Habecker of Mountville, Pa., is to have charge of the meetings. It has been suggested that if a natural harvest were that near at hand the people would make active preparations in getting ready to take care of it. May the preparation for this spiritual harvest be equally in earnest.

Correspondence

Arthur, Ill.

Dear Herald Readers, Greeting:—We at this place have great reasons to thank God for many blessings. We had the pleasure of hearing the Word preached by Yost Miller and Josiah Miller of Shipshewana, Ind., on Oct. 2 and on the 7th Bro. L. J. Miller of Missouri, and J. K. Yoder of Iowa came here and held a two days' Bible meeting. It was certainly inspiring. May we take heed and do as taught. From here they left on Oct. 10 for Shelby Co., Ill., for a two days' meeting. May God bless them as they go from field to field. Pray for the little flock at Arthur.

S. D. Miller.

Los Angeles, Calif.

Dear Herald Readers:—As I am receiving letters from different ones, I will answer through the Gospel Herald. In Imperial Valley where I was it gets very warm. It averaged about 106 in the shade for three months. A few days it was 112 and one day 115. In one day 12 people died because of the heat but all of the twelve had intoxicating liquor. We hear it in the east, "Drink whiskey to keep you warm or cool you off," but one can see by this what it will do. This is a dairy country. A man that milks thirty cows can get \$50.00 a month and board. A woman can get \$25.00 a month for cooking. You can rent of 60 acres of alfalfa and put 50 cows on it and make hay besides. Rent is \$10.00 or \$12.00 per acre per year. The water all comes from the Colorado river. For drinking it has to be filtered. The rain fall averaged about two inches per year. It never gets cold or very seldom goes below 30. There is cotton raised and melons and some apricots and peaches. There are no Mennonite people there. The Brethren (Dunkard) have two places of worship with about 50 members in all. I helped to organize the first Christian worker's meeting last spring and was president until I left. I am now in Los Angeles, which has a population of over 300,000. There are 200 saloons and about 150 wholesale houses and licensed cafes, not as bad as some cities. I am sorry to say there are some here who had belonged to the

Mennonite and Amish churches at one time that do not even take the Gospel Herald now. I would be glad if a Mennonite mission could be started here. I worked for Elder W. E. Trostle of San Gabriel which is near Pasadena for the last two weeks. He has a 19 acre orange grove. There are several Mennonites at Upland which is 40 miles east of here. There should be an organized church there by all means. Upland has some of the finest orange groves in the state. There are also a number of Mennonite people farther north in this state where I have not been. I am a member of the Brethren Church, but a Mennonite at heart and wish the Mennonite people would think this mission question over. I have the promise of work which may last two years or more about 15 miles from the city. I had the opportunity of attending the Social Purity Convention held here. There were a number of speakers here from some of the eastern cities. May God bless the Gospel Herald and all its readers.

A. R. Kurtz.

Marshallville, Ohio

Meetings closed at Crown Hill Mennonite Church Sunday night, Oct. 16, with twelve confessions, two more have come out on the Lord's side since and a number more are counting the cost. We were sorry Bro. Stultzfus had to leave for home, but we trust the work will continue. Again death has entered our Home and taken from among us Henry Hartman, formerly from Columbus Grove, Ohio. The other inmates of the Home are well and the workers are happy on the way.

J. K. Hooley.

Columbia, Pa.

Dear Herald Readers, Greeting:—We should give thanks unto the Lord and make known His deeds among the people (Psa. 105:1). Through Him we have been made glad. There had been a series of meetings at this place from Oct. 20 to Oct. 27, Bro. N. H. Mack of New Holland, Pa., being in charge. Bros. H. H. Haverstick and Jacob Habecker also took part in the services. In response to the invitation given, six arose during the meetings, causing much rejoicing. May He who is able to keep us from falling present them faultless before the presence of His glory with exceeding joy.

No. of scholars present last Sunday in Sunday school, 53. No. of visitors present, 14. Amount contributed during third quarter besides the donations:

From Sunday school scholars, 9 cts.; Sisters from Ohio, \$1.00; A sister in Lancaster Co., \$1.00; Another sister from Lancaster Co., \$1.00; A Bro. from York Co., \$1.00; Another Bro. from York Co., .50.

We feel the need of the prayers of all Christians.

Yours for Him,
Charles and Anna Byer.

Medina, Ohio

Greeting to all in Jesus' Name:—On the evening of Oct. 18 Bro. W. G. Sieber of Mifflintown, Pa., conducted services at the Bethel Church, preaching from Rom. 12:1, 2.

Saturday, Oct. 22, we held our preparatory services. Communion services the day following. These meetings were impressive. While the communion service was going on word was received of the death in Canon City, Colo., of Milo Kreider, son of Bro. J. M. Kreider, who for many years served our congregation as minister, but is now serving the congregation in Plainview, Tex. This announcement moved the congregation to tears. Amidst tears and sobs Bro. I. J. Buckwalter ordered and led in a special prayer for the bereft family and relatives. May the Lord bless the grief-stricken hearts. We extend our heartfelt sympathy.

Our congregation is looking forward to a series of meetings in December, to be conducted by Bro. D. D. Miller of Middlebury, Ind. As soon as one series of meetings is over then is the time to prepare for the next series. May our daily life testify for Christ, showing that we are what we profess to be, that we shall not be stumbling blocks to those outside of the kingdom.

Young people's meeting has again been started at the Bethel Church held before the regular Sunday evening services every two weeks. A good interest is manifested.

Let us labor together, praying one for another.

D. M. Friedt.

Middlebury, Ind.

The Forks congregation held their council meeting on Saturday, Oct. 22. Bro. D. D. Miller had just returned from his work in Iowa. He preached an impressive sermon which moved the hearts of those present. Peace was expressed and arrangements made for communion services on Sunday, Nov. 6. Invite such as can to be with us at that time.

Oct. 24, 1910.

Cor.

Mifflintown, Pa.

(Mexico Congregation)

Dear Herald Readers, Greeting in Our Blessed Master's Name:—As I believe nothing has yet appeared in the Herald from this place, I thought a few lines might be of interest. Bro. J. H. Mosemann of Lancaster City has just closed a series of meetings at this place (Oct. 23). Four precious young souls have made the good confession and desire to live for Jesus, and we believe

others are under deep conviction. We hope and trust they too may ere long heed the Master's calling. We as His followers have been strengthened and much encouraged to press on in the work and help win others into the fold.

He preached eight very interesting sermons and warned sinners to flee from the wrath to come. We can truly say he has done his part. May the Lord richly bless his labors wherever he may be.

Communion services were held at the Lost Creek Church, Oct. 23, at which time the brother was also with us and spoke to us from God's Word. One young soul also took the stand for Jesus at that place.

Oh how noble it is to live for Jesus early in life, for the Scripture teaches us that we shall reap what we sow.

Tillie M. Detra.

Oct. 24, 1910.

Springs, Pa.

Dear Herald Readers, Greeting in Jesus Name:—On Oct. 8, 9, preparatory, baptismal, and communion services were held at the Glade Church, near Accident, Md. One soul was received into church fellowship by water baptism at that time.

On Oct. 20, Bro. J. A. Brillhart of Scottdale, Pa. came into our midst and preached each evening the remainder of the week, also on Saturday morning at preparatory and on Sunday morning at communion services. Five souls were received into church fellowship by water baptism, and one on the confession of his faith. May this renewing of the covenant made with our God be the means of keeping us more faithful to Him.

We desire to make a correction of an error in our last correspondence, where we should have stated that S. J. Maust was elected librarian of the Sunday school library instead of the brother named .

Oct. 27, 1910.

Cor.

Rockwell City, Iowa

Dear Herald Readers, Greeting:—We feel to praise God for His kind mercy toward us. We have been abundantly refreshed in our spiritual life by the presence of Brothers D. D. Miller and S. G. Lapp who came on Oct. 12 and stayed until the 17th. Four days were engaged in Bible instruction. The Books of Romans and Ephesians were ably handled by them. We realize that much good resulted, although not many outward manifestations. On Sunday, the 16, communion services were held in which nearly all took part. We were greatly admonished during this service, and only regret that all are not willing to partake of the Lord's suffering and death. In the afternoon of the same day a deaf mute was received into church fellowship by baptism. On Sunday, Oct. 23, Bro. Chris King of Deer Creek, Ill., preached to us, both morning and eve-

ning. At the close of the morning services a young sister from a sister denomination was received into the Church by letter. Pray for her and all God's Israel everywhere that we may remain faithful to Him.

In Christian love,
Lydia A. Zook.

Oct. 24, 1910.

Versailles, Mo.

Dear Herald Readers:—Last Wednesday Bro. A. D. Wenger came into our midst and is breaking into us the bread of life and throwing out warnings to the unsaved.

The meetings are interesting and helpful, attendance has been very good and weather is fine now. Everything in favor of good meetings.

We know that if God's children are faithful that He will send His blessings upon us. Let us then be loyal to the Master, so that many souls may be turned from error's way.

Pray for the followers here that we may be true to our calling and for lost ones that they may heed God's call.

Lina Driver.

Oct. 24, 1910.

Concord, Tenn.

Greetings and Best Regards to all Herald Readers:—Our present visit to the congregation at this place has covered the period from Oct. 21 to Oct. 24, during which time five meetings have been held.

On Sunday morning, Oct. 23, four young persons were received into Church by baptism. At a later hour the same day communion services were held, at which time 24 members partook of the sacred emblems and engaged in the ordinance of footwashing.

By looking a little into the history of this congregation, it is found that the first families of our people to locate in this part of the south came from Pennsylvania in 1870. Others came later from Virginia, Ohio and other states. Within the past 25 years the membership has numbered about 50, but owing to deaths and removals in late years this number has been reduced at least one half.

Sunday school and young people's meetings are being held regularly. Also public worship, conducted by Dea. H. G. Powell.

With the exception of a visit now and then, with long intervals lying between, the congregation has been for some time without ministerial help. Their greatest need is for a minister to locate permanently with them. Until such can be provided, it is hoped that traveling ministers going east or west will make it a point to stop at this place and break unto them the bread of life.

Since this little flock has given its allegiance to the Virginia Conference, that body has enjoined upon its bish-

ops the duty of providing a faithful minister for this field. Who will answer to the call? Such who feel to respond should write either to H. G. Powell, Concord, Tenn., or to any one of the bishops of the Virginia Conference.

Lewis J. Heatwole.

Oct. 24, 1910.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. A. D. Wenger of this place, left his home Oct. 12 to attend the Virginia Conference and from there he went to Missouri. He expects to labor about three months in Missouri, Kansas, and Iowa. May the good Lord bless the work, use the dear brother to God's glory and the upbuilding of His kingdom. Sister I. W. Eby returned to her home Thursday, Oct. 20, after a five weeks' visit among relatives and friends in Rockingham Co., Va., and several days in Warwick Co., Va. Oct. 3 Sister Anna Wenger of this place left her home for Youngstown, Ohio, as missionary. The Lord be with her in her new field of labor. Visitors from other places at present are, Bro. Jonas Keim and Bro. E. M. Miller of Springs, Pa., and Bro. David Fox of Lancaster Co., Pa. Bro. Moses King of Missouri was here and bought a farm and intends to move on it by Jan. 1, 1811. Also E. M. Miller of Springs, Pa., bought A. A. Landis' farm and intends to move on it this fall. If there are others who wish to locate here there are still some farms for sale here. Health at present good. Weather fine. We had a little frost yesterday morning, but nothing is hurt.

Yours in His service,

Oct. 25, 1910.

I. W. Eby.

Allensville, Pa.

Dear Herald Readers, Greeting:—On Sunday, Oct. 23, we held our fall communion services at Allensville, Pa. Weather was cold but fair. Nearly all the brothers and sisters came and communed. The ordinance of footwashing was also observed. On Oct. 16 communion was held at Belleville and on the 9th at Mattawana, Pa. Thus another season of commemoration was observed and we hope that in every heart there is a deep feeling of gratitude to God for His wonderful love. To all those who are real happy in His blessed service, these communion seasons are very refreshing, inspiring, and helpful. May God grant that every one who is permitted to enjoy them may do so with true fervence and reverence to the God of all grace, that His great name may be exalted in the earth.

In His name,

Olier H. Zook,

Oct. 26, 1910.

Miscellaneous

AN EVENING THOUGHT

By Rachel Herner.

For the Gospel Herald.

Day is done and over,
Night is drawing nigh;
Shadows of the evening
Sweep across the sky.

Let me just a moment,
In a reverie rest,
Thinking in the twilight
Of the gone and blest.

Jesus is my Shepherd,
My eternal stay;
He will lead me onward,
Through the darkest day.

I'm so glad He loves me,
Helps my light to shine;
Glad that He will enter
This poor heart of mine.

It is my endeavor
Just to do His will,
Though you all may criticize,
I will love Him still.

I want to be a worker
In the vineyard of the Lord,
Doing, as He bids me,
Trusting in His Word.

Then when life is over,
Death stands at the door;
I can meet my Savior
On the other shore.
Carstairs, Alta.

THE INTERNATIONAL GRADED SUNDAY SCHOOL LESSONS

By Rudy Senger.

I. General Introduction

For the Gospel Herald.

This series of papers on the International Graded Lessons may present much that is new to most of the Herald readers; yet to our teachers of mature experience in the lower grades, the need for such lessons is well known.

We all know that some lessons in the Scriptures are more difficult than others. Even the Bible itself recognizes this fact. "Every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But the solid food is for fullgrown men, even to those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:13, 14, R. V.) Paul says, "We speak wisdom among them that are fullgrown" (I Cor. 2:6, R. V.) Peter says, "Our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles. . . . in which are some things hard to be understood" (II Pet. 3:15). Some might object to this use of these scriptures on the ground that the writers intended to teach spiritual lessons, which the writer also heartily believes. But the nature of these pass-

ages is largely parabolic, and it is for the sound pedagogical principles recognized in the nature side of these parabolas that we use them in this way. This in no way violates sound Biblical interpretation, and in no way does it prevent the correct spiritual applications. In view, then, of these principles it is at once clear that to teach the same Bible lesson to both children and adults is poor pedagogy.

In our day schools we have the first reader for the small children, the second and third readers for the succeeding grades, and the fourth and fifth readers for the maturer pupils. But in the Sunday school we make all the grades recite the same lessons, which in most cases, is of the third and fourth, and sometimes of the fifth reader grade. This, to say the least, is very unfair to the little folks. We have been using the International Uniform Lessons; that is, the same lesson for the entire school. But the subject for consideration in these papers are the new International Graded Lessons which furnish a special lesson directly suited to each grade of pupils.

Realizing then that children cannot use as difficult lesson material as grown people, we have been trying to adapt the International Uniform Lessons to all ages by publishing "primary," "intermediate," and "advanced" helps. But this meets only half the real problem. A child's mind not only increases in capacity as it advances from one stage of development to another; but the mental processes are also of different types. This fact reveals to us why the use of the same lesson with simply a grading of the helps has been a failure. We have been dealing entirely with the child's capacity and ignoring the more important consideration—viz., the kind of mental processes.

What we need then is not so much a grading from the easy to the more difficult; but a variety of lessons to suit the peculiar needs of each stage of child development. In fact there are certain tasks which children can perform much easier than adults and vice versa; so that the matter of capacity becomes a problem of secondary importance. It is therefore not only important for us to understand the various stages of growth, but we must differentiate between the kinds of lessons found in the Bible. Many of these lessons are well early and later adolescent periods. There are even some Bible lessons entirely unsuited to small children; which, however, can be safely as well as profitably taught in later years.

While many of our Sunday school workers have not understood these principles in child nature, they have nevertheless experienced much difficulty in adapting the International Uniform Lessons to the smaller children. Consequently we hear a demand for graded lessons. This demand has been quite

general, coming from all denominations and from all places. In our own denomination this question has been discussed a number of times during the past four years in our Sunday school conferences—especially in Ohio and Indiana. The following resolution was adopted by the Ohio Sunday School Conference, Aug. 10, 1910: "Resolved, That this Sunday School Conference urge upon the publishers of our Sunday school literature the consideration of graded lessons for our Sunday school workers."

Several attempts have been made to work out some system of graded lessons, of which the Bible Study Union, (or Blakeslee) system is possibly the best known. The International Lesson Committee (the same committee that has been getting out our present Sunday school lessons) has been issuing some graded courses for a number of years, resulting in some definite action which is briefly traced in the following paragraphs:

At a conference of the Lesson Committee, lesson editors and publishers, and the Executive Committee of the International Sunday School Association, held in Boston Jan. 2, 3, 1908, the following "findings" were unanimously adopted:

"First—That a system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development."

"Second—That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention, to be held at Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school."

In accordance with this advice, the following resolutions were unanimously adopted by a body of about 1800 delegates representing many denominations from all parts of North America at the Louisville Convention on June 20, 1908:

"Resolved, (1) That this Convention of the International Sunday School Association instruct the Lesson Committee, which is to be appointed for the next six years, to continue the work of arranging and issuing the Uniform Lessons as heretofore.

"(2) That this Convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part."

Under the authority of these instructions the Lesson Committee, assisted by a sub-committee, and a group of elementary workers together with the criticisms of about seventy S. S. specialists, have been laboring for two years in preparing a system of graded lessons. The first grade in each of the Beginners,

Primary and Junior Departments are ready and have been in use for one year. The second of each of these Departments and the first grade Intermediate Department are also ready and going into practical use this year. With the close of the first year some interesting reports of success have already come in.

Now that a system of graded lessons are at our disposal; coming as they do, from the hands of the International Lesson Committee and prepared under such care; the question of their adoption confronts us and it becomes our duty to dispose of it in some way. The period of transition is always a serious one. We therefore need to get through it to a settled condition as soon as possible that our work may not suffer too much. This requires intelligent action. Although no radical change in our present work need be feared, for it is not at all advisable for some time to come to adopt them except in the lower grades. If we study the situation carefully and proceed at once to investigate the matter, it may be possible to act wisely without wasting time. Two questions, then, are before us—What shall we do about it?—How shall we proceed in this matter?

In the succeeding issues the general character of these lessons will be explained and some suggestions offered as to our mode of action. The facts of this problem are not all in as yet, and those that are available have not all been presented; so it would be unwise to draw any conclusions at this time. While the writer is in favor of these graded lessons, he assumes a conservative attitude as to our manner of proceeding with their adoption. It would be a great injustice to these lessons to accept them lightly, and thus cause them to fail in our work; while on the other hand it would be unfair to simply turn them down without giving them a Christian consideration. In brief, then, let us give them our honest attention and draw no hasty conclusions.

Goshen, Ind.

These lessons are based upon the system of grading used by the International Sunday School Association, which is shown in brief as follows. The ages are only approximate. Our interest lies mainly with the Beginners, Primaries, and the Juniors.

Cradle Roll—all ages under 4.

Beginners' Department (2 grades—ages 5 and 4).

Primary Department (3 grades—ages 6 to 8).

Junior Department (4 grades—ages 9 to 12).

Intermediate Department (4 grades—ages 13 to 16).

Senior Department.

Adult Department.

—R. S.

CONFERENCE MINUTES

(October 14 and 15, 1910)

For the Gospel Herald.

The Semi-annual Conference of Virginia met at Zion Church, Lower District, Rockingham Co., Va., Oct. 14 and 15, 1910.

Conference opened at 9 o'clock A. M. by singing hymns Nos. 278 and 377 from the Church and Sunday School Hymnal.

The Secretary being absent, E. J. Bergey was appointed Secretary pro tem.

Bishop A. P. Heatwole read the 4th chapter of Ephesians, which emphasizes the need of unity, of long-suffering, of charity, etc., so that we may grow unto a perfect man, unto the measure of the stature of the fulness of Christ, and thereby escape the snares of the wicked one—which reading was followed by silent prayer.

The Moderator then read the rules of Conference.

Conference was now addressed by the bishops present, then by ministers and deacons.

Bishop L. J. Heatwole.—Conference periods come and go and are means of measuring important occasions. Spiritual life depends on the spirit and work of Conference as the sovereign work of the Church. We as overseers of a vineyard as wide as the world itself, have associations with the work in general. By the grace of God the cause has been made to prosper through faithful servants, and have given us a precious heritage to continue. We need to be faithful stewards, having committed to our care the welfare of God's people. In Ephesians 3:7, 8, Paul notes special phases of work committed to them, and their humility in pursuance of it.

He also dwells on the unsearchable riches of the Word and considers himself less than the least of all saints and moves in earnest consecration. We have the same commission of preaching the Word, of dispensing its riches, by rendering faithful services amid trials and darknesses. And we should use this free grace according to the talent and power given us by the Lord.

As a report we note very little change in Middle District—one death among 583 members—three members moved out of the district—loss, four members; gain 14 by baptism, one moved into the District, leaving a gain of 15 and making a total membership of 592. Peace was unanimously expressed, and a desire to commune.

Bishop A. P. Heatwole.—Spoke of humility and how valuable it is when coupled with divine grace in our work for God. Paul emptied himself so he could be filled with Christ's grace. Paul's motive for preaching was sacrifice in love to save the souls of men, and any truly humble minister, filled with Christ's love for the souls of men can bring about good results. Great men of God rejoiced in stripes and persecutions and the present time indicates stripes and persecutions to come. Are we ready and willing to bear these, should they come? The worldly mind is not inclined towards the cross and humility. The trials, labors and prayers of our forefathers should inspire us to prove ourselves faithful in teaching and persuading men to live out Gospel principles at any cost. Counsel meetings report peace and in fair condition of the churches, in the district.

Bishop Lewis Shank.—Glad for these meetings—for the advancements of the cause. He also dwelt on the theme of humility. The apostle Paul esteemed others better than himself—not mine own will but the will of the Father which sent me (John 5:30). In prayer we say, "Thy will be done in earth." Jesus could not be drawn aside from doing His Father's will. We need to measure often by this scripture and not

judge by selfish motives. We often act improperly by not being brought under the "will of my Father." The men who get most out of this world are those who do most for people living in the world. Honor, power and grace, given to Christ, He used in doing the will of His Father, to promote His cause. Let us keep this will before us in all our work and dealings.

Peace and union was expressed in a marked degree in counsel meetings.

Other thoughts expressed by ministers and deacons are as follows:

Let each one try to fill his own office and calling according to Gospel teaching. Responsibility of labor is handed down from generation to generation. Young members of Conference need keep in close touch with God. Thanks to God for the faithfulness of those who were before us, who have kept the work on true foundations, it makes our work the easier, but are we holding the true Gospel standard handed down to us and maintain the great work of saving souls. More zeal is manifested in temporal affairs today than in the maintenance and spread of the Gospel. Have we on the complete armour of God according to Ephesians 6:10-18—standing for the one faith and true principles it advocates, guarding our lives, our persons and our bodies, and make them fit temples for the indwelling of the Spirit? The two dispositions present with us should make us submissive to His Divine will by His grace and Spirit. It is easier to hold and to keep the unity and purity, of the Church than to regain or restore it after it is lost. We should be careful to hold the sacred trust while in our possession. There are two important things: First, to **live** the Word; second, to work for and defend it. The divine commission "Go" means good company, good backing, good reward, if we do His will we have a record against us forever. It is only the impressions received that take hold and benefit us, and others through us. God not only **loved** but **did something** to manifest that love. What are we doing to show God and the world that we have love? Persecution stimulates earnestness and zeal, and maintains church purity. Endure hardness as true soldiers of the cross. Christianity it not a sham battle, but a real battle in life. The law of gravity—the farther we fall the faster we fall—should be a warning to us in our Christian course through life. Conference seems to be the place for **saying** things, but in the field is the place for **doing** them. Awake to opportunity, not for the honor of men but for real service to God. Do we bear our share of the cross with Jesus, or must Jesus bear the cross alone? Let us stand together in behalf of the Church. Show your colors, that the true light of the Church be maintained and not lost. It is possible that the wave of influence thrown into the ocean of life by this day's work may tell for ages to come. The greatest unused power in the world today, is the power of the Holy Ghost. All sacrifice of talent or power not seasoned with the love of Christ is unprofitable.

After the speaking of three bishops, nineteen ministers and four deacons, Conference adjourned with prayer and song, "So let our lives and lips express."

Afternoon Session

The afternoon session opened by singing hymn No. 75, followed by reading a portion of the 97th Psalm and prayer.

The moderator requested the appointment of a committee on resolutions. The committee appointed by the bishops: A. D. Wenger and Samuel H. Rhodes.

The moderator declared Conference ready for business, giving the bishops the privilege of first presenting such matters as they may have for consideration. Bro. A. D.

Wenger was asked to report the condition of the church in Tenn. He reported that, after a ten days' meeting with them, and a special service with a view of ascertaining the sentiment for or against uniting with the Virginia Conference, he found the sentiment decidedly in favor. Therefore we in conference assembled hereby acknowledge them as a part of this conference according to a resolution passed at the conference of May 18, 1910.

Question 1. Seeing that the tendency of the Church is toward fashionable attire, what action should this conference take to prevent it?

Resolved, That in the light of the Scriptures (I Pet. 3:3, 4; I Tim. 2:9; and Rom. 12:1, 2) this conference deems it right to take a stand for the regulation dress as upheld by the Church in past conferences, and that the Church shall do her utmost to bring about the desired end.

Bro. L. J. Heatwole stated, that, pursuant to a resolution at our last conference, the work of compiling and binding into one volume the minutes of our past conferences, have been completed, and to which is appended a brief history and tabulated statements of the early settlers of Mennonites in the valley and the organization of the Virginia Conference. And as to price, etc., it is,

Resolved, That the members of the Virginia Conference District pay 20 cents per copy for said minutes, and that those outside the bounds of this conference pay 15 cents per copy.

Conference now adjourned with prayer, song, and the benediction.

Saturday Morning Session

Conference met at 8:30 and opened by singing hymns No. 279 and 53, followed by the reading of Col. 3 and silent prayer.

The moderator declared conference ready for business.

Bish. A. P. Heatwole spoke of the work in Farquair Co., and invited any who felt themselves called to devote some time to that field to let it be known during this conference.

Question 2. What can be done to supply the congregation at Concord, Tenn., with a minister?

Resolved that the matter be left in the hands of the bishops to see that the vacancy be filled.

Ministers of the Lower District being in counsel, hymn No. 7 was selected and sung, beginning, "Oh, for a heart to praise my God." Bish. Lewis Shank asked conference to grant him the privilege of ordaining a deacon in his district. Granted.

Question 3. Is it consistent to ordain a brother to the ministry or deacon's office who has a wife of another denomination?

Resolved, That it is not consistent; that if possible, brethren who have companions faithful in all things as in Tim. 3:11, be chosen to the office of deacon or minister.

Question 4. In as much as this conference district is being enlarged from time to time, should not this conference appoint a brother or brethren in each sub-district to assist our brother who is now a member of the General Board of Missions and Charities in raising money to carry on the Lord's work in other fields?

Resolved, That this conference recommend the appointment of brethren in the various districts to assist Bro. P. S. Hartman in the solicitation of funds and in other duties pertaining to mission work.

Bro. C. Good advised consideration of the field at Winchester for the encouragement of the few members left there. It was suggested that brethren traveling through this field make it a point to stop and have appointments as they see best.

Question 5. Since many denominations tolerate secret orders, carnal warfare, oaths, fashionable attire, and many other forms of worldliness and error, can we continue to

admit into the Church, members as applicants without rebaptism?

Resolved, That we cannot. II Cor. 6:17; Eph. 5:5-11, 13.

It is proposed that this conference report its minutes to the Gospel Herald, and that copies be distributed to families who do not get the paper regularly.

The next conference will be held at the Weaver Church, Middle District, on the second Friday in May, 1911.

The minutes of the present conference being read and approved, conference adjourned with prayer, song and the benediction.

The following is a list of members attending this conference and their addresses:

Bishops

Lewis J. Heatwole, Dale Enterprise, Va.
A. P. Heatwole, Waynesboro, Va.
Lewis Shank, Broadway, Va.

Ministers

C. Good, Harrisonburg, Va.
A. B. Burkholder, Harrisonburg, Va.
Samuel H. Rhodes, Harrisonburg, Va.
J. E. Suter, Harrisonburg, Va.
J. S. Martin, Dayton, Va.
Jos. W. Coffman, Dayton, Va.
Melvin J. Heatwole, Dayton, Va.
Peter S. Heatwole, Dale Enterprise, Va.
Sem S. Weaver, Mt. Clinton, Va.
E. C. Shank, Waynesboro, Va.
Etter Heatwole, Waynesboro, Va.
E. J. Berkey, Waynesboro, Va.
A. D. Wenger, Fentress, Va.
Daniel Shank, Denbigh, Va.
Gabriel Brunk, Wolftrap, Va.
Elam Horst, Wolftrap, Va.
Geo. Showalter, Broadway, Va.
Jos. W. Geil, Broadway, Va.
Jos. Shank, Broadway, Va.
Perry E. Shank, Broadway, Va.

Deacons

Jacob W. Showalter, Harrisonburg, Va.
Elias Brunk, Harrisonburg, Va.
Henry Blosser, Harrisonburg, Va.
Jacob Geil, Linville, Va.
Total, 28.

E. J. Berkey, Sec. Pro Tem.

REPORT

Of the Sunday School Meeting held near McVeytown, Pa., Oct. 12, 13, 1810

For the Gospel Herald.

Organization: Mod., John E. Kauffman, E. H. Kanagy; Chor., F. B. Harshbarger; Sec., H. G. Kauffman, D. E. Plank.

Wednesday Evening

S. K. Yoder conducted the opening exercises by reading Eph. 1 and leading an earnest prayer for the success of the meeting, followed by appropriate remarks by the moderator.

Sermon. Subject, Gospel Light on Living Issues. N. H. Mack.

Thursday Morning

Devotional by J. N. Durr, reading from II Pet. 1.

How and what to teach the Infant class. John M. Hartzler, Phebe Harshbarger.

Have the children's confidence. Teacher's daily life must be in harmony with their teaching. Teach by illustration. Assign questions to each pupil. Teach the lesson, get something out of it that will appeal to the child. Teach pure Bible doctrine. Teach obedience. Explain the meaning of words. Have the children commit scripture verses. Teachers should be of cheerful disposition.

Importance of teaching the plain Bible doctrine to the children. Joshua B. Zook.

Teach diligently. Teach the Word of God in its purity. Failure to teach this doctrine may result in eternal destruction, hence the importance. Important because of effect on future generations. Consecrate the children to God. Daniel and Timothy are examples of good teaching. Early Christian teaching invariably brings good results. Teach children to be loyal to God and the Church.

What should be the nature of our young people's social gatherings? Daniel Kauffman, E. H. Kanagy.

Sociability is a power for good. Is a sacred heritage. Should be encouraged but

always on a Christian platform. Should be of a nature to uplift as in literary study. Ungodly indulgences should be eliminated from all social gatherings. Eating and drinking should not be specialized. All should be conducted to the glory of God.

Thursday Afternoon

Devotional by Michael Yoder, Eph. 6. Importance of an over-coming life. Abram Metzler.

If we would have joy and liberty we must live it. Should live it because of its influence. It is the only thing that counts with God. We are subject to the power of sin, but there is within us a disposition to know God. Christ came that we might overcome, hence it is possible. God's promises to those who overcome are: shall eat of the tree of life; eat of the hidden manna; give power over the nations; shall be exalted; shall be clothed in white raiment; shall be pillars in the temple of God; shall inherit all things; faith and works the power which overcomes.

In the Sunday school work, things that hinder. John D. Yoder, Ruth Kauffman.

Careless home training. Bad literature. Lack of punctuality and regular attendance. Lack of preparation on part of teachers and scholars. Improper grading. Lack of unity causing envy and jealousy. Irreverence. Lack of Bible knowledge.

Things that help. S. K. Yoder, Katie Hartzler.

A Spirit-filled superintendent and teachers. Promptness in being at their places at the time appointed. Teachers being fitted for the work. Having an aptness for teaching. Teacher's meetings. Good spiritual singing. Parents attending and taking part in the work.

Thursday Evening

Devotional by John M. Hartzler, Eph. 3. The worker and his work. John S. Mast.

He being absent the subject was taken up by Noah H. Mack, who handled it in a very able way setting forth that every true child of God is a worker. That the first (Continued on last page)

FINANCIAL REPORT

Mennonite Board of Missions and Charities September

For the Gospel Herald.

RECEIPTS

Evangelizing

A brother, Hydro, Okla. \$ 5.00
Fairview Cong. Mich. 7.50

Total \$ 12.50

Chicago Mission

Joseph Zimmerman \$ 10.00
A. R. Miller 1.00
Cullom S. S. Ill. 17.00
Weldy Reunion 5.00

Total \$ 33.00

India Mission

Surry Cong. N. Dak. \$ 3.00
Mrs. W. S. Guengerich 5.00
M. H. Eshleman 5.00
Lena Conrad 4.00
Andrew Rosenberger 2.00
Zion Cong. Ore. 15.00
A. W. Zook 8.00
George P. Doerr .70
Cullom S. S. Ill. 12.00
Sterling S. S. Ill. 15.50
Vincent & Coventry S. S. Pa. 100.00
Blough S. S. Pa. 7.00
Joseph Zimmerman 10.00

Union S. S. Ill. 19.17
Sugar Creek S. S. Ia. 52.71
H. L. Denlinger 10.00
Noah J. Hostetler & fam. 1.00
Bethel S. S. Mo. 5.28
Mt. Zion Cong. Mo. 11.60
Liberty Cong. Ia. 6.34
Surry Cong. N. D. 2.00
Geo. Hochstetler 15.90
From Scottdale, Pa. .10
R. R. 4, box 4, Middlebury, Ind. 5.00
From Souderton, Pa. 24.30

Total \$340.60

Fort Wayne Mission

A. R. Miller \$ 1.00

Canton Mission

Logan & Champaign Cos., O., Mission Meeting \$148.38

Old People's Home

Blough Cong. Pa. \$ 11.36
Martinsburg Cong. Pa. 10.00
Rockton Cong. Pa. 4.00

Total \$25.36

General Fund

Freeport Cong. Ill. \$ 57.00
Fairview Cong. Mich. 8.82
Forks Cong. Ind. 12.15
Nappanee S. S. Ind. 14.00
Elkhart Cong. Ind. 13.50

A. C. Conf. Kan. 56.00
Lillie Minnich 1.00
Oak Grove & Pleasant Hill Congs. O. 13.50

Total \$175.97

Chicago (26th St.)

Shore Cong. Ind. \$ 45.00
Forks Cong. Ind. 83.85
Tuleta Cong. Tex. 6.00
Nora Yoder & S. S. Class 6.16
River Brethren S. S. Up-land, Cal. 50.44
West Union Cong. Ia. 110.00
Mrs. A. Slick 1.00
Mrs. Lehner 2.00
Mrs. Mete 1.00
Mrs. Luidahl 1.00
Kate Mete 1.00
Friends, Chicago 3.00
Mrs. C. Stoltz 5.00
D. Kauffman, Middlebury, Ind. 5.00

Total \$320.45

Medical Mission

N. S. Hoover \$ 5.00
Long. Green Cong. Md. 6.00
A Bro. Phila. Pa. 150.00

Total \$161.00

South America

Interest \$ 13.35

Annuity Fund

Interest \$ 60.00

EASTERN TREASURER

S. H. Muselman, New Holland, Pa.

India Mission

A Sister, Weaverland \$ 5.00
Lancaster Cong. & S. S. 37.57
Hershey S. S. 10.00

Total \$ 52.57

General Fund

A Sister, Maryland \$ 5.00
Brethren, Maryland 6.25
Schopes S. S. 12.20

Total \$ 23.45

Medical Mission

A friend of missions \$100.00

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Mission

D. Bender \$ 1.00
E. Fairview Bible Conf. Nebr. 28.46

Total \$ 29.46

General Fund

W. Fairview Bible Conf. \$ 25.27

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission

Snider's Y. P. M. \$ 14.00

Infant Class, W. Zora S. S. Alberta 5.00	Pleasant Valley 1.00	Bro. Yoder 1.00	Old People's Home
Detweiler's Cong. 7.65	Total \$ 24.36	Bro. Yoder, Middlebury, Ind. 1.00	J. K. Hooley, Supt. Marshallville, O.
Norman R. Burkholder 5.00	Home Support	Amos & Lena Kreider 2.00	L. J. Heatwole \$ 36.00
Mary Ann Snyder 1.00	Spring Valley \$ 1.50	J. V. Fortner 1.00	H. H. Johnson 12.00
A friend, Baden 8.00	Protection 1.00	Nappance (A. M.) Cong. 12.20	Sister Kurtz 1.00
Total \$ 40.65	Roseland 1.50	M. P. Yoder 10.00	Lillie Minnich 1.00
Toronto Mission	Pleasant Valley .50	Visiting friends, Ind. 2.00	Brown Suter 1.75
Wanner's Cong. \$ 9.50	Total \$ 4.50	John Albright 2.00	P. P. Boshart 1.00
Hagey's Cong. 19.71	India Mission	F. I. Smucker 1.00	Peter Gerber .50
Y. P. M. Conf. Breslau 4.00	Pleasant Valley S. S. \$ 3.91	Noah Gerig 1.00	Mrs. Hepner 1.00
Blenheim Cong. 12.60	Milan Valley 7.05	Katharine Kurtz 2.00	Total \$ 54.25
Total \$ 45.81	Spring Valley 40.75	John Smucker 2.00	Orphans' Home
KANS. & NEBR. MISSION BOARD	Protection 8.25	Carrie Eigsti 2.00	A. Metzler, Supt. West Liberty, O.
Chris. Snyder, Treasurer, Roseland, Nebr.	Catlin 26.00	A. C. Brunk 2.00	Josie Young \$ 10.00
(Aug. Report)	La Junta 1.00	Simon Berkey 2.00	Flora Goldsmith 4.00
India Orphans	La Junta S. S. 18.02	Nettie Culp 5.00	Addie B. Sams 8.00
Pleasant Valley S. S. \$ 9.11	Fairview S. S. 8.23	C. J. Gunden 10.00	W. E. Yoder 2.00
India Mission	Pennsylvania 22.00	A brother 1.00	D. Cockrell 2.00
La Junta S. S. \$ 20.50	Roseland 16.00	J. H. Eigsti 10.00	Bess Jerome 12.00
Fairview S. S. 16.72	Hesston 2.75	Minn.-Neb. Conf. 25.00	Mrs. Pezeaki 6.00
Roseland Cong. 5.00	Pleasant Valley 23.75	Total \$196.20	J. L. Shetler .50
Total \$ 42.22	West Liberty 12.50	Kansas City Mission	J. H. Bishop 15.00
Medical Mission	Newkirk 4.00	C. A. Hartzler, Supt. 200 S. 7th. St.	Mr. Evans 6.00
German Springs Cong. \$ 3.00	East Holbrook S. S. 16.32	D. B. Swartzendruber \$ 1.00	Ora Dickinson 24.00
Chicago Mission	Total \$210.53	S. D. Guengerich 1.00	Rent 1.25
German Springs Cong. \$ 0.25	Kansas City Mission	J. B. Brunk .25	Sam Agner 5.00
Orphans' Home	Milan Valley \$ 4.00	Sarah Blosser .50	W. H. Markins 16.00
German Springs Cong. \$ 1.00	Spring Valley 8.60	John Neuenschwander 1.00	Auditor Putnam Co., O. 39.00
Roseland Cong. 5.00	Protection 4.25	Harry Musselman 1.00	Leona Conner 2.00
Total \$ 6.00	Catlin 10.20	Visiting brethren 2.15	Emanuel Shiffler 5.00
Miscellaneous	La Junta 5.00	Bro. Ebersole 1.00	E. Miranda 2.00
German Springs Cong. \$ 0.75	Pennsylvania 2.00	J. J. Hartzler .50	Nellie Watkins 2.00
(Sept. Report)	Roseland 11.00	Mo.-Ia. Local Mis. Board 14.26	John Malakan 6.00
Incidentals	Hesston 3.00	M. E. Horst 5.00	Bro. & Sis. Stoltzfus, Neb. 2.75
Milan Valley \$ 0.25	Pleasant Valley 5.75	J. B. Yoder 5.00	Gillie Runkle 8.00
Roseland .15	West Liberty 3.50	Mattie Zook 1.00	Mae Figley 3.80
Total \$ 0.40	Total \$ 57.30	Noah Detweiler 5.00	Enos Hartzler 1.00
Home Mission	Orphans' Home	Total \$ 38.66	D. W. Hartzler 1.00
Milan Valley \$ 1.00	Milan Valley \$ 2.00	Canton Mission	Norman Pugh 3.00
Spring Valley 1.15	Spring Valley 1.05	P. R. Lantz, Supt. 1934 E. 8th. St.	Bro. West Liberty, O. 12.00
Protection .25	Protection 1.50	Sale of stove \$ 2.00	Total \$199.30
Catlin 3.00	La Junta 6.00	Ohio S. S. Conf. 18.39	Sanitarium
Pennsylvania 1.00	Pennsylvania 10.00	D. H. Horst 5.00	S. S. Stalter, Treas.
Roseland 1.25	Roseland 8.25	A brother 2.00	La Junta, Colo.
Pleasant Valley 2.00	Pleasant Valley .70	Rent 7.00	Hospital Fees \$136.47
Total \$ 9.65	West Liberty 1.50	Noah Blosser 5.00	Samuel Nunemaker 5.00
Old People's Home	Total \$ 31.00	Canton S. S. Meeting 17.48	Christian King 53.00
Milan Valley \$ 4.00	Chicago Missions	Oak Grove and Pleasant Hill Congs. Wayne Co. 13.50	D. B. Swartzendruber 1.00
Spring Valley .75	Milan Valley \$ 4.50	Total \$ 70.37	S. D. Guengerich 5.00
Protection 2.00	Spring Valley 4.70	Toronto Mission	Franc. Men. Cong. 43.15
Catlin .50	Protection 4.25	J. I. Byler, Supt. 1368 Danforth Ave.	Ben Slagel 1.00
La Junta 5.50	Catlin 12.00	S. S. Collections \$ 3.44	J. H. & Hattie Ranck 75.00
Roseland 4.25	Pennsylvania 1.00	Evening Collections 1.61	John M. Denlinger 10.00
West Liberty 8.00	Roseland 7.00	Bro. Reamon .25	Lillie Charles 5.00
Total \$ 25.00	West Liberty 7.10	Sarah Baechtel 2.00	L. B. Good 1.00
India Orphans	Total \$ 40.55	Total \$ 7.30	Elizabethtown Cong. Pa. 15.84
Pleasant Valley S. S. \$ 66.42	Miscellaneous	Youngstown Mission	Good's Cong. Pa. 27.73
Roseland S. S. 54.15	Spring Valley \$ 15.79	Anna V. Yoder, 950 W. Fed. St. (May, June, July and August Reports)	Isaac M. Clemmens 114.30
Total \$120.57	Protection 4.25	Local Board Treas. \$ 24.50	Hopedale Cong. Ill. 70.00
Evangelizing	La Junta 6.85	Volant, Pa. Sewing Cir. 9.87	Boyertown Cong. Pa. 21.50
Milan Valley \$ 3.00	Pennsylvania 48.32	Collection box .10	Perkasie Cong. Pa. 38.00
Spring Valley 1.80	Hesston 7.31	Lizzie Wenger 1.00	Danville Cong. Pa. 57.50
Protection .50	Pleasant Valley 1.76	Treas. Local Board 15.00	A Sister 1.00
Catlin 2.50	West Liberty 2.00	Collection box .16	Total \$681.49
Roseland 15.06	East Holbrook S. S. 5.43	Food committee 1.00	American Mennonite Mission
Hesston .50	Total \$ 91.79	Local Board Treas. 143.78	Geo. J. Lapp, Treas.
LOCAL INSTITUTIONS	Grand Total \$615.57	S. S. Treas. 2.00	Dhamtari, C. P., India
Chicago Missions	The children of the Pleasant Valley S. S. earned \$59.06 from 25 cents investment.	Local Board Treas. 24.00	S. Guth \$ 15.00
A. H. Leaman, Supt. 639 W. 18th St.	LOCAL INSTITUTIONS	Noah Weldy 5.00	John P. Thiesen 25.00
Abraham Weldy Est. \$100.00	Chicago Missions	Oak Grove & Pleasant Hill Congs. Wayne Co. 25.00	Langdon, Sask. (For S. S. Work) 15.00
Mrs. Erie Yoder 1.00	A. H. Leaman, Supt. 639 W. 18th St.	Local Board Treas. 27.61	Total \$ 55.00
		S. S. collections 1.61	Gratefully acknowledged, G. L. Bender, Gen. Treas. Elkhart, Ind.
		Total \$980.63	P. S. On account of sickness at the Youngstown Mission reports had not been sent to the Gen. Treas. before.

An Open Letter

Scottsdale, Pa., Oct. 26, 1910.

To all who are interested in the cause
of Christ and the Church, Greeting:

Ever since the organization of the Mennonite Publication Board there has been a desire on the part of many of our people to see our publishing house well equipped and entirely free from debt. A substantial step in this direction was taken when the publishing interests of the Church were merged into one. The liberal donations which came in during the first two years of the existence of the Mennonite Publishing House added materially to the standing of the House. The faithful support and patronage by many of our people through their renewed orders for books, Sunday school supplies and renewals of their subscriptions for the periodicals published by the House have also been a great help towards this end.

We have been wondering if it is possible to wipe out entirely the existing debt on the institution by the time of the next annual report, May 1, 1911. After talking to a number of brethren we have come to the conclusion that the same is possible, and believing that you will be interested in the plans whereby that desirable end may be accomplished, we will submit the same for your consideration.

There are three ways by which you can help to secure the necessary means, as follows:

1. By getting all the new subscribers to the *Gospel Herald*, *Christian Monitor*, *Mennonitische Rundschau* and others of our periodicals that you can.

2. By sending your orders for what books you need, and encouraging your neighbors to do the same. Send for catalogs and other information concerning our stock of books on hand.

3. By sending *five-year subscriptions* in advance for any of our periodicals—*Gospel Herald*, *Christian Monitor*, *Mennonitische Rundschau*, *Words of Cheer* and *Beams of Light*. This is the method which appeals to many of our people as being the most practical solution of the problem. It was suggested by Bro. S. S. Hershberger in an article published in the *Gospel Herald* some time ago and awakened considerable interest at that time. A general response to this suggestion would wipe out the debt immediately, thus put a stop to the payment of interest and in other ways be a saving of money to the House. The effort required on the part of each individual would not be great, considering the matter from a financial standpoint, as it would only be lending that much to the Lord in advance for the five years. We trust that you will give this your careful consideration, and feel sure that many of our readers will gladly lend a helping hand.

Here then is the conclusion of the plan by which we hope to get the institution free from debt by May 1, 1911: (1) Several thousand new subscribers; (2) A continued liberal book patronage; (3) Several thousand FIVE YEAR subscription renewals in advance. What can you do individually to help along in the work? One hearty effort on the part of all concerned will accomplish the desired end.

In sending in renewals or new subscriptions, One Dollar or Five Dollar bills well wrapped in paper may be sent in well sealed envelopes at our risk. A bank check will be accepted the same as a Draft or Money Order.

It is our desire to get this institution upon the best possible footing that it may exert the widest and most effective influence. To this end we invite your help and prayers.

Yours for the spread of the Gospel,

Aaron Loucks.

Married

Bergey—Clemmer.—On Sunday, Oct. 23, 1910, Bro. Samuel G. Bergey was united in marriage to Sister Lydia Clemmer, both of Franconia, Pa., Bro. Michael Yoder officiating. May God bless the union.

Ramer—Driver.—Amos I., son of Bro. Samuel and Sister Annie Ramer, and Amelia A., daughter of Bro. B. F. and Sister Barbara Driver of Versailles, Mo., were on Aug. 21, 1910, united in holy matrimony by Pre. David Bowman of the Brethren Church.

Obituary

Driver.—Grace K. Driver died on Aug. 13, 1910, at the home of her father, Bro. John C. Driver. She was 21 y. 7 m. and 18 d. old and leaves a father, 3 sisters and 5 brothers to mourn her death, besides a host of relatives and friends. She had been a member of the Mennonite Church since November, 1905. The funeral services were conducted by Bro. L. J. Miller of Garden City, Mo. Text, Gal. 6:7. May God comfort the bereaved ones.

Siegrist.—Barbara (Detweiler), wife of Bro. Jacob Siegrist, died at her home near Chambersburg, Pa., Oct. 21, 1910; aged 71 y. 3 m. 15 d. She is survived by her husband, 2 children, 6 grandchildren and many friends who mourn her departure. She united with the Mennonite Church many years ago and lived an exemplary Christian life unto the end. Funeral services were held at the Chambersburg Mennonite Church, conducted by D. E. Kuhns and J. N. Durr, from II Tim. 4:6-8. The funeral was very largely attended. While this sad affliction is deeply felt by the bereaved husband, children and grandchildren, may all of them be led nearer to God and seek to meet her on the bright shores beyond.

Bullard.—Philip A. Bullard was born Sept. 27, 1859, in the Province of Quebec, Canada, and died Oct. 20, 1910; aged 51 y. 23 d. He came to Elkhart Co., Ind., in 1868, where he resided to the time of his death. He was married to Margaret Christophel, March 18, 1879. To this union were born two daughters and one son. The son died in infancy and both daughters also in later years preceded their father to the eternal world. On Jan. 12, 1886, his companion was called to the life beyond and he was left with his two daughters, Jennie and Elizabeth, to meet the trials of life without a mother's care for his children, until Mar. 6, 1887, when he was united in marriage to Sarah Christophel. To this second union were born one daughter and two sons; the daughter died in infancy, leaving the two sons, Elmer and Roy, who, besides the sorrowing companion and one grandchild and many friends and relatives, survive him. Bro. Bullard united with the Mennonite Church when a young man, and was a faithful member to the time of his death. Funeral services were held Oct. 23, at the Mennonite M. H. in Elkhart, by John F. Funk and Samuel Yoder. Text, I Cor. 15:54-58. May the Lord bless and comfort the sorrowing hearts.

J. F. Funk.

Zehr.—Paul Zehr was born Jan. 20, 1891; died at his home near Flanagan, Ill., Oct. 11, 1910; aged 19 y. 8 m. 21 d.

He was converted when thirteen years old, and united with the A. M. Church. He remained faithful in the Church of his choice until God called him to his eternal home.

(Continued on next page.)

Items and Comments

Another alleged customs house swindle, in which the United States is said to have been deprived of several millions of dollars worth of duties, is being investigated by Collector Loeb of New York.

As a result of the third case of tetanus following the vaccination of pupils in public schools of St. Louis, the Health Department Wednesday ordered the discontinuance of vaccination in the public schools. The third boy to contract tetanus, Jesse McFarland, 7 years old, of 4830 Leduc street, is still in a serious condition.—News Item.

That preachers are too young at 60 years of age to retire from the ministry, was vigorously asserted before the Presbyterian Synod of Pennsylvania held at Pittsburgh, Pa., recently. Another thing which raised heated discussion was the assertion that "money-raising by fairs and suppers has become a thing of the past." The assertion is, unfortunately, not correct; but praying men have devoutly wished that it might be.

Several new records have been made in the science of navigating the air. On Oct. 25, in an aviation tournament at New York, Ralph Johnson soared into the air to an altitude of 7303 feet. On Oct. 17 a number of airships left St. Louis, Mo. One of these balloons, the America II, manned by Alan R. Hawley and Augustus Post, sailed northward, and for days was lost in the wilderness of Canada. Fears were entertained for the safety of the aeronauts, but they were finally heard from, having landed near Lake Chillogoma, Quebec, having been in the air 48 hours, during which time they traveled 1335 miles.

An interesting report relative to the late forest fires in the northwestern states has just been issued by the forest service of the United States. It is estimated that the total amount of timber destroyed is about 6 billion board feet, the whole area burned over being about one and one-quarter million acres. Much of the fire-killed timber may still be made use of by sawing it into lumber, and it is therefore proposed to sell this timber to the mill-men of the country and have it utilized for building purposes. Six billions of feet may seem like an enormous quantity, but it is only about one-sixth of the amount cut in the country in a single year.

At Grand Rapids, Mich., an aged woman said to be 105 years old, was admitted to the poor house not long since. She has a romantic history. She was quite wealthy in her younger years, and entertained men of world-wide reputation, among them Lafayette, Daniel Webster, Louis Kossuth, the prince of Wales, etc. Her husband died during the Black Hawk War, since which time she has remained a widow. In her old days her money left her and with the advent of poverty there was an exodus of friends. Money is an uncertain quantity, and earthly friends are often not to be relied upon; but the true riches which come by accepting "the Friend that sticketh closer than a brother" no one can take away from us.

Oh, for a passionate passion for souls,
Oh for a pity that yearns;
Oh for a love that loves unto death,
Oh for a fire that burns.

—Mrs. M. E. Wilkes.

(Continued from preceding page.)

reward. Father, mother, 4 brothers and 2 sisters survive him, mourning the loss of one who was very near and dear to them, yet realizing that their loss is his eternal gain. The Church and Sunday school, friends and neighbors feel also that they will miss him as a Christian friend and worker.

The funeral services were conducted at the home by Bro. Geo. Summer, and at the church by the brethren, C. Z. Yoder and L. J. Miller. Interment in the Waldo cemetery.

Weaver.—Lena E. Garber was born July 1, 1863. She was bedfast the greater part of the time for three months with a complication of diseases and passed away Oct. 20, 1910, in Peoria, Ill., (where she was taking treatment) at the age of 47 y. 3 m. 19 d. At an early age she united with the A. M. Church and remained faithful until God called her home. In 1893 she was united in marriage with John Weaver, which union was blessed with 1 son and 4 daughters, who with their father survive to mourn her departure. She also leaves 1 sister, 5 brothers, and many friends. Funeral services were held at her home near Washington, Ill., also at the Union Church by Bro. A. L. Buzzard from Jno. 5:25 in the English language and Bro. Andrew Schrock from II Kings 20:1 in the German language. Interment in adjoining cemetery.

Croy.—Rita, daughter of Jack and Martha Croy, was born June 14, 1905, died Oct. 25, 1910, aged 5 y. 4 m. 11 d. Rita was afflicted with diphtheria which brought her little life to a close. She was the oldest child of the three that were living and will be missed in the home. We are sure that He who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God," has called for her spirit in a brighter and purer world. May her loved ones remember her as a loving one beckoning them to the better land. Funeral services at the grave by J. R. Shank.

CONFERENCE ANNOUNCEMENTS

Pacific Coast District

The fifth Annual Church and Sunday School Conference of the Pacific Coast District will be held, the Lord willing, at Albany, Ore., Nov. 7-10, 1910.

J. P. Bontrager.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

West Liberty Church near Inman, Kans., Nov. 1-8. Instructors, D. J. Johns, L. J. Miller.

At Albany, Ore., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser,

Roanoke, Harmony, Metamora and Union Church, near Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910. Instructors, Eli Frey, S. E. Allgyer.

Mt. Zion Church, near Versailles, Mo.,

Holiday week. Instructors, Simon Gingerich,

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

ANNOUNCEMENT

A Special Bible Term will be held at Goshen College, Goshen, Ind., Nov. 28 to Dec. 23. The following are the courses and instructors: Sunday School Methods, by N. E. Byers; Sunday School Lessons for 1911, by P. E. Whitmer; Church Doctrines and Missions, by I. R. Detweiler; Paul's Epistles, Traveling, Pastoral and Educational Evangelism, and Biblical Homiletics, by J. E. Hartzler; Missions and Missionaries in India, by Lydia Schertz; Conducting and Teaching Sacred Music for Church and Sunday School, by J. D. Brunk; Mennonite Church History, by C. H. Smith. Free tuition to ministers, deacons and missionaries and free rooms as far as possible.

(Continued from page 493).

work is in the family. That the foundation of faith and piety are laid in the home.

Enos F. Hartzler of the Altoona Mission followed with: **Do city missions pay?** very clearly setting forth in a convincing way that city missions do pay in many ways.

The meeting was well attended throughout. Collection, \$26.75. All but home expenses given to Altoona Mission.

Secretaries.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, NOVEMBER 10, 1910

No. 32

EDITORIAL

"Watch and pray, that ye enter not into temptation."

What can you do for the unsaved in your community?

What can you do in the way of helping others to a deeper consecration?

What can you do in the way of helping your minister and making his work more effective?

What can you do in the way of helping to extend the subscription list of the Gospel Herald?

If your record for this day were written down, how many fervent prayers would be included in it?

What can you do in the way of helping to build up your Sunday school and young people's meeting?

The time you spend alone with your God prepares you to make good use of the time you spend with fellowmen.

Real pleasure is that which is never sought, but which comes with a consciousness of duty well performed.

The man who locates where he is out of touch with his church is like the man who moves to the city and tries to farm.

Personal work in the Christian service means an individual growth on the part of the worker. Let us work "while it is day; the night cometh, when no man can work."

The letter written on mid ocean by Bro. and Sister C. D. Esch will be read with interest by thousands of readers who wish them God speed on their voyage and God's blessings on their labors after they reach the scene of their life work. A letter dated Oct. 25,

written by them while on the Adriatic Sea, will be published next week, the Lord willing.

In looking around for worthy causes to support with your means, please remember the last few financial reports of our Mission Board have shown that the amount donated to India has been below what it takes to support that institution. Watch these reports; and whenever the total contributed for India is less than \$1200 it is a sign that the next month we want to beat it a little.

In the correspondence item from Birmingham, Ala., is a sentence which bears repetition. It reads as follows: "There is more demand here and now for those who can truly 'live the life' than for those who can 'tell the story,' but both are needed." Yes, both are needed; but they who "truly live the life" preach the loudest sermons. Not only in Birmingham, Ala., but everywhere, is this class of people needed. The Lord can convert us all into that kind of people, if we only give Him a chance.

Put your religion into your clothes. The chances are that that is what you do, whether you claim to or not. If yours is the religion of the world, the pomp and show of worldly fashions is almost sure to be seen in your clothes. If yours is the religion of the Bible, your clothing will show it by the absence of what the Bible forbids and the presence of what the Bible commands.

And let us not forget wherein lies the foundation for God's approval or disapproval. The main question lies not in the size and shape of the things we wear on our heads, around our necks or on other parts of the body, but in whether we are subject to the Bible or to the world? Are we conforming to the will of God or to the world? Do we conform to the will of God and the customs of His people, or

to the will of the world and the fashions thereof? If condemnation is our lot, it will be because we go contrary to the Word of the Lord by wearing forbidden things and conforming ourselves to the world. If commendation, it will be because we have forsaken the world with its vanity and show and have conformed ourselves to the will of God. Therefore, study the will of God as recorded in His Word, and put your religion into your clothes.

Unhonored Instruments.—A brother, after reading our editorial of last week concerning the three attitudes which man may take toward the work of the Lord, remarked: "If opposition to Christianity strengthens the work of the Church, then the opponents of Christ deserve credit for what they do after all."

That the Lord so overrules the work of His enemies that His cause is promoted through their instrumentality, there is no doubt. Nebuchadnezzar, Cyrus, and many other heathen princes were used as instruments in the hands of the Lord for the good of His people. That terrible persecution which began with the stoning of Stephen was made the means of starting the Church on its real missionary work. Other instances might be given where the work of God's enemies were turned into a real blessing for the cause.

Shall we therefore praise these wicked men for things which they intended for evil but which God overruled for good? By no means. See what an important service Judas performed in the divinely conceived plan of redemption. Yet Christ declared that it would have been good for that man if he had never been born. "It must needs be that offences come; but woe to that man by whom the offense cometh." While it is true that God causes "the wrath of man to praise him," it is equally true that "The wicked shall be turned into hell, and all the nations that forget God."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

ONE STEP MORE

(A man's heart deviseth his way; but the Lord directeth his steps.—Prov. 16:9.)

What though before me it is dark,
Too dark for one to see?
I ask but light for one step more
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplex'd.

And if sometimes the mist hangs close,
So close, I fear to stray,
Patient, I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of today.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think "my feeble powers
Will fail me 'ere the end."

And so I do not wish to see
My journey, or its length;
Assured that, through my Fathers love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."
—Selected.

GOSPEL LIGHT ON TIMELY TOPICS

XV. The Government—Our Duty Toward It

By S. G. Shetler.

For the Gospel Herald.

The subject before us is one that has attracted attention in all ages and in all nations. It has been an issue among many of God's professed followers at various stages of the world's history. Let us consider it in the light of God's Word, regardless of what public or popular opinion may be.

I. Two Kingdoms. The one is the kingdom of God, the other the king-

dom of the world. These are two distinct organizations (Matt. 4:8; 24:7; Jno. 18:36).

2. Both are ordained of God. That God has so ordered that there be governments, no one should question (Rom. 13:1; I Tim. 6:15).

3. Supremes and subjects in both kingdoms. In the worldly kingdoms there are kings, shahs, khedives, presidents, lords, congressmen, sheriffs, constables, etc., etc. (I Pet. 2:13, 14).

In Christ's kingdom, He is the only Potentate. Life-destroyers, wire-pullers, money-sharks, and such like are not found. The true followers of the Prince of Peace are the peaceable subjects of the kingdom (Jno. 18:36).

4. Saints are under the worldly kingdoms, but belong to Christ's kingdom.

God does not expect the saints to be in a locality of themselves. We are under the government, but we are not a part of it. Christ's prayer is that we may be kept from the evil, not to be taken out of the world (Jno. 17:15; 15:19).

5. Work of the worldly kingdom.

(1) To punish the evil-doers (I Pet. 2:14; Rom. 13:4). By punishing the evil-doer, it will warn others against wrong-doing, check the guilty one, and sometimes reform him.

(2) To praise and to do good to the saints (Rom. 13:3; I Pet. 2:14). A number of historical facts could be given where religious bodies, who kept aloof from the government, received recognition from government. For the safety of the right, the evil are punished. "For he is a minister of God to thee for good."

6. Our relation and duty towards the worldly kingdoms.

(1) Pay tribute. Every nation on the globe has this great problem of taxation to meet. We should pay our taxes, and not continually murmur about such high taxes (Matt. 17:27; 22:21; Rom. 13:6, 7).

(2) Obey. So long as the laws and the Bible do not conflict, we should obey. Under other conditions obey God rather than man (Rom. 13:1, 2, 5; I Pet. 2:13, 14; Acts 4:19; 5:29).

(3) Speak not evil of. Anarchism in thought, word or act is nowhere sanctioned in God's Word. Our tongues should be engaged in nobler things than speaking evil of those who are for our good (II Pet. 2:10; Jude 8).

(4) Honor. "Honor to whom honor is due," is the way Paul expresses God's will on this point. This is not in the form of banquets, celebrations, etc. (I Pet. 2:17; Rom. 13:7).

(5) Pray. The prayer is not to be that thousands may be slain on the battle-field, but "that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

(6) Preach to all. Kings, policemen, constables, sheriffs, law-makers

and such like all need the same Gospel preached unto them. Paul's example is worthy of imitation.

7. How made practical.

(1) By not swearing or administering the oath. Every saint should have such a record that his "yea, yea" may indeed mean such (Jas. 5:12; Matt. 5:37).

(2) By not holding office. Some say, "Hold office and reform the government." Why did not Christ enter such a reformation? Many have tried. How have they succeeded (Jno. 6:15)?

(3) By not voting.

Would you like to press the button of the electric chair, that would usher a soul into eternity? Would you want to spring the hangman's trap? Why vote for some one to do that which your better nature tells you is wrong? Then think of all the bribery, drinking, and other satanic influences that are used to get votes (Amos 3:3; I Thes. 5:22).

(4) By not threatening the use of the law.

In threatening we do one of two things. If we carry out our threat, we violate God's Word. If we do not carry out the threat, we lie.

(5) By having no lawsuits. Even from a financial stand-point the winner of the suit is frequently a loser in dollars. From a spiritual stand-point, both the winner and the defeated are losers of spiritual power, because it is contrary to the Gospel (Luke 12:13, 14; Jno. 8:5, 15; I Cor. 6:1-7; Matt. 5:40, 41).

(6) By agreeing with your adversary. One of the great principles laid down by our Master was that of peace. How often a little surrender of our will would establish reconciliation (Matt. 5:25; Luke 12:58).

(7) By not resisting evil. Giving the cloak with the coat, going two miles instead of one, returning good for evil, goes against the carnal man. An evidence of the lack of the true spirit of peace (Matt. 5:39; Rom. 12:17).

8. The Solution to many problems.

So often the question is asked, "What will become of our nation, if all the saints do not take part in the government?" "Will not some nation take our nation?" In Christ's time the same fear was shown. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (Jno. 11:47, 48). The solution is the prayer, "Lord increase our faith."

Read carefully Psalms 105:11-15. Can a God that could create everything take care of His people?

"I will never leave you nor forsake you" is His precious promise to His obedient children.

Hollsopple, Pa.

PREACH THE DOCTRINES

Not long ago at an evangelistic meeting in this city one of the speakers said, "The world is tired of doctrine." The sentiment seemed to touch a popular chord. On our own ears the cry has fallen. Away with your dogmas! Out with your creeds and confessions and catechisms! We will none of them. This cry has had its influence on the pulpit and on the platform to the detriment of a vigorous Christianity. Much of that which passes current today under the name of the Christian religion, as it is illustrated in the lives of professed believers, is effeminate and weak. Nothing is more to be deplored than the religious superficialness and its double resultant, the disparaging criticism and distressing skepticism today prevalent. Among the reasons for this is to be reckoned the studied suppression, to great extent, of the fundamental doctrines of religion—the comparative paucity of doctrinal preaching and teaching.

They who join in this outcry are out of harmony with the great founder of Christianity. Doctrines were the subjects and substance of His discourses. The effect upon the people of His sermon on the mount was to cause astonishment "at His doctrine." As opposed to Atheism, Christ taught Theism. Against Unitarianism He preached the doctrine of the Trinity. He called Himself the son of man and the Son of God, asserted His pre-existence and His oneness with the Father, and spoke of the Holy Ghost. Take all the cardinal doctrines of the Bible, accepted by the different bodies of evangelical Christians, Christ taught them and preached them. If ever the doctrine of man's depravity and guilt, and his helplessness therein, was preached, Christ preached it. If the way out of this dilemma into life and immortality through the blood of atonement was ever preached, Christ preached it. If the necessity of the holiness of heart and life was preached, Christ preached it. The certainty of death; the solemnity of the judgment; the eternity of the saints' bliss, and the sinners' woes—how He labored to inculcate them! His very presence in this world, His suffering life and ignominious death, were all sermons fraught with compassionate eloquence, on every doctrine of the Word of God.

Therefore, let not His ministers, who are ordained to preach the great saving doctrines of the Bible, nor His disciples who profess to sit at His feet as learners, forget the example of the Great Teacher. Let them be influenced by that rather than by the foolish demand of some that the doctrines be omitted; or, if presented, so glossed by bewitching rhetoric and modifying parentheses as to be emasculated of all energy. The sword of the Spirit placed in the hands of preachers and teachers is two-edged, nor is it meant to be a toy to play with, but a weapon to slay with, and no one is

justified in making it ineffectual by dulling its sharpness with garlands of roses. —*Christian Intelligencer.*

BAPTISM

By Amelia Conrad.

For the Gospel Herald.

This, like many other subjects, has been misunderstood by many since the days of John the Baptist. On the manner of its application they are gradually giving way. If Christian professors would keep in closer touch with the teachings of the Bible there would not be so much indifference in the minds of the people. There are among the kinds of baptism mentioned, baptism with water, baptism with the Holy Spirit, baptism of fire and baptism of suffering; but we shall dwell on water baptism as a Christian ordinance. We know there is a human part and a divine part in every Christian work. The human part of this ordinance is the water baptism, while the divine part is the baptism of the Spirit. The object of the Spirit baptism is its ordinance. The Word says: "By one spirit are we all baptized into one body" (I Cor. 12:13). The sinner in his lost condition recognizes the same if he repents of his deeds, and asks God for pardon, then comes the divine response. By the Spirit he is baptized into the body of Christ the Head. It also makes pure in the sight of God and gives us Christian boldness and prepares the heart for the proper reception of the Word, this is the Holy Spirit's mission. When Peter was in the house of Cornelius and saw the effect of the Holy Spirit on the people, he said, "Can any man forbid water that these should be baptized which have received the Holy Spirit as well as we?" After the Spirit's work began they were ready to receive the symbol, water baptism.

I Pet. 3:21 says that baptism is not for putting away of the filth of the flesh, but rather the answer of a good conscience toward God. As we travel through this life in this sinful world our baptism with faith in Christ stands boldly to save us. Baptism typifies the purification of the heart. Washing with water is the most natural mode of cleansing from impurities, so it is the most fitting symbol and is intended to present the cleansing of the soul through the blood of Christ. Yet water alone never made any real saint. "According to His mercy He saved us." It is the real washing by the blood of the Lamb that makes us pure. Water baptism is the work of man, salvation is the work of God. There are numbers of persons who have submitted to water baptism whose lives showed that they had never been converted, yet there are instances where salvation

was received before water baptism. The Bible records two: the thief on the cross and Cornelius and his household.

Among Christian ordinances this subject should receive the prayerful consideration of every believer.

Woodriver, Nebr.

IS THE LAND OF PALESTINE ACCURSED?

By J. S. Hartzler.

For the Gospel Herald.

Having written several articles on Palestine as a country, I still feel impressed to write one more. Several things have been referred to quite incidentally which will be of interest with a little more development of thought. This was once a very productive country. This is evident from God's promise to Abraham, Isaac and Jacob; from the report which the twelve spies brought back to Kadesh-Barnea; from Christ's parable of the sower, and from the enormous population which it supported.

It is self evident that the country under present system of government and cultivation does not support one-fifth and possibly not one-tenth of the population that it once supported. There are a great many people in the country that are supported almost wholly by tourists and pilgrims, besides a great many Jews which receive much more in the way of support from their brethren in other countries than they do from the productions of the land in which they live.

Just here some one may recall what has been said of the high state of cultivation in certain places. That is the exception and far from the rule. It is true as has been formerly stated that the country would be capable of greater production under proper cultivation, but why is that not done? Among others three reasons will be discussed here.

1. *Present system and rate of taxation.*—High taxes have been referred to before. The process of taxation is peculiar and often very unjust. The man who would answer to the assessor in America with many additional privileges, does not go to each individual to find his actual worth, but to the Shiek or overseer of the village who states the number of olive trees each man in the village has. (I take this as an illustration of many other things also.) He does not know definitely; besides he is not always honest, (honesty is the exception and not the rule) then, too, he may not like certain people very well. It is to his interest to get the number high enough and as a result people find that they are taxed for more than they have, but to get any redress is always difficult and expensive and by no means certain. The result is that it is not often attempted.

(Continued on page 508).

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXI. Christian Virtues—Peace

How beautiful are the feet of them that preach the gospel of peace.—Rom. 10:15.

766. *Is it right that we should submit to insult and injury when we might have power to defend ourselves?*
A. Was it right for Christ to suffer when He had all power to overcome His enemies?
767. *What if a robber should come, etc.?*
A. Wait till he comes. Then apply Matt. 5:39; Matt. 26:52; Jno. 18:36; Rom. 12:17-21 and II Cor. 10:4.
768. *Is the Bible doctrine of nonresistance to be applied during times of peace or times of strife?*
A. The latter, undoubtedly. We don't need it during times of peace. It is during times of trial that we need the power of the Word to keep us where we ought to be.
769. *Why are the conquests of peace greater than the conquests of war?*
A. The one is upbuilding; the other is destructive.
770. *What is the greatest conquest of peace in the world's history?*
A. The victory on Calvary.
771. *When was the Church most prosperous?*
A. When the disciples relied wholly on the power of the Sword of the Spirit for victory.
772. *What lesson for us?*
A. While the Christian's weapons are not carnal, they are after all "mighty through God."
773. *What is our greatest conquest?*
A. The conquest of self.
774. *What has Solomon to say on this point?*
A. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).
775. *What of those who seek to conquer with the sword?*
A. "All they that take the sword shall perish with the sword" (Matt. 26:52).
776. *How are we to understand this scripture?*
A. As it reads.
777. *How far are we commanded to live at peace with all men?*
A. As far as possible (Rom. 12:18).
778. *What to do when it is impossible?*
A. Follow the example of Christ and His apostles. Suffer wrong and bear it patiently.
779. *How shall we treat our enemies?*
A. "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20).
780. *Will not this encourage him in his meanness?*
A. No. "In so doing thou shalt heap coals of fire on his head" ((Rom. 12:20).
781. *What is the secret of success?*
A. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21).
782. *What does it take to be a master of peace?*
A. Courage, meekness and trust in God.
783. *Are there no exceptions to the universal law of peace?*
A. Yes; for while we should "follow peace with all men" (Heb. 12:14), we should never have a peaceable attitude toward sin.
784. *What was our Savior's mission on earth?*
A. To bring the Gospel of division (Luke 12:51).
785. *What division?*
A. Division of the righteous from the unrighteous (Tit. 2:14; I Pet. 2:9, 10).
786. *What is the greatest hindrance to the progress of the Church?*
A. Too many members at peace with the world.
787. *What command comes to the children of God?*
A. "Ye that love the Lord, hate evil" (Psa. 97:10).
788. *Where should peace reign?*
A. In the heart, in the home, in the Church, in business, among governments.
789. *What command comes to us as individuals?*
A. "Follow after the things that make for peace" (Rom. 14:19).
790. *What is the promise?*
A. "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).
791. *What are the conditions of peace with God?*
A. Justification (Rom. 5:1), conversion (Eph. 2:15), obedience (I Jno. 2:4), spirituality (Rom. 8:6), good works (Rom. 2:10).
792. *What Christian duty appeals to the Church at all times?*
A. "To keep the unity of the Spirit in the bonds of peace" (Eph. 4:3).
793. *What is a good scripture to keep in mind during times of strife?*
A. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).
794. *What is one of the results of peace?*
A. "The fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18).
795. *What should be the ruling spirit of our lives?*
A. The peace of God (Col. 3:15).
796. *What was the heavenly proclamation in connection with Christ's coming to earth?*
A. Glory to God, peace on earth, good will to men (Luke 2:14).
797. *What is the heavenly benediction which rests upon the children of peace?*
A. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

"Do what you can well, and you will soon be able to do much better."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OBSERVATIONS IN SOUTHERN PALESTINE

II. Hebron

By J. S. Shoemaker.

For the Gospel Herald.

Being desirous to visit Hebron, one of the oldest towns in Palestine, in company with our guide and two English clergymen we left Jerusalem by carriage early Monday morning, Aug. 15, for this place, about 23 miles to the southwest. The carriage road leading to Hebron was built by the government and is kept in good condition. Within a short distance of Bethlehem our road branched off to the northwest of the village, leading a little to the right of the Pools of Solomon, a distance of about 4 miles from Bethlehem. These pools consist of 3 large reservoirs of solid masonry. Their dimensions are as follows: **Lower Pool**, 582 ft. in length, average breadth 177 ft., depth about 50 ft.; **Middle Pool**, length 432 ft., average breadth 205 ft., depth about 39 ft.; **Upper Pool**, length 380 ft., average width 233 ft., depth 25 ft.

Water is supplied to Jerusalem from these pools. It is conducted to the city through a four-inch pipe laid in 1902. If these enormous tanks were kept in repair the amount of water they would contain would be invaluable to the country. The name of these pools is derived from Eccl. 2:6, "I made me pools of water, to water therewith the wood that bringeth forth trees." After leaving the pools we saw nothing along the way worthy of special mention. Valleys and spurs of hills were crossed; the terraced hills were brown and almost void of vegetation. Olive groves and vineyards beautified the valleys along the way. When within about a half mile of Hebron we dismounted and walked some distance to the north, along a narrow lane with stone walls on both sides. On our right we entered a gateway leading to a Russian hospice erected for pilgrims. Near the hospice stands an aged oak, partly dead, enclosed by an iron fence. This oak is called the Oak of Mamre, and is said to mark the spot where father Abraham pitched his tent. If this is in reality the site of the dwelling-place of the great patriarch, it is indeed a sacred spot; for here "The Lord appeared unto him in the plains of Mamre, . . . and he lifted up his eyes, and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent

door, and bowed himself toward the ground." Then he bade Sarah make ready the cakes upon the hearth, while he ran to the herd and fetched "a young calf, tender and good." When the meal was prepared Abram received the announcement that he should be blessed with a son. As they arose and took their departure from this place the Lord told Abram of the impending doom of Sodom and Gomorrah, and at his earnest intercession, the Lord said he would spare the place for the sake of ten righteous men (See Gen. 18).

Our hearts were filled with deep emotion when we thought of the probability of this being the actual spot where Abraham dwelt and entertained angels. It is very stony in this vicinity, but the soil is quite fertile; figs, pomegranates, quinces and grapes are grown in abundance. We walked through what is said to be the valley of Eschol where the spies found the mammoth cluster of grapes which they carried back to the camp of Israel (Num. 13:23, 24). The grapes are exceptionally fine in this vicinity. Bro. Hartzler measured a cluster hanging on the vine and found it to be 15 inches long. After spending some time in the vicinity of the Oak of Mamre, we went on to Hebron and visited the cave of Machpelah, the burial place of Abraham, Sarah, Isaac, Rebecca, Jacob and Leah. It is no longer a cave in the midst of a field, but in a mosque. Unfortunately the tourist can only go part way up the steps leading into the mosque and entrance into the cave. The place is jealously guarded by the Moslems. Our dragoman led us to a rift in the walls, said to lead into the cave, but nothing of the cave can be seen from the rift. But few Christian visitors have been permitted to enter this sacred burial place, since it is in the possession of the Moslems; they constantly guard this place as a spot most sacred and holy. The Moslem, the Jew, and the Christian look up to Abraham as the father of the faithful.

Mighty prince as Abraham was, "Very rich in silver and in gold," founder of the great nation which was to possess the land, this was the only spot in all Palestine that was really his own, and for this he weighed out the silver to Ephron. God "gave him none inheritance in it, no, not so much as to set his foot on! yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 8:5).

When Jacob was about to be gathered to his fathers, his thoughts turned to this quiet resting-place, and he gave a summary of its sacredness, when he charged his sons with so much explicitness, saying, "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron

the Hitite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Isaac and Rebecca his wife; and there I buried Leah" (Gen. 49:29-31). Joseph, with "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house." Carried the embalmed body of Jacob from Egypt into the land of Canaan, to the cave of Machpelah (Gen. 50:7, 8, 13).

The population of Hebron is estimated to be 15,000 or more. The city and its inhabitants did not seem inviting to us. Many of the people are ignorant, superstitious and fanatical. The streets are narrow, dark and dirty. The principal industries are the manufacture of rings, bracelets and many other kinds of glass trinkets, also goat skin bottles. If it were not for the sacred associations of the place, it would not be a city of special interest to the tourist. But it was here that Abraham lived. From this place Joseph went forth to seek his brethren in Shechem, his brethren returned to this place, bringing the blood stained garment (Gen. 37:34). This place was given to Caleb for an inheritance (Josh. 14:13). It was one of the cities of refuge (Josh. 20:7). It was here that David resided for seven and a half years, when he reigned over Judah alone (II Sam. 2:1-11).

However little there may be in Hebron which is of special interest in beholding with one's eyes, there is much for the mind to meditate upon. Bible students who are permitted to visit the place cannot help but recall some of the most touching scenes recorded in the Old Testament.

Shortly after dinner we started on our return trip to Jerusalem, arriving at our hotel about 6 P. M.

The trip was an enjoyable one because of the pleasantness of the weather, the varied windings of the high-way and because of the fact that we were permitted to visit at least the vicinity where Abraham lived and pitched his tent (Gen. 13:18) and where his body was laid to rest (Gen. 25:8, 9).

Dhamtari, India.

ALTOONA MISSION NOTES

By Anna L. Miller.

For the Gospel Herald.

We praise God for the way He has been blessing the work at this place.

On Oct. 16 two precious souls confessed Christ and on Oct. 23 four more confessed. It gives us joy when souls are made willing to renounce sin and Satan and take a stand for Jesus. Moreover, "there is joy in the presence

of the angels of God over one sinner that repenteth."

On the night of Oct. 16 Bro. Hartzler accompanied three little children to the Orphans' Home at West Liberty, Ohio, the oldest one being five years old.

At present, Bro. Hartzler is holding meetings at Schellburg, Pa. He expects to stay about ten days, if the Lord so directs.

Bro. Metzler was with us yesterday, Oct. 30, and preached two very helpful sermons to us. The brethren Metzler and Durr will look after the work while Bro. Hartzler is away.

If the Lord will, communion services will be held at this place Nov. 13. We desire an interest in the prayers of God's people.

Altoona, Pa., Nov. 1, 1910.

LETTER FROM MID OCEAN

For the Gospel Herald.

S. S. Carpathia, Atlantic Ocean.

Oct. 15, 1910.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—We are reminded of the greatness of God's love towards us His children. When we consider that it is greater than the ocean and deeper than the sea, we begin to realize some of its greatness, for one can scarcely realize the greatness of the ocean until he has once tried it.

We left New York on Sunday, Oct. 9, at 1:00 P. M., losing all sight of land about 3:30 P. M. During the whole of Sunday P. M. we saw numerous vessels of various sizes and kinds but during the last five and one-half days we saw only one vessel, which we passed about one-half mile distant. It was in sight for about six hours, going the same way as we, only much slower.

Our ship is making good time (about 345 English miles a day). It has an unusually light cargo, which allows it to ride the waves pretty well. Though it is constructed of steel and 565 feet long and 60 feet wide, weighing over 13,000 tons, the monstrous waves toss it quite easily at times. So far we have not encountered any severe storms. Several days when the breeze was "pretty stiff" as the sailors say, we had but a light touch of sea sickness, otherwise we are well and enjoying the trip. It has rained quite a little since we are on the way, which makes it unpleasant to be on deck, but between showers we spend most of our time on deck.

We don't get to associate at all with the first class passengers and there are only about sixteen second class. All of those are foreigners, which makes it somewhat difficult to communicate; but we enjoy the privilege of having some time to read and meditate.

We praise God for all of His goodness to us, and herein wish to express our heartfelt gratitude to the dear

brethren and sisters at home for your kindness and love for the work, without which it would have been impossible for us to take up the work. May you continue to pray that God may use us in His service to the salvation of many who are lost in heathen darkness.

If nothing prevents we will get to Gibraltar Oct. 18, where we will be privileged again to see land, and mail letters, etc., to our friends.

Yours for the salvation of the lost,
C. D. and Mina Esch.

LANCASTER MISSION NOTES

By H. H. Mosemann.

For the Gospel Herald.

A few words from this place may be of interest to others.

During the past few weeks we enjoyed a spiritual feast. Bro. D. N. Gish conducted a series of meetings at this place. Bro. J. F. Brunk also preached a few evenings during the meetings. As a result of the meetings two precious souls became willing to confess Christ as their Savior.

We are at present making special efforts to distribute tracts. This is a work that each of us can do, and something that will help the cause of Christ.

We have been remembered in a practical way by the Risser and Elizabethtown congregations. If any other brethren and sisters have a desire to help some of the poor families in this city, we would be glad to have them send their donations of food, clothing and money to the mission. If people would only know how much these things are appreciated they would be more willing to give. After we have decided to give liberally we want to think of Christ when He said, "Let not thy left hand know what thy right hand doeth." May the Lord open the hearts of His people to give as He has prospered them.

Pray for the work and the workers.
Lancaster, Pa.

LETTER FROM YOUNGSTOWN MISSION

By Anna V. Yoder.

For the Gospel Herald.

Greetings in the Name of our great Friend and Guide:—While we are praising God for the privilege of again laboring for Him in this corner of His vineyard, we shall endeavor to write you a few lines.

We expect, the Lord willing, to have an all-day Sunday school meeting at the Mission on Nov. 20, and would be pleased to have as many of you with us as possible. Trust we may have your prayers at least that it may be a rich soul-feast. This will be the first meeting of this kind held at this Mission.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

MOTHER

By Lizzie Z. Smoker.

For the Gospel Herald.

She watches o'er my slumber,
Is with me in my dreams;
When wakeful nights encumber
Her spirit near me seems.

I hear her gently pleading,
I see her sweet, sad eye;
It seems my mind she's fascinating
From her abode on high.

I hear her now repeating
The plea she made in death
("Be good—meet me in heaven")
With her last fluttering breath.

Intercourse, Pa.

PRIZE YOUR FATHER AND MOTHER

There are usually two periods in our lives when we think much of father and mother. The first is the early years, from the time our eyes first look into the faces of those who love us and who would if necessary give their lives for us. We never know the time when we start to love them in return and place our childish confidence in them. Perhaps the first ten years of our lives, perhaps the first fifteen, are years of implicit love and trust in them.

The other period is when our loving parents are bowing beneath the weight and care of years. Time has spun out its silken thread with them until we know they cannot long remain with us. We begin to count the acts of kindness

Our crowds here are not very large but we realize God's presence with us and have great reasons to thank Him for blessings enjoyed in the different meetings during the past month.

A girls' Bible class has recently been started which meets on Wednesday nights. The Tuesday night boys' Bible class still continues with a nice interest. It is conducted by Bro. Bailey (who with his family occupies a few rooms of the Mission Home).

Average attendance at Sunday school for October was 70; at sewing school, 29.

To all who have been lending a helping hand to the work here in various ways and to all readers, we wish God's choicest blessings. May He abundantly reward your every effort to help the lost is our prayer.

Youngstown, O., Nov. 2, 1910.

they have strewn so abundantly along our life's pathway. We begin to measure, or try to measure, that tender affection which has been theirs to bestow and ours to receive all through our lives since we saw the first peep of day. We look back to the times when we have grieved them. We did not see how it hurt at the time; it was only having our way—the best way, we thought, as, of course, our father could not possibly be so wise as we. Ah! how we would blot out, if we could, from their memory and from ours, too, the unkind word spoken in a heated moment, the disrespectful act which made mother's heart ache.

But how sad it is and yet how true, that there is a period in the life of almost every boy and girl, usually when well on in their teens—sometimes earlier—that father's way of thinking and plans of doing are all too slow and out of date for the clever young son. Mother's wise counsel is altogether too restrictive for the haughty young daughter.

Father may make mistakes, mother may seem a little too careful, but, remember, they passed over the road you are traveling long ago. They saw the pitfall of bad company, they saw the danger spot of careless companionship of boys and girls, too, whose lives and thoughts were not of the purest. They look back, just as you will do if you follow in their footsteps and thank a kind Providence who guided them into a straight path which leads on and up to victory through the blood of Him who loved and gave His Son to die that we might live.

Young folks, do what you can to make father's life easier and mother's care less heavy to bear. You won't have them long at most. If you are living away from home, don't forget they would like to see you. Make the old home a sure mark for at least part of your holidays every year. They know your off time is much taken up with other things, but they prize a thoughtful act and a refreshing visit. You owe it to them. Honor yourself by honoring them with your presence as often as possible.

Don't forget to write to mother. She is worthy of the best letter you can compose, and just as regular and often, too, as you would write a friend of your own age. Joyful reflection is better than regrets of a neglected past. You have it in your power to make for yourself whichever you choose.—California Christian Advocate.

He that believeth doth enter into rest. He that worketh, worketh because he doth not believe. When you are sure God has given you the blessing, you rest. But when you are afraid God will fail or Esau outwit, then you try to help and only succeed in hindering.—A. B. Simpson.

Sunday School

Lesson for Nov. 20, 1910.—Matt. 26: 36-46

For the Gospel Herald.

JESUS IN GETHSEMANE

Golden Text.—The Son of man is betrayed into the hands of sinners.—Matt. 26:45.

Introductory.—We have followed Jesus through his marches, and into the guest chamber. We have witnessed the institution of the communion and of the washing of the saints' feet. We heard His exposition of the traitor Judas. We listened with interest to His marvelous teaching as recorded in John 14, 15 and 16. We were moved by His memorable prayer recorded in John 17 and our hearts were thrilled as we heard the closing hymn just before they went out. The meeting dismissed, Christ took His disciples to a garden called Gethsemane, where the events recorded in this lesson took place.

The Praying Savior.—Great was the burden resting on our suffering Savior. Having come into the world as a compassionate Savior, He was now to be heartlessly tried and crucified as a criminal. In this hour of agony He sets us a good example. There was no shifting away from responsibility, but rather a wrestling with God in prayer, that He might have the grace and strength to bear His trials. And such a prayer, and such agony! Listen to His appeal: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." This prayer, "as thou wilt," was prayed while He was fully conscious of what it meant. Sorrowfully He fell upon His face, His agony so great that His sweat as it were great drops of blood flowed to the ground, pleading again and again, every time qualifying His petition with a "Thy will be done." He got the heavenly response. It was not the passing of the cup, but the strength sufficient to drink it. "And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43). It is good for us frequently to take a look at our suffering Savior in the Garden, and as we see His blessed example follow it in times of trial.

The Sleeping Disciples.—While our Savior was wrestling with His Father in prayer, the sorrowing disciples were taking their ease. "What, could you not watch with me one hour?" was our Savior's question as in astonishment He beheld them sleeping. However, He was not harsh with them, and after counseling them to watchfulness lest they enter into temptation He added, "The spirit indeed is willing, but the flesh is weak."

But we can not but contrast the actions of our Savior with that of the disciples in this trying hour. Jesus, awake to His danger, wrestling with God in prayer, and prevailed. The disciples, seeing nothing but the fact that their Lord was to be taken from them, went to sleep, and gave way to temptation. Had they been awake to their condition and needs, and had they been in as close a touch with the heavenly Father as Christ was, they too might have wrestled with God and prevailed. The sleeping disciples, giving way to the weakness of the flesh, ought to be to us a terrible warning. The sorest trial was soon to come, and it was then that they forsook their Lord and Master, Peter even going to the limit of cursing and swearing in denying that he knew the Lord.

The Coming of Judas.—"Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Such was the mournful declaration made by our Savior when He came and for the third time saw His disciples asleep. The crisis had past. Christ had received strength to bear, but the poor disciples had missed their opportunity. There was no time now to pray, for Judas the betrayer was at hand. Peter tried to resist after the flesh, but Christ soon gave him to understand that carnal weapons were not allowed. Had the power of prayer been exercised, there might be another story to relate; but that time was now passed, Christ was a prisoner in the hands of the enemy, and the disciples were at the mercy of the tempter.—K.

Our Gethsemanes

Christ has not agonized in the garden in order to prevent all others from suffering. We have our Gethsemanes. A man of God writes, "However bright the brightest of your lives may hitherto have been, yet for every one of you, I suppose, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle, and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by death beds of those we love; it may be the Gethsemanes of remorse, of well nigh despair, for sins that we will not, but which we say we cannot, overcome." Whatever it may be or by whatever name you may call it, rest assured that there remain trials intense for the followers of Jesus to endure; but He has opened the way, and with His promise to "never forsake" we may face our Gethsemane with an assurance that victory awaits us.—D. H. B.

There is no religion without worship, and there is no worship without the Sabbath.—Montalembert.

Our Young People

GIVING.—I COR. 16:1, 2 (MISSIONS)

Topic for November 27

MOTTO

"It is more blessed to give than to receive."

OUTLINE OF TOPIC

I. The Spirit of True Giving.—

1. With a purpose.—II Cor. 9:7.
2. Cheerfully.—II Cor. 9:7.
3. In singleness of heart.—Matt. 6:1-4; Rom. 12:8.
4. Liberally.—I Tim. 6:17-19.
5. As stewards of grace.—I Pet. 4:10, 11.

II. The Objects of Our Gifts.—

1. The needy.—Eph. 4:28; I Jno. 3:17.
2. Places of worship.—Hag. 1:8.
3. Messengers sent forth.—III Jno. 5-8; I Cor. 16:10, 11.
4. All men especially those in the faith.—Gal. 6:10.
5. Faithful elders.—I Tim. 5:17.

III. Methods of Giving.—

1. Weekly contributions.—I Cor. 16:1, 2.
2. According to prosperity.—I Cor. 16:1, 2.
3. When moved by compassion.—I Jno. 3:17.
4. In readiness to distribute.—I Tim. 6:18.

IV. Promises.—

1. Bountiful reaping.—II Cor. 9:6-12.
2. Treasure in heaven.—Luke 12:33.
3. Deliverance; preservation, strength.—Psa. 41:1-3.
4. Blessing.—Mal. 3:10-12.
5. Fatness.—Prov. 11:24, 25.
6. Happiness.—Prov. 14:21.

STUDY OF THE TEXT

"Lay by him in store."—Set apart a sum in keeping ready for use in the work of relief.

"That there be no gatherings when I come."—Paul would have all confusion and embarrassment put out of the way by this personal preparation on the part of all. Precious moments are often disturbed by the collection basket, and should be avoided.

PERSONAL THOUGHT

All men give. The object for which we give and the manner and spirit of our giving is the index of the life within us. What does my index say?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Give."
2. Giving to Self or to Jesus—Which?

For Young People.—

1. What to Give.
2. When to Give.
3. Giving to Missions.

For Older People.—

1. The Spirit of Giving.
2. The Widow's Mite.
3. Bountiful Giving.
4. Results of Giving Properly.

Quit your Sunday afternoon lounge for some thorough mission work.—Cuyler.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 10, 1910

Field Notes

Communion services were held at the Shore Church near Shipshewana, Ind., on Sunday, Oct. 30.

The enrollment of students in Heston Academy now numbers 47 with prospects for more later on. Those connected with the school seem encouraged with the present outlook.

A well written report of the Sunday school meeting held near Newville, Pa., recently, reached us too late for publication this week. It will appear in print next week, the Lord willing.

"Closed meetings at Zion with 16 confessions," is the joyful message sent from the Zion congregation, Rockingham Co., Va. God be praised for results. See correspondence item from Broadway, Va.

Bro. A. D. Wenger of Fentress, Va., is at this writing laboring with the congregation at Carver, Mo., in the interests of the eternal kingdom. May the efforts result in bringing many souls into the kingdom.

We are in possession of a Bible Instruction meeting to be held at the

Cross Roads and Deleware Churches, Juniata Co., Pa., Nov. 14-18, 1910. The subjects listed for discussion are of the practical kind and we pray God for a spiritual and instructive meeting.

Good News from Mt. Zion.—Word reaches us that the continued meetings which closed at the Mt. Zion Church near Versailles, Mo., recently resulted in 12 public confessions, with others deeply under conviction. May the Lord be praised. Pray that others may come.

Bro. James Saylor of Hollsopple, Pa., favored the Mennonite congregation at Scottsdale, Pa., by worshiping with us over Sunday, Nov. 6, on which occasion communion services were held. The brother filled three appointments while with us, and his visit was very much appreciated.

Bro. J. E. Hartzler of Elkhart, Ind., closed a series of meetings at the Howard-Miami Church near Greentown, Ind., on Sunday evening, Oct. 30. The next day he returned to Elkhart Co., Ind., where a series of meetings is now going on at the Olive Church with Bro. Hartzler in charge.

Change of Address.—Bro. E. J. Berkeley of Warrentown, Va., has decided to cast his lot with the brotherhood in Augusta Co., Va., and his future address will be Waynesboro, Va. The Lord bless him in his new field of labor, and raise up some other shepherd for the little flock at Warrenton.

The brethren, B. B. Stoltzfus of Lima, O., and David Hostetler and J. A. Ressler of Smithville, O., spent Sunday, Oct. 30, with the Crown Hill congregation near Marshalville, O., at which time ten precious souls were received by water baptism into church fellowship and communion services were held.

Bro. George Mishler and wife, accompanied by Sisters Lucy Miller and Sarah Hostetler, all of Lagrange Co., Ind., paid us a short visit one day last week. They were on their way to Johnstown, Pa., where they expect to visit relatives and friends. Bro. and Sister Mishler also expect to spend some time in Lancaster Co., Pa.

It is said that "figures never lie." But last week our type made the treasurer of the M. B. of M. & C. say that there were \$980.63 contributed to the Youngstown Mission during the month of September. It should have been \$280.63. We gladly make the correction, and only wish that the figures as given might have been correct.

Bro. N. O. Blosser of Rawson, Ohio, closed a series of meetings at the Masantown, Pa., Mennonite Church on Tuesday evening, Nov. 1, with 8 confessions. The next day he came on to Scottsdale, Pa., where he filled an appointment in the evening, basing his remarks on Jno. 4:38. He left for his home on Thursday morning, Nov. 3. His work in the Western Pennsylvania field was much appreciated.

Correspondence

Job, W. Va.

Dear Readers, Greeting in Jesus' Name:—Sickness in the home of the writer caused the meetings at Laurel Fork opened a month ago to be closed after continuing a week with four confessions. We hope to continue the work there at our earliest convenience.

At present we have the pleasure of having with us father and mother, Jno. S. and Mary Keener, who expect to spend some time here. Bro. and Sister E. S. Harmon and son Howard were with us three days over last Sunday. The above guests all sharing the joy of welcoming in our home at an early hour last Sunday morning a new-born son, Oliver Martin, whose voice we hear at intervals since. We are blessed beyond deservings. May we use these to His glory.

Yours in His service,
Henry B. Keener.

Mummasburg, Pa.

Dear Herald Readers, Greeting in the Worthy Name of Jesus:—We are now enjoying many rich blessings. On Friday evening, Oct. 28, Bro. J. F. Brunk came into our midst, preaching on Friday evening from Jno. 12:32; Saturday evening, Jno. 10:10; Sunday morning, Jonah 3:2; Sunday evening, Rev. 17:8. We were very thankful. Hope he may come again.

We hope some good seed has been sown, which shall yield fruit abundantly. The Lord willing, we expect to hold preparatory service on Saturday afternoon, Nov. 5, and communion Nov. 6.

May the Lord's blessing rest upon all.
Cor.

Oct. 30, 1910.

Albany, Oregon

Greeting in Jesus' Name:—Today our communion services were held at the A. M. Church near Albany, Bros. C. R. Gerig and S. E. Allgyer officiating. The majority of the members present communed. This evening Bro. Allgyer will preach at the Mennonite Church at Albany, where a Bible normal will be held Nov. 15. We have reasons to praise the Lord for blessings, both spiritual and temporal.

J. M. Schlegel.

Oct. 30, 1910.

Minot, N. Dak.

Dear Herald Readers, Greeting in the Blessed Master's Name:—Once more we shall endeavor to inform the interested readers of the Lord's vineyard at this place. God always does more for us than we deserve, even in temporal things; and in the spiritual has paid the great debt we never were able to meet, but now only through the atoning blood of the Lamb of God.

Weather thus far has been fine. One morning it was 17, F. H. Stock has been allowed to pasture comfortably about every day, which means a saving of the little feed farmers were able to gather for the winter.

We always have reason to rejoice, even though things do not go all smoothly, and words of encouragement are always welcome. On Oct. 23 we were favored with a visit by Bro. Harvey Schnell of Holmes Co., O., who gave us an interesting and encouraging talk at Y. P. B. meeting in the evening. May all redound to God's glory.

Bro. Erwin Benell and family, who had been somewhat on the sick list since moving into our midst, are all able to attend services now and seem well satisfied with their change of location.

Health in general is good, with but few exceptions. Grandpa Yoder is fast failing of heart trouble, not being able to have much restful sleep. We trust he may be fully resigned to the Lord's will, who knows what is best.

In His name,

L. S. Glick.

Oct. 31, 1910.

Palmyra, Mo.

(Pearidge Congregation)

Greeting in Jesus' Name:—A few lines from our field of labor may be of interest to some. Our hearts were gladdened to see one soul express his willingness to unite with God's children, and was received by J. M. Kreider at his home, being on the bed of affliction. May the Lord comfort and strengthen him and may he remain faithful until the end. At present there are four applicants for membership here, and will be received the second Sunday in November. May we as His children earnestly pray that many more may see their condition and turn and live.

Oct. 27 we held our harvest meeting. Bro. Kreider was with us, preaching from Acts 14:17. After this service we had our quarterly business meeting. We decided to paint our church house. May we not only keep our church house in good condition, but also keep this house of clay in such a condition that God's Spirit may dwell in us.

The Lord willing, Bro. Amos Gingrich will be with us in the near future to conduct a series of meetings. May many be brought from darkness to the marvelous light. While the Spirit of God is working, the evil spirit is busy too. We need your prayers; and if the Spirit should tell you to join yourselves with us, we shall be glad to help you carry out the leading of the Spirit.

Fraternally,

J. W. Hess.

Oct. 31, 1910.

Tiskilwa, Ill.

Dear Readers, Greeting:—I will send a small item from Willow Springs Church near Tiskilwa, Ill. On Sunday, Oct. 16, there were four precious souls received by water baptism into the fold of Christ at the Willow Springs Church, and on the following Sunday, Oct. 23, we had communion. A large number were present to take part in the commemoration of our Lord's suffering. May the Lord's rich blessing rest upon all.

Cor.

Nov. 1, 1910.

Versailles, Mo.

Dear Herald Readers:—Just a few lines from this place that you may know our joy and that others may rejoice with us. On Oct. 19 Bro. A. D. Wenger came into our midst and diligently preached each evening for about two weeks.

Thirteen precious souls were made willing to accept Christ as their Savior.

Bro. Wenger left for Carver, Mo., Nov. 2, and as he comes back these dear ones will be received into the Church, Nov. 14, by water baptism. May the blessing of the Lord attend them all through life.

Pray for us at this place.

Lina G. Driver.

Nov. 3, 1910.

Paradise, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Oct. 10 the counsel of the Church was taken at this place. Every one expressed peace and a desire to take communion in the set time. A counsel was also taken whether or not there should be another preacher ordained. All agreed that there should be. It was requested by the members that the rules of the Church be preached more so that the younger brethren and sisters may not lose sight of them. Also that pride be kept out more. Oct. 29 preparatory and baptismal service were held. Two young souls were received into church fellowship by water baptism. Our own bishop has been called home and none having been ordained in his stead as yet Bishop Benj. Weaver came and did this great work for us. Every one

seemed strengthened and built up in the faith by him being present. He did not shun to declare the whole Gospel unto us. We wish to thank him. May God richly bless him is our prayer. Day following communion service. Over three hundred souls partook of the sacred emblems and observed the ordinance of feet washing. Our faith has again been renewed and with patience we look forward to the time when our Lord will commune with us. The counsel has been taken for another bishop. The harvest is past, the summer is ended, and ye are not saved. Brethren pray for this great work.

Esther Kreider.

Nov. 4, 1910.

Broadway, Va.

Greeting:—As mentioned before, the Virginia Conference was held at the Zion Church, Oct. 14 and 15, with communion services the following Sunday. Bro. A. D. Wenger earnestly admonished us, leaving for Missouri the next day.

On Tuesday, Oct. 18, Bro. E. J. Berkey of Warrenton began a series of meetings at this same place and continued until the evening of the 31st. There were 12 received into the Church by water baptism, and others confessed who have not been received yet. Along with this awakening of souls, the Church has been earnestly admonished to a fuller sense of duty, as the brother did not spare, but has cried aloud, and warned all to watch and pray for the days are evil.

Wishing the grace of God to all, we desire the prayers of all God-fearing people.

Sincerely,

Noah D. Showalter.

Nov. 4, 1910.

Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—I left home Oct. 27, and went to Chief, Manistee Co., Mich., to visit the brotherhood at that place. Remained over Sunday, when communion was held and feet washing was observed, nearly all the brethren present taking part. I enjoyed my visit very much. Bro. J. S. Horner, the minister at that place, intends to move back to Howard Co., Ind., in the near future. So the little congregation of over 30 members will be left without a pastor there. Now brother, if you are looking for a change of location, be sure and come to Manistee Co. There the gate into the harvest field stands wide open for some ordained minister to labor for the Master. Chief Lake is located on the Manistee N. E. R. R., good connections with M. C. at Greyling, G. R. & I. at Walton; also with P. & M.

Respectfully,

E. A. Bontrager.

Nov. 5, 1910.

Metamora, Ill.

Greetings:—Sunday, Oct. 30, communion services were held at the Metamora Church. Almost all the members were there and partook of the emblems of the broken body and shed blood of our Lord, Bro. Andrew Schrock officiating.

On Nov. 13 counsel meeting is to be held at the Roanoke church, the Lord willing. May God add His blessing to all efforts put forth to the furtherance of His cause here below.

In His name,

Agnes Albrecht.

Nov. 1, 1910.

Kokomo, Ind.

Dear Herald Readers, Greeting you in Jesus' Name:—On Thursday, Oct. 20, Bro. J. E. Hartzler of Elkhart, Ind., came to us and the same evening commenced a series of meetings and continued till Sunday evening, Oct. 30. On the same day communion services were held in the forenoon. On this occasion 155 members commemorated the death of our Lord and Master Jesus Christ, and observed the ordinance of feet washing. Bro. Hartzler officiated at these services.

During these meetings six precious souls confessed Christ as their Savior, and several more were almost persuaded but would not yield to their convictions. On Monday morning the brother left for his home.

G. W. North.

Birmingham, Ala.

We appreciate the weekly visits of the Gospel Herald, as it brings to us messages of love and cheer from those we knew and with whom we associated in days gone by. There is no limit to opportunities "of doing something for somebody" here. There are over 90,000 white people in Birmingham and about 50,000 negroes. Of the whites about 21,000 attend Sunday school and about 69,000 do not. Among the colored people the proportion who do not attend Sunday school is larger still. A determined effort is being made to reach some of these of both races. There are difficulties in the way, but these should only spur us on to greater effort. The faithful laborers are few and the field is large. There be many about us who are "crooked and perverse," but we get our supply of oil from a source that is inexhaustible, and we are making a desperate effort to keep our lamps trimmed and burning. There is more demand here and now for those who can truly "live the life" than for workers who can "tell the story," but both are needed. We earnestly desire the prayers of those who are engaged in the work in other parts of the vineyard.

C. K. Hostetler and family.

An Open Letter

Scottsdale, Pa., Oct. 26, 1910.

To all who are interested in the cause of Christ and the Church, Greeting:

Ever since the organization of the Mennonite Publication Board there has been a desire on the part of many of our people to see our publishing house well equipped and entirely free from debt. A substantial step in this direction was taken when the publishing interests of the Church were merged into one. The liberal donations which came in during the first two years of the existence of the Mennonite Publishing House added materially to the standing of the House. The faithful support and patronage by many of our people through their renewed orders for books, Sunday school supplies and renewals of their subscriptions for the periodicals published by the House have also been a great help towards this end.

We have been wondering if it is possible to wipe out entirely the existing debt on the institution by the time of the next annual report, May 1, 1911. After talking to a number of brethren we have come to the conclusion that the same is possible, and believing that you will be interested in the plans whereby that desirable end may be accomplished, we will submit the same for your consideration.

There are three ways by which you can help to secure the necessary means, as follows:

1. By getting all the new subscribers to the *Gospel Herald*, *Christian Monitor*, *Mennonitische Rundschau* and others of our periodicals that you can.

2. By sending your orders for what books you need, and encouraging your neighbors to do the same. Send for catalogs and other information concerning our stock of books on hand.

3. By sending *five-year subscriptions* in advance for any of our periodicals—*Gospel Herald*, *Christian Monitor*, *Mennonitische Rundschau*, *Words of Cheer* and *Beams of Light*. This is the method which appeals to many of our people as being the most practical solution of the problem. It was suggested by Bro. S. S. Hershberger in an article published in the *Gospel Herald* some time ago and awakened considerable interest at that time. A general response to this suggestion would wipe out the debt immediately, thus put a stop to the payment of interest and in other ways be a saving of money to the House. The effort required on the part of each individual would not be great, considering the matter from a financial standpoint, as it would only be lending that much to the Lord in advance for the five years. We trust that you will give this your careful consideration, and feel sure that many of our readers will gladly lend a helping hand.

Here then is the conclusion of the plan by which we hope to get the institution free from debt by May 1, 1911: (1) Several thousand new subscribers; (2) A continued liberal book patronage; (3) Several thousand FIVE YEAR subscription renewals in advance. What can you do individually to help along in the work? One hearty effort on the part of all concerned will accomplish the desired end.

In sending in renewals or new subscriptions, One Dollar or Five Dollar bills well wrapped in paper may be sent in well sealed envelopes at our risk. A bank check will be accepted the same as a Draft or Money Order.

It is our desire to get this institution upon the best possible footing that it may exert the widest and most effective influence. To this end we invite your help and prayers.

Yours for the spread of the Gospel,

Aaron Loucks.

Miscellaneous

THE INTERNATIONAL GRADED SUNDAY SCHOOL LESSONS

By Rudy Senger.

II. Description of the Graded Lessons

For the Gospel Herald.

In presenting the general plan and character of the graded lessons the child nature for each period will be outlined briefly. Although much may be said about the particular facts, space forbids extended discussion. As the writer claims no authority upon the subject of child psychology and pedagogy, the following outlines are based upon "The Pedagogical Bible School" by Samuel B. Haslett; which is no doubt the best work of its kind published—a valuable addition to the Sunday school worker's library.

In formulating a curriculum for our general (secular) and religious education, we must understand and deal with a number of natural changes which take place in the physical, mental and spiritual life of each human being. Since this subject of child study is as yet somewhat new, and since authorities differ some in many of the details, exact classification is an unfinished problem. There is also considerable variation between individuals depending very largely upon his advantages of environment. Consequently any classification can be only approximate. Yet in general all normal persons with a given environment develop in the same way, and there is some general agreement about the various periodic changes, so that we are safe in planning a good system of general and religious education.

Before we can have a good system of graded lessons we must have some good system of grading. Haslett says, "Various schemes for grading Bible-schools (Sunday schools) have been devised; some of them are good and usable, while others are poor if not worthless. Many of the outline plans for grading are irregular, arbitrary and unpedagogical. One of the best and most practical grading schemes that we have seen is arranged by Prof. G. W. Pease." Since these words were written, the International S. S. Association have adopted this system as their standard. As we are discussing the International Graded Lessons, it must be the standard to be considered in this connection. It is as follows: Cradle Roll (all ages under 5); Beginners (ages 6, 7 and 8); Juniors (ages 9 to 12); Intermediates (ages 13 to 16); Seniors (ages 17 to 20); and adults. For various reasons our special interest at this time lies only with the lower grades—Beginners, Primaries and Juniors.

A—Early Childhood

The Period of Early Childhood (1 to 6) has to do very largely with the body and the senses, which will be readily understood if we remember how the child must learn to walk and to use its hands and other organs. "Touch is the mother sense and is present at birth, being well developed in the lips, tongue and hands." Observe how at first the child takes everything to its mouth. Later the hands are more developed; and, closely following, the eyes take the place of the mouth in aiding the hands to examine new objects. For these reasons, comfortable garments, chairs and beds, as well as clean surroundings are important. The emotions and intellect are just beginning. "The perceptive powers are active throughout this entire stage. Contact with a living, real world about him, is what the child most requires next to health. He does not observe many things closely and carefully. He does not need to do so. But he does need to come into touch with nature—the ideal field for the developing of perception. Memory begins to develop very early, but is very weak. The imagination during this stage is very active though on a low plane." The will power is small, so that most of the child's actions are from imitation rather than from deliberation. The Sunday school work belonging to this period is represented by the Cradle Roll and the Beginners' department.

The Cradle Roll (1 to 3) is unimportant here, and its work is all done on paper, so we leave it—except to remark that the best teacher for this period is the mother. No lessons are provided for this department.

The Beginners' Graded Lessons (two grades—4 and 5) aim "To lead the little child to the Father. By leading him: (1) To know God, the heavenly Father, who loves, provides for, and protects him. (2) To know Jesus the Son of God, who became a little child, who went about doing good, and who is the Friend and Savior of little children. (3) To know about the heavenly home. (4) To distinguish between right and wrong. (5) To show his love for God by working with him and for others." The lessons are made up of simple Bible stories, which are intended to be reinforced by the teacher with illustrations from nature. Since the child of this department cannot read, the lesson material and the "verse for the child" are intended to be used by the teacher. These verses are used repeatedly and the stories often retold. Monotony from repetition, of which we hear much in Sunday school meetings, has no relation to this period—it being a weakness more true of the adolescent and grownup people. No memory work is provided in this course. Doctrines have no place here—belonging to the more advanced grades.

B—Later Childhood

The Period of the Later Childhood (6 to 12) is an interesting and important one. "Life begins to be fraught with meaning. Responsibility can be felt in a measure. Approval is golden. Criticism strikes deep but is not apt to be very lasting in its effect. This is the proper time for children to learn to do things neatly and correctly as it is the habit forming stage *par excellence*. As the twig is bent now the tree will probably be inclined. Many of the materials that are to be built into the life structure and so give it beauty or uncomeliness are gathered, shaped roughly and thrown into place during these plastic years."

During this period the body grows rapidly. There is great activity in the sense organs. "Perception is much quicker, more acute, more definite and covers a wider range than was possible in the previous stage." Memory is one of the active powers, an increase of power occurring about the seventh or eighth years. Association, the mental activity which recognizes relations between images or ideas, begins to develop. "Children at this stage are very imaginative, but the power is not so wild in its movements as in the previous stage, being under the control of a more experienced mind." The will needs careful training at this time. Attention, which had been more passive in the early childhood stage, is now becoming more voluntary. Toward the close of this period religious desires begin to develop, but these more properly belong to the adolescent period following. The Sunday school represented in this period by the Primary and Junior departments.

The Primary Graded Lessons (three grades—6 to 8) aims "To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: (1) To show forth God's power, love, and care, and to awaken within the child responsive love, trust and obedience. (2) To build upon the teachings of the first year, by showing ways in which children may express their love, trust and obedience; by showing Jesus the Savior, in his love and work for men; by showing how helpers of Jesus and others learn to do God's will. (3) To build upon the work of the first and second years by telling about people who chose to do God's will; how Jesus, by His life and words, death and resurrection, revealed the Father's love and will for us; such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him." The child is beginning to read. Memory verses are introduced. Hand-work is recommended to accompany the lessons; for which note-books, in which to paste pictures and write memory verses, should supply the greater portion of

the activity. This course is very similar to the Beginners' in the general material, although more advanced.

The Junior Graded Lessons (four grades—9 to 12) aims, "First grade—To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do right. Second grade—To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show His followers going forth in His strength to do His work. Third grade—To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. Fourth grade—To present Jesus as our example and Savior; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian (preparatory to the next period and grade). "During the first two years when the historical sense begins to grow, the instruction is given by means of stories chronologically arranged, taken from various periods. The studies of the last two years will be based upon successive narratives of a continuous, though not necessarily complete, history." With the first year some Bible geography is also introduced. A group of temperance lessons are added in the third year. This being a strong memory period special attention is given to passages to be memorized.

* * *

As already stated, space does not permit to give anything but general facts. But these will give some idea as to the nature of the Graded Lessons. Should more detail facts be desired, or should there be any difficulties arise in the minds of the reader, or should any one find some serious objections to these lessons; the writer would be pleased to hear them. Some kind of attempt will be made to explain more fully any questions that may be sent in. In this way the information which may be most important can be brought out, and confusion or misunderstandings avoided. In the next paper we expect to present some suggestions as to how we may be able to make use of the Graded Lessons in our Sunday schools. Meanwhile may we give them our honest attention and study them carefully, and draw no premature conclusions. We need to be open-minded that we may not miss a good thing when it is within reach.

Goshen, Ind.

SPECIAL BIBLE TERM

By Paul E. Whitmer.

For the Gospel Herald.

Judging from a number of inquiries that were received within the last few weeks I believe a general explanation through the Gospel Herald as to the

nature and scope of the work is in place. From the very beginning of the Elkhart Institute the Special Bible Term each year was an important feature of its work. Bro. J. S. Hartzler with the help of several other brethren not connected with the school pioneered and developed it until it became an established feature of each year's Bible work at the Elkhart Institute and later on at Goshen College. The experience through all these years has been valuable in determining what courses of study are most valuable to those in attendance and what methods of instruction produce the best results. Many who have taken the work in former years would find it quite different from what it was a number of years ago. The less valuable features have been discontinued and the most valuable parts of the work have been developed and expanded.

One permanent gain that has been made is in certain courses that are given each year. One of these is the study of the Sunday school lessons for the following year. This is very important, for nearly all Sunday school teachers feel the need of help to become more effective in this important branch of Christian work. Each year also a course is offered in Sunday school methods. This course seeks to give Sunday school teachers the best methods of teaching their classes. This course has proved very valuable to many Sunday school teachers who took it in former years.

The general interest in missions and the growth in the number and efficacy of our missions, both home and foreign, creates a permanent demand for work in this subject. Experience has also done much in strengthening the work offered in missions. Recently a large collection of illustrative material for mission study has been placed at the disposal of the college. This is a great help.

The doctrines of the Bible and the Church receive special attention because of their importance in building up a Bible informed and loyal brotherhood. One or more courses are given in strictly Bible study to teach the Gospel message and the best method of Bible study. Any method of Bible study may bring good results but the best methods bring by far the largest returns. Then there is one or more course in general church work. This is given by some brother who has large experience in general church work. These courses are important because they bring one in close touch and sympathy with the whole Church in all phases of its work.

To bring these advantages within the reach of as many as possible the college authorities have decided to grant free tuition to ministers, deacons, and missionaries under appointment. In addition to this the brotherhood at

Goshen offers free rooms to as many ministers, deacons, and missionaries as they can accommodate. At least fifteen or twenty can be provided for in this way. The time also for the Special Bible Term, Nov. 28 to Dec. 23, is as favorable as any time that can be selected, for by that time the fall work is mostly done which makes it possible for many to be away from home a few weeks who could not leave earlier in the fall. It is the sincere desire of those connected with the Special Bible Term to make it a servant of the Church and Christ's kingdom.

Goshen, Ind.

(Continued from page 499).

The assessor now reckons that an olive tree of such an age should produce so many bushels of olives (many times they come far short of it) and that they should sell for so much a bushel (they often do not) hence the tax on the farmer is so much for his olives. By this process the tax has very frequently been known to be fifty per cent of the value of the whole crop when marketed. What applies to olives applies equally well to other crops. Hence the expense and taxes consume all the profits and very frequently exceed them.

2. *The effort to live without working.*—Tourists and pilgrims have been giving money very promiscuously to people who have done the smallest favors for them. This has been going on for years. As a result there are a great many people who crowd themselves upon the tourists and pilgrims to perform the smallest trifles, such as carry your grip or suitcase from the train to the depot or carriage, explain to you some scene in the city or walk by your side and point out to you certain places in things. These are only a few of a hundred ways in which the traveler comes under obligations to these people before he is aware of it.

The favor having been given (it makes no difference whether the traveler considers it a favor if only the informer does), the demand for *backsheesh* is made at once and insisted upon. Many of these people have a rather savage appearance, the man is a stranger in a strange land with a people who speak a strange language, and frequently the easiest way out is to give a small coin but that does not satisfy. They want more. He gives the amount demanded and goes on, glad that he is rid of them, but he has simply encouraged the effort to live on "tips," one of the curses of the country.

3. *Government restrictions.*—A government dare not let everything go without restrictions, but there is as much danger of undue restrictions and a misuse of them as there is of giving too many rights to the people. To avoid getting this article too long, there will be but two illustrations given. Permis-

sion must be received from the government before a new structure dare be erected, or an old one enlarged, or even excavations for the sake of finding old ruins. Suppose that a man wants to build even a very small addition to his house. He goes to the proper officer to get a permit from the government. Usually the first time coming, the officer is reported busy and can not consider the matter. The man goes again. The officer can not be seen but asks that the servant be told what is wanted in order that it may be considered. He goes the third time and is admitted into the officer's presence. By this time the man is quite anxious to have the work hurried on. After asking a few questions the officer again hints that he will need time for consideration. The man's patience is about exhausted and in order to hurry the matter, offers to give a certain amount of money. Is the sum large enough to satisfy the officer? That is of greater importance now than the advisability of granting the desired permission. If it is, the "consideration" usually ends then and there and the permission is granted; but it is annoying and expensive and retards progress, both by keeping more aggressive people away and making those who are there more shiftless.

The olive tree was referred to and was shown that there were cases (and they are even more numerous) where the more trees he had the more money he lost, yet he dare not cut one of them down without permission from the government, even if he holds the clearest kind of title. Very, very few trees are planted, old ones die either of neglect or age and the result is that there are very large tracts of land without a tree of any kind. These restrictions have proven a great curse because of the tyranny in their use.

All prophecies concerning this land are purposely avoided in this article. It is not even the intention of this article to answer the question in the subject of this article, but simply to give a few conditions as they exist and let every Bible reader examine the Scriptures for himself and decide whether the curse of God is resting upon the land or whether He permits this land to be kept in this condition for some other purpose.

Jerusalem.

There is much that is tolerated and allowed in this land which tends to social impurity. Many organizations are effected and much money and effort is being spent to overcome the evil; but the great trouble is, the effort is applied to overcome the evil rather than to destroy its source. Let us close the faucet.—*Christian Conservator*.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—*Dan. 12:3*.

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

October

1. S. S. Meeting at Martins Creek Church, Holmes Co., O.—Quarterly and council meetings at Carver, Mo.—Quarterly meeting at Salem Church near Elida, O.—S. S. meeting at Clinton Brick M. H. near Goshen, Ind.—Meetings begin at Canton, Kans.
2. Seventeen precious young souls received at Shickley, Nebr., and communion held.—Council meeting at Wellman, Ia., and Denver, Pa.—Bro. Abraham Gingerich was called to the ministry at Mylo, N. Dak.—Communion at Markham, Ont., and Canton (O) Mission.
3. Meetings close at Parnell, Ia., with five confessions.
4. Meetings begin at East Union Church near Kalona, Ia.—Communion at Wellman, Ia.
5. Bible conference at Wood River, Nebr., opens its sessions.
6. Bible conference closes at Morton, Ill.
8. Preparatory services and one received at Springs, Pa.—S. S. meeting near Marshallville, O.—Preparatory services and five received at Columbiana, O.—Bro. Coursin Mast called to the ministry at Walnut Creek M. H., Holmes Co., O.—Bro. and Sister C. D. Esch sail from N. Y. harbor for the India Mission field.
9. Meetings close at Canton, Kans., with one confession.—Five received at Wood River, Nebr.—Communion at McVeytown, Pa., Glade M. H., near Springs, Pa., Mountain View, near Sherando, Va., Youngstown (O.) Mission, Midway, Holmes Co., O., Oronogo, Mo., Columbiana, O., Springs, Pa.—Inquiry meeting at Fairview, Mich.—Twelve received into the Church at Beemer, Nebr., and eleven by baptism and two by letter at Sterling, Ill.
10. Bible conference begins at the home of Bro. Andrew Gut near Shelbyville, Ill.
11. Bible conference opens at Flanagan, Ill.—A short series of meetings close at Shipshewana, Ind., with two confessions.—Pre. John C. Springer of Goshen, Ind., called to his eternal home.
12. S. S. meeting at McVeytown, Pa.—Bible conference begins at Manson, Ia.
13. The Ind.-Mich. Conference convened at the Holdeman Church near Wakarusa, Ind.
14. A series of meetings close at Canton, Kans.—Virginia Conference convened at Mt. Zion M. H. near Daphna, Va.—S. S. meeting opens its sessions at the Bethel Church near West Liberty, O.
15. One precious soul received and preparatory services held at Kokomo, Ind.—Three received and preparatory services at Groffdale M. H., Lancaster Co., Pa.—Preparatory services and one received at Collegeville, Pa.—Preparatory services and fifteen received at Vincent, Chester Co., Pa.—Harvest meeting at Palmyra, Mo.
16. Communion held and one received at Manson, Ia.—Meetings close with twelve confessions at Marshallville, O.—Communion services held at the Stahl M. H., Johnstown, Pa., Pleasant View M. H., Stark Co., O., Belleville, Pa., Vincent, Pa., Collegeville, Pa., Groffdale M. H., Lancaster Co., Pa., Ephrata, Pa., and Conestoga Church, Lancaster Co., Pa.—One received by letter at Kokomo, Ind.
17. Bible Conference closes at Manson, Ia.,
18. Communion services held at Sunnyside, Mich.
19. Meetings begin at Kokomo, Ind.
20. The first session of the Kans.-Nebr. Conference held.—Meetings begin at Columbia, Pa.
21. Kans.-Nebr. Conference closes its sessions.
22. Council meeting at Middlebury, Ind., Spring City, Pa., and Medina, O.—Fifteen received at the Vincent, Pa., Church.
23. Communion at Spring City, Pa., Guilford, O., Allensville, Pa., Lost Creek Church, Juniata Co., Pa., Martinsburg, Pa., and Fairview, Mich.—An aged grandfather above four score years, received into church fellowship by baptism at Denbigh, Va.—Four received at Concord, Tenn., and communion held.—Meetings close with four confessions at Mifflintown, Pa.
26. Mission meeting at Strasburg, Pa.—Communion at Leo, Ind.
27. Meetings begin at Frazier, Pa.—S. S. meeting at Newville, Pa.—Meetings close at Columbia, Pa., with six confessions.
28. S. S. workers' meeting at Elizabethtown, Pa.
29. Baptismal services at Paradise Church, Lancaster Co., Pa.
30. Communion at the Hess and Paradise Churches, Lancaster Co., Pa., Kokomo, Ind., and Crownhill and Salem Churches, Wayne Co., O.—New Pleasant View Church dedicated at Schellburg, Pa.—Meetings close at Kokomo, Ind., with six confessions.
31. Canadian Thanksgiving day.—Meetings close at Mt. Zion Church, Morgan Co., Mo., with 13 confessions.

REPORT

Of the Church Conference of the Kansas-Nebraska Mennonite Conference District, Held at Roseland, Nebr., October 20-22, 1910

For the Gospel Herald.

Conference was called to order by the moderator, D. H. Bender.

Devotional exercises conducted by Moses Brenneman of Elida, O., reading I Cor. 8. The brethren, J. R. Ebersole, J. M. Brunk and T. J. Coopridge were elected choristers.

The brethren, David Garber, J. A. Heatwole, Chris Snyder and J. B. Brunk were appointed committee on resolutions.

Bro. D. H. Bender preached the conference sermon, using Acts 15:6, 28, as texts. Many good thoughts were brought out relative to manner by which the first church conference was conducted and things wherein we do well in patterning after the apostle in their deliberations.

The following questions were discussed and acted upon during conference:

Would this conference recommend the appointment of a district Sunday school field worker?

Since the Sunday school is a great factor in teaching God's Word, we favor the election of a Sunday school field worker for one year whose duty it shall be to work under the direction of the Mission Board, to assist in Sunday school work and young people's Bible meeting work in district wherever called upon by the various congregations.

What can be done to maintain Gospel simplicity and encourage uniformity in attire among the brotherhood?

Since we know that worldly fashion and adornment is detrimental to spiritual life

(Rom. 12:2; 1 Tim. 2:9, 10; 1 Tim. 5:6; 1 Pet. 1:74) be it Resolved, That we reaffirm our position as taken by former conferences on the question of Gospel simplicity and also place ourselves on record as favoring uniformity in attire with both brethren and sisters as a safeguard in maintaining this principle and teach it in home and church as a matter of distinguishing Christians from the world.

What has this conference to say with regard to the locating and changing of location of the ministry?

Since some of our ministers are inclined to leave places where needed and go to places where not so much needed, this conference earnestly recommends that all ministers before making changes, seek more to know the will of God, to consult the congregation where located and the congregation with whom desiring to locate and if possible consult conference in this matter.

Shall we have our conference minutes published in book form?

In order that we may better acquaint ourselves with previous conference resolutions, be it resolved, That we have our minutes published in book form and be sold at a price to cover expenses of publishing; compiled by a committee of three elected by this conference.

What may be done toward the better support of the work in needy places within the conference district?

Knowing that many of our congregations are suffering for want of real pastoral ministrations, be it resolved, That this conference urge its ministers wherever possible to give themselves to the ministry of the Word and the feeding of the flock and not to the serving of tables (Acts 6:2; 20: 28), and that wherever there is a congregation suffering for the want of such ministrations, that we instruct our Mission Board to investigate conditions and empower them to lend such help as is in their judgment needed in way of supplying a suitable home and support for the workers. Furthermore, that we place ourselves on record that all congregations should faithfully stand by their ministers in the way of financial support (1 Cor. 9:9-14; 1 Tim. 5:17, 18).

In view of the urgent need of workers at the Kansas City Mission, the Sanitarium and in other fields, what can be done to arouse a deeper interest in the work and locate qualified workers where most needed?

Since there is a crying need for a larger force of workers, be it resolved, That our ministers everywhere strive to get people more thoroughly interested in missionary work along all lines and that the different congregations hold mission meetings where the subject of missions be discussed with the object in view of enlightening us to conditions and needs.

When is a convert eligible to church membership?

Resolved, That before baptism, applicants should be convicted of sin by the Holy Spirit (Acts 2:37; Jno. 16:8); receive the Word (Acts 2:41); believe with all the heart (Acts 8:37; 16:31; Mark 16:16); bring forth fruits meet for repentance (Matt. 3: 6), and a good conscience toward God (1 Pet. 3:21).

What plan has this conference to suggest by which the teaching of the ministry may be more uniform on all points affecting the doctrines of the Gospel and the Church and thus enlarge our power with God and man?

In order to bring about a more uniform teaching among the ministry, be it resolved, That, (1) The Bible doctrines be studied with the Bible as a standard rather than have other books as the standard. (2) The ministers in the conference district should meet at times to discuss the

various Bible doctrines (Acts 15:1-6; Prov. 11:14; 15:22). (3) We read our own literature more frequently in preference to others (II Tim. 3:13, 14; 1 Tim. 4:15, 16).

The following business was transacted: D. H. Bender gave a report of the Hesston Academy and Bible School.

J. M. Hershey gave a report of the Sanitarium.

Reports were also given by district evangelists and Kansas City Mission.

The report of the Secretary of the Mission Board showed a total collection in all funds of \$3463.81. This being an increase of about \$600 over previous year. This report also showed the election of the following brethren as officers of that board: President, L. L. Beck; secretary, R. M. Weaver, and Treasurer, Chris Snyder.

The brethren, David Garber, Chris Heiff and L. O. King presented the following for conference consideration:

Since conference has taken action relative to the locating and changing of location of the ministry and since we have already taken such steps necessitated by matters beyond our control, what has conference to advise us?

A committee of three, viz: L. L. Beck, Chris Snyder and H. E. Hostetler, was appointed to investigate the conditions of the above named brethren and report same.

This committee submitted the following report which was accepted:

We the committee appointed to investigate the conditions of the brethren, David Garber, Chris Reiff and L. O. King, relative to changing of locations, hereby submit the following respective suggestions: (1) David Garber—Since Bro. Garber has sold his farm at La Junta, Colo., and has invested in Texas, having several just reasons for making the change, we advise the congregations concerned to give their consent to his leaving and bid him God-speed in his undertaking. (2) L. O. King—According to the reasons given by Bro. King regarding his financial conditions, not being able to rent a home with the congregation at Manchester, Okla., at a rate whereby he can gain a livelihood, therefore, we consider his reasons just for leaving and advise him to locate with a needy congregation; unless necessary arrangements can be made to remain at Manchester, Okla. (3) Chris Reiff—Since Bro. Reiff's congregation is leaving Newkirk, Okla., thereby isolating him and family, we advise him to change locations for the benefit and salvation of his family. We further recommend that he endeavor to locate with a congregation suitable to his conditions.

It was decided that a committee be appointed to arrange for holding a meeting of the ministers as advised in resolution to Question 8. The brethren, T. M. Erb, David Garber and J. M. Brunk were appointed as such.

Election of officers for ensuing year resulted as follows: Moderator, D. G. Lapp; Assistant Moderator, T. M. Erb; Member Mennonite Board of Missions and Charities, Daniel Burkhart; Member Publication Board, David Garber; Trustees for Kansas City Mission, T. M. Erb and D. G. Lapp.

The entire Board for the Sanitarium was reelected.

The committee to compile minutes for publication in book form, D. H. Bender, T. M. Erb and L. O. King.

District evangelists, D. G. Lapp and J. M. Brunk.

Sunday school field worker, J. A. Heatwole.

Committee to arrange program for next conference, D. A. Deiner, Aaron Landis and Daniel Wenger.

It was decided to hold next conference with the Spring Valley congregation near Canton, Kans.

L. O. King, Sec.

Bishops, ministers and deacons present:

Bishops

T. M. Erb, Hesston, Kans.
David Garber, La Junta, Colo.
S. C. Miller, Jet, Okla.
Albrecht Schiffler, Roseland, Nebr.

Ministers

D. H. Bender, Hesston, Kans.
D. G. Lapp, Roseland, Nebr.
J. M. Nunemaker, La Junta, Colo.
Andrew Good, Roseland, Nebr.
J. A. Heatwole, La Junta, Colo.
Chris Reiff, Newkirk, Okla.
Noah Ebersole, Protetion, Kans.
C. D. Yoder, Windom, Kans.
Michael Horst, Peabody, Kans.
J. M. Brunk, La Junta, Colo.
J. B. Brunk, Goshen, Ind.
Caleb Winey, Peabody, Kans.
L. O. King, Manchester, Okla.
Andrew Brenneman, Plainview, Tex.
Abram Stauffer, Ayr, Nebr.

Deacons

L. L. Beck, Peabody, Kans.
Chris Snyder, Roseland, Nebr.
R. C. Yoder, Inman, Kans.
B. F. Buckwalter, Newton, Kans.
Aaron Landis, Canton, Kans.
Philip Zimmerman, Jet, Okla.

Visiting Ministers and Deacons

Moses Brenneman, Lima, Ohio.
M. S. Steiner, Columbus Grove, Ohio.
Amon Stultzfus, Woodring, Nebr.
Abram Snyder, Roaring Spring, Pa.
Jacob Snyder, Roaring Spring, Pa.
Heinrich Fast, Mountain Lake, Minn.
Cornelius Epp, Henderson, Nebr.
Samuel Lapp, South English, Ia.
Herman Snyder, Roaring Spring, Pa.

Married

Yoder—Haynes.—On Oct. 23, 1910, at the Hopewell Mennonite Church near Hubbard, Oreg., by Bishop J. D. Mishler, Bro. John B. Yoder and Sister Ruby Haynes were joined in the holy bonds of matrimony. May the Lord bless them in their married life.

Yoder—Stauffer.—On Oct. 27, 1910, at the home of the bride's parents, Round Hill, Alberta, Bro. Jacob Yoder and Sister Barbara Stauffer were united in the holy bonds of matrimony, Bro. N. E. Roth officiating.

Obituary

Hartzler.—Gideon Hartzler was born in Wayne Co., O., Oct. 17, 1837; died Oct. 29, 1910; aged 73 y. 12 d. He was the father of 10 children and grandfather to 31 grandchildren. 3 daughters and the mother of these children preceded him to the spirit world. He leaves a widow and 7 children to mourn his departure. He was a loving husband, a kind father and a good neighbor, always willing to lend a helping hand to any one in time of need. He was converted in his early life and became a member of the Amish Mennonite Church, in which he proved faithful until God saw fit to call him home.

Ulrich.—Nick Ulrich was born in Ont., Canada, Mar. 17, 1841; died in Milford, Nebr., Oct. 20, 1910; aged 69 y. 7 m. 3 d. He was married to Sister Mary Jantzi, Dec. 15, 1861. To this union were born 10 children, 2 sons and 8 daughters. Both sons and 4 daughters preceded him to the spirit world. He leaves to mourn his departure his beloved wife, 4 daughters, 1 brother and 15 grandchildren. Bro. Ulrich was a faith-

ful member in the A. M. Church from his youth and seemed to live a Christian life. May God comfort his family with His Word. Interment in the East Fairview cemetery. Funeral services were held by the brethren, Christ Steckley and Jos. Rediger.

Beverstine.—Catharine Maust was born near Meyersdale, Pa., Feb. 10, 1856. Came with her parents to Indiana in 1883. She was married to Daniel Beverstine June 5, 1887. To this union were born 1 son and 4 daughters, 1 daughter died when 16 years old. She was converted and united with the Mennonite Church when in her 15th year. Died Oct. 28, 1910; aged 54 y. 8 m. 18 d. She suffered severely with typhoid fever for ten weeks, but bore all her affliction with Christian resignation. Nearing her end, she called all the family together, gave them goodbye and earnestly exhorted her children to live godly lives. On the last day of her life in the morning she was, in accordance with her request, anointed with oil in the name of the Lord and seven hours later she fell asleep in peace with a bright hope of meeting her Redeemer in glory. She leaves father, mother, husband, 3 brothers, 2 sisters, 1 son and 3 daughters to mourn their loss. Funeral services were held Oct. 31 in Nappanee meeting house, of which congregation she was a member. Interment at the South Union cemetery. The funeral was largely attended. Services conducted by Jonas Loucks and David Burkholder. Text, Rom. 8:28. The deeply bereaved family has the sympathies of the friends and neighbors.

Shank.—John S. Shank was born in Lancaster Co., Pa., Jan. 16, 1839; died in Sterling, Ill., Oct. 17, 1910, at the age of 71 y. 9 m. 1 d. His life when viewed from the human standpoint seems to have been a hard one, for when but a small boy he was cast among strangers to battle with the world, and then again after he had lived his allotted three score years and ten and passed over to borrowed time, it again became his lot to be cared for by friends, as no relatives remain but one son and a daughter in the east. He was a devoted Christian and now he rests from his labors and his works do follow. The keynote of his life seemed to be:

Others Lord, yes others,
Let this my motto be.
Help me to live for others
That I may live like Thee.

Reedy.—John Henry Reedy was born near Ft. Jennings, O., Oct. 24, 1876. He was killed at Esmond, S. Dak., Aug. 31, 1910.

He was conductor on the C. and W. W. R. R. He was looking after a coupling on a bad order car, while on his way home to Huron, S. Dak., when death overtook him. It seemed that a draw-bar on one of the cars had pulled out and the coupling had to be made with chains. At Esmond he examined the chain and found it was slipping. He was preparing to fix the chain when the slack went out of the train and the bad order car was bumped against the one next to it, striking Henry's head on the left side and giving him another blow on the chest, crushing the chest completely. Either he threw himself away from the train or the impact forced him off of the track so that when the brakeman saw him he was lying beside the train. An effort was made to reach Huron before he passed away, but shortly after starting the feeble spark of life departed. He leaves his wife, a daughter, parents (Eliphas and Matilda Reedy), 3 brothers and 2 sisters of Chicago, Ill., and a naged grandmother, Anna Huber of Elida, O. In 1908 his little

fifteen-months old baby Charles was scalded and died before the father could reach home. Little did we think that Henry would be taken so soon. We are glad to learn that he had been converted and his intentions were to be taken into church fellowship. May God comfort the bereft ones.

Shirk.—Norman, son of Levi and Sarah Shirk, was born Dec. 27, 1898; died in Berks Co., Pa., Oct. 19, 1910; was buried Oct. 21, in the Bowmansville grave yard; aged 11 y. 9 m. 22 d. The cause of death was diphtheria. No services were held on account of the disease. He left to mourn his death his parents, 2 brothers and 4 sisters.

"Sleep, Norman dear, and take thy rest,
God called thee home, and thought it best.

And though 't is hard to part with thee,
Yet God's strong arm supporteth us."

Mary A. Musser.

Eyer.—Andrew Eyer was born in Bavaria, Germany, Jan. 17, 1866; died near Fisher, Ill., Oct. 18, 1910; aged 44 y. 8 m. 21 d. He united with the A. M. Church in his younger years, and was a member until death. He was married twice. His first wife died in Arkansas. He was married the second time to Barbara Heiser, June 17, 1894. This union was blessed with two children. He leaves his bereaved wife, 2 sons, 3 step sons, 2 step brothers, step father and many friends to mourn his departure. Funeral services were conducted by Peter Zehr in German at the house, text Psal. 90, at the East Bend Church house by Dan Grieser in German, text St. John 5:24-29, and Peter Zehr in English, text Heb. 9:27, 28. Burial in the cemetery near by.

Shoup.—Christena Metzler was born Jan. 30, 1832, in Mahoning Co., O.; died Oct. 19, 1910, in Wayne Co., O. While on a visit there her death was caused by an accident. She and another old grandmother had started to go a few miles to visit that day. They had to pass where there was a new culvert in the road. The horse was afraid to pass some stones and she got out to lead the horse. The horse made a jump and pushed her over in the gutter and broke her neck. She lived only one hour. Services were conducted at the home of Henry Shoup in Wayne Co., by Ira Buckwalter and Aaron Eberly on Oct. 20, after which the body was sent to the home of Jacob Martin in Mahoning Co., where she had been making her home. Buried on Oct. 21 at the North Lima Mennonite Church. Services were conducted at the house by Allen Rickert and David Lehman, using the shortest verse in the Bible for a text. She was married to Abraham Ziegler in 1851. To this union were born 6 sons and 4 daughters. 2 daughters having preceded her to the Spirit world. Bro. Ziegler died Apr. 16, 1876, after which she was again married to John Shoup of Holmes Co., Ohio, on May 5, 1881. He died Jan. 1907. There remain to mourn their loss, 8 children, 32 grandchildren, 4 being dead, and 10 great-grandchildren. She was a faithful and consistent member of the Mennonite Church.

A grandchild.

Jantz.—Peter D. Jantz of Drake, Sask., passed away on Oct. 17, 1910. He suffered about one year from dropsy and other similar ailments. Aged 60 years. He was born in Russia, emigrated to Kansas and a few years ago moved with his family to Saskatchewan. The funeral services were held at the North Star Mennonite Church by Henry Bartel, E. S. Hallman and John Gehrbrandt. Bro. Jantz was a pillar in the Church, and will be missed at his usual post of duty.

Bechler.—Emanuel Bechler was born in Livingstone Co., Ill., Mar. 26, 1870; died suddenly of heart trouble Oct. 29, 1910, near Beaver Crossing, Nebr. Just as he was finishing eating his dinner, he leaned back in his chair and died. It was a great shock for his family and community. His health was failing for the last few years, but was working and did his business in town the morning before he died. This is a loud call for us all, that we should be ready when the Lord calls us. Bro. Bechler was united in marriage with Sister Amanda Hershberger, Jan. 4, 1889. He leaves to mourn his beloved wife, 2 sons, 1 daughters, one grandchild, mother, 2 brothers, 2 sisters and a host of relatives and friends. His father and 1 sister preceded him to the great beyond. Bro. Bechler was a faithful member in the A. M. Church and at the time of his death was assistant S. S. Supt., in the West Fairview Church. Funeral services were held in the East Fairview Church near Milford, Nebr., conducted by the brethren, Christ Steckley, Jos. Withaker, and Jos. Rediger.

Rich.—Joseph Rich was born in France, May 25, 1837; died Oct. 25, 1910; aged 73 y. 5 m. In 1858 he came with his mother to Iowa, where he resided ever since. In 1890 he was married to Verena Widmer. This union was blessed with 3 daughters who with their mother and many friends are left to mourn their loss. In his young years he accepted Jesus as his Savior and remained steadfast in this faith to the end. Funeral services were held in the Mennonite Church near Noble, Ia., Oct. 27, 1910, by S. Gerig and S. M. Musselman. Texts, Heb. 4:11 and Eccl. 12. Interment in cemetery near by.

Yoder.—Maud E., twin daughter of John and Mary Allgier was born Sept. 24, 1885; died Oct. 19, 1910; aged 25 y. 25 d. Oct. 16 she was taken to Grant Hospital, Columbus, Ohio, to undergo a Caesarean operation, from which she was unable to recover but gradually sank away.

She was united in marriage to Elmer L. Yoder Dec. 26, 1909. To this union was born a son, Donald Emerson, who survived but a few hours, passing into the eternal world two days previous to the mother. Maud suffered intensely but bore it patiently, and we believe she is now sweetly resting. It is hard to part with loved ones, but when death comes so unexpectedly it seems doubly sad. She was an obedient daughter, a kind and considerate sister, a loving and devoted companion. When counseling with her concerning their temporal affairs, her reply to him always was, "Just as you say." Many times during her last days on earth she prayed, "O Lord, spare me for Elmer's sake; yet not my will but Thine be done." Although their married life was of short duration, yet fond memories linger which time can never erase. At the age of eighteen she accepted Christ as her Savior, uniting with the Amish Mennonite Church, in which faith she departed.

She leaves to mourn her departure a grief-stricken husband, father, mother, 2 sisters, 3 brothers and a host of relatives and friends.

"O, why is it, Maud, you've left me
And gone to that heavenly shore,
Where angels are singing and calling,
Where sickness and death are no more?"

"I miss you, dear Maud, I miss you,
I'm lonely away from your side;
But in that fair land I'll join you,
And there evermore we'll abide."

Funeral services were conducted the afternoon of Oct. 22, at South Union Church, by J. J. Warye and B. B. Stoltzfus. Interment in the cemetery near the church.

(Continued on next page.)

Items and Comments

Reports from the new Republic of Portugal indicate that not all is lovely in that country, as new revolution is threatened because of dissatisfaction with the new government.

"Prohibition a joke in Kansas," is the way a little "reverend" in St. Louis who was employed to speak for the whiskey people referred to the temperance situation in Kansas. If prohibition is a "joke" there, it is, in most parts of the state a most costly one for the breweries and distilleries and a most wholesome one for the people of the state.

In his testimony before the inter-state commerce commission at Chicago recently, Gov. W. R. Stubbs of Kansas offered to take the job of building a first-class up-to-date railroad across his state at the rate of \$25,000 a mile. His contention was that the railroads were over-capitalized, that there was too much stock juggling in railroad circles, and that they are not entitled to increase in rates.

Henri Dunant, founder of the International red cross society, died in the night of Oct. 30 at Heiden, a health resort in Switzerland. It was in 1859 after a bloody battle had been fought, that he noticed the unnecessary suffering and waste of life through neglect. The same moved him to organize a relief movement, which has since become world-wide in its beneficent work. It was a most worthy enterprise; but how much better it would be if there were no wars to cause the sufferings which called this society into existence.

Mormons to Quit Utah.—The Mormon body is to leave Utah and settle in Mexico, according to Dr. Hamilton Smith, a priest of the Mormon church, who has participated in the close of a sale of 50,000 acres of land to the Mormons in the state of Coahuila, Mexico, who is also authority for the statement that President Diaz has assured the church that polygamy and all other practices of the church will be permitted without interference in Mexico.

Dr. Smith also states that his people will abandon Utah in the not far distant future and settle in Mexico, where they will not be persecuted for their religion and its practices.

The Mormons already own 65,000 acres of land and have a well established colony in Mexico adjoining the 50,000 acres just acquired.—Christian Conservator.

This is the day which Jehovah hath made; We will rejoice and be glad in it.
—Psa. 118:24.

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

(Continued from preceding page.)

Kreider.—Milo G., son of Jonas and Catharine Kreider, was born Aug. 20, 1886, in Wadsworth, Medina Co., O. He united with the Mennonite Church at the age of eleven. While not always located so as to be under the influence of the Church he carried with him the principles of a true Christian.

He moved with his parents to Plainview, Tex., in the spring of 1908. On May 5, 1910, he was married to Miss Maud Snyder and located at Canyon City, Colo. He died of typhoid fever, Oct. 22; aged 24 y. 2 m. 2 d. His remains were buried at Plainview, Tex., Oct. 29, from the home of Bro. P. B. Snyder. The services were conducted by Bro. Andrew Brenneman. Text, Eccl. 12:5 (later clause).

He leaves his loving wife, father, mother, 1 brother and 2 sisters at this place, 1 sister in Ohio and many friends to mourn his departure.

Rock.—Samuel Rock, aged 49 y. 2 m. 1 d., died at his home in Pond Bank, Pa., Oct. 30, 1910. He leaves a wife and 8 children. He was an inveterate drinker for years. The doctor often told him it would kill him. Several weeks ago he began to drink and drank almost continuously until Sunday, Oct. 30, when his wife came home from Sunday school she found him sitting at the table with his head lying on his arms apparently as he was when she left him; but he was cold in death, undoubtedly caused by the accursed cup. His death was a shock to the community, the poor of which he had often befriended. He will be missed even if he was a drunkard. He was buried on Wednesday in the Mt. Zion grave yard. The funeral services were held in the church at that place, conducted by W. W. Hege from Prov. 14:32. This was a sad funeral and should be a warning to others who drink.

Harvey E. Shank.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

At Albany, Oreg., Nov. 14-17. Instructors, S. E. Allgyer, J. P. Bontrager.

Middlebury, Ind., Nov. 18-21, 1910. Instructors, J. E. Hartzler, I. W. Royer.

New Wilmington Church, near Wilmington Jct., Pa., Nov. 28 to Dec. 2, 1910. Instructors, S. H. Miller, J. S. Gerig.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser.

Roanoke, Harmony, Metamora and Union Church, near Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910. Instructors, Eli Frey, S. E. Allgyer.

Mt. Zion Church, near Versailles, Mo., Holiday week. Instructors, Simon Gingerich.

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911. Instructors, J. E. Hartzler, B. B. King.

Sunnyside Church, near Comins, Mich., Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

ANNOUNCEMENT

Goshen College

A Special Bible Term will be held at Goshen College, Goshen, Ind., Nov. 28 to Dec. 23. The following are the courses and instructors: Sunday School Methods, by N. E. Byers; Sunday School Lessons for 1911, by P. E. Whitmer; Church Doctrines and Missions, by I. R. Detweiler; Paul's Epistles, Traveling, Pastoral and Educational Evangelism, and Biblical Homiletics, by J. E. Hartzler; Missions and Missionaries in India, by Lydia Schertz; Conducting and Teaching Sacred Music for Church and Sunday School, by J. D. Brunk; Mennonite Church History, by C. H. Smith. Free tuition to ministers, deacons and missionaries and free rooms as far as possible.

Hesston Academy and Bible School

A Special Bible Term of four weeks will be conducted in the Hesston Academy and Bible School, beginning Nov. 29, 1910, and closing Dec. 22, 1910. Among the subjects to be treated are, Plan of Salvation, Ordinances, Restrictions, Prophecy, The Holy Land, Old Testament History, New Testament History, Bible Geography, Epistles, Gospels, The Book of John, Church History, Vocal Music and a special class for Sunday School Teacher Training. Besides the regular teachers of the school, Bro. A. D. Wenger of Fentress, Va., will give two regular daily instructions throughout the term. Tuition for ministers and ministers' wives will be free. Others will be expected to pay a small tuition fee. Arrangements will be made for room and board. Address either D. H. Bender or T. M. Erb, Hesston, Kans., for folder announcement, or other information.

"I am so weak, dear Lord, I can not stand
One moment without Thee;
But, oh, the tenderness of thine enfolding;
And, oh, the faithfulness of Thine uphold-
ing;
That strength is enough for me.

I am so needy, Lord, and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treas-
ure
Supplies and fills in overflowing measure
My least, my greatest need. And so
Thy grace is enough for me.

—T. L. Cuyler.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, NOVEMBER 17, 1910

No. 33

EDITORIAL

"What I have written I have written."

Let every day be a day of thanksgiving and holy living.

The infirmities of the flesh are oftentimes the stepping stone to strength in the Lord.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The ideal Christian life is so vastly different from the world's conception of it that it behooves us to be careful lest we take the worldly view of it. Taking things as easy means not only rest, but also waste and decay. "Blessed is he that watcheth, and keepeth." "Woe unto them that are at ease in Zion."

If you are inclined to look favorably upon the popular sins and follies of the day you can do nothing better than to read Bro. J. E. Hartzler's new book, "Paths to Perdition." One dollar will get the book either from agents or from the Mennonite Publishing House. It is a book that ought to have a wide circulation.

Many of our congregations are at this time rejoicing because of additions to the Church. Well may we rejoice; but we owe our new converts more than to give them a hearty welcome into the Church. What we want is to set them proper examples and give them proper teaching and encouragement that they may in turn give similar encouragement to others to follow later on.

We thank God for the responses that are coming in in answer to Bro. Loucks' "Open Letter" published in

the last two issues of the Gospel Herald. If you should happen to have missed reading that letter we would suggest that you hunt up old papers and give it a careful reading. Our prayer is that the response to the letter may be hearty enough that the object for which it was written may be reached.

This is the time of the year when many people are looking for a change in locations. It is also the time when such people need to be warned repeatedly not to give themselves over too completely to agents who have a financial interest in their change of locations. The best men to consult in such times are those of ripe judgment and experience who expect no commission or rebate from the land which you purchase.

Sunday School Supplies.—Work has commenced on the Sunday school quarterlies for the first quarter of 1911, and we hope to have them ready for distribution in proper time.

We also have on hand a nice lot of **Peloubet's Notes** and other Sunday school commentaries. All orders along this line will be promptly filled.

Our Teachers' Quarterly has been becoming stronger with each number, and teachers and other Sunday school workers will find them a great help in their work.

We would again repeat our suggestion that you send in orders early.

On another page we print the last of Bro. Senger's articles on the Graded System of Sunday School Lessons. His method of explaining the system has been simple, and we trust that many will grasp it more clearly than ever before. Please note his announcement at the close of the article. Be free to write him. As he says, many things have been left unsaid, and perhaps some of the things unsaid may be on the other side of the question

from that taken by Bro. Senger. At any rate, we owe it to our Sunday schools to give them the best there is to be had, and we trust that this subject may receive its full share of attention.

Whatever is preached at revival services, the whole should be centered upon two things which our Savior ordained "should be preached." They are, "REPENTANCE and REMISSION OF SINS." The second of these is simply an assurance that if we comply with the first God will see to the second. Repentance, therefore, is the great theme to hold out before the people. A willingness to unite with the Church and a public acknowledgment that we mean to do better are good in their place, but they are a poor makeshift for true repentance as the condition of pardon. A conversion without a repentance which prompts us to forsake sin make restitution and become fully obedient to God is a farce.

The best pledge you can make is to receive the Lord Jesus Christ into your heart. With Christ enthroned in the heart you will do the right as you see it, and shun the wrong as you become aware that it is wrong. Christ enthroned in the heart means righteousness—righteous being, righteous living, righteous testimony. Christ enthroned in the heart is superior to any total abstinence pledge, Christian endeavor pledge or any other pledge for righteousness which man can make, for it means all this and much more. When you give your heart to the Lord you make the pledge before God and man that you will be faithful to Him in everything that is right and that you will shun everything that you know to be wrong. Having taken this pledge, what you need afterwards is not to make some special pledges but rather to show by a consistent Christian life that you are true to your baptismal vow.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

FELLOWSHIP WITH JESUS

Walking with my Savior,
What a fellowship;
Going at His bidding,
He'll not let me slip.
Traveling through the valleys,
Climbing up the hills,
He is ever with me,
Joy my bosom thrills.

Chorus.

Let us live for Jesus;
Keep our vision clear;
Lift your heads, beholding
Christ will soon be here.

Living for my Savior,
Who His life imparts;
Shining through the darkness
Into sinful hearts.
Lives of self-denial;
Living for the lost;
Drawing them to Jesus,
His pure life they cost.

Suff'ring for my Savior
Who, as Head complete,
Sanctifies my trials,
Makes my bitter sweet.
Pattern and Example,
May we follow Him;
If we gladly suffer
We shall reign with Him.

Watching for my Savior
Coming in the air;
Dearest of ten thousands,
Fairest of the fair.
He will change our bodies
Like unto His own;
He will bind the devil
Then "His Kingdom Come."
—C. H. Brunner in *Gospel Banner*.

GOSPEL LIGHT ON TIMELY TOPICS

XVI. The Temperance Question

By J. D. Charles.

For the Gospel Herald.

I. Definition.—Temperance is a much misunderstood term. It greatly needs defining. We shall confine ourselves to the distinctively Christian idea of this subject, which is the only adequate and excellent temperance. The Greek word means literally "self-control" or "self-mastery." In five New Testament instances out of six the word refers to the restraint of natural impulses. The ancients limited the idea of the word to sensual lusts; we today too much refer it to strong drink. Nearly always when we speak of temperance we refer to abstinence from intoxicants, so that by "the temperance question" we usually mean one thing and one thing only. While the Bible does not say, "Be ye temperate in all things," as we so often

hear misquoted, yet the verdict of the Scriptures is "temperate in all things." "The fruit of the Spirit is . . . temperance"—that is, self-mastery in respect of all things which fall to our lot in life. This is the Christian idea of temperance. It is a subject of broad aspect. We enumerate a few of the most important of "the all things" upon which there is Scripture more or less direct.

II. "In all things."—Temperance must be applied to **pleasure**. The things that please us must be under control. Otherwise pleasures will wreck the soul. The awful liability is sketched by the apostle—"lovers of pleasure more than lovers of God." Pleasures—the things that greatly please us—must be under control or they will be conquerors. Remember the old saying, "the stronger the engines of a vessel the more needed is the helm."

Food must always be brought to this rule of temperance. This is both the least considered phase of temperance and the least practiced. D. T. Young, an English preacher, has truthfully said, "What self-slaughter is wrought by an intemperate table! We impoverish ourselves, where we do not destroy ourselves, by superfluous diet. This intemperance lowers the tone of physical health, it depresses the spirits, it beclouds the intellect, it stops the springing wells of poetry, it upsets the nerves, it gives dullness to the pulpit and languor to the pew. Did we but know it, the lack of self-control in eating is responsible for a great host of human ills, physical, intellectual, moral, and spiritual."

The duty of enforcing self-mastery in respect of **strong drink** needs hardly be enjoined. Here far too many have gratified an unscriptural indulgence when they were called upon to set a sacrificial example. Paul carried self-mastery to the extent of entire abstinence from anything whereby his brother stumbled. The Christian should act on Paul's example and be a **total abstainer**.

Let "temperance" pervade our **speech**. Some one has said, "It is possible to talk most intemperately even about temperance." This may often be true, but temperance which does not rule the tongue is not temperance. A run-away-anything-you-please tongue is a luxuriance of wickedness and works incalculable mischief. Exercise the Spirit! Be monarch, through Him, of thyself!

Control your temper. The Spirit seeks to help you to overcome every form of anger, irritability or whatever you desire to call it. It is that which in young people we call "anger" or "crossness," and in older folks "irritability" or "nervousness." An old Buddhist adage runs, "One may conquer myriads of men in battle, but he

who conquers himself is the greatest victor." In the happy ranks of self-conquerors may we all have a position in front!

Self-control is required in regard to **all duties**. A man may work himself to death even in the most noble calling. Duties must be done but not overdone. "In all labor there is profit." Good. But certainly self-control is here demanded also. Many a soul falls because of greed—physical, intellectual, commercial and even moral.

III. "The Fruit of the Spirit."—God alone can give a man self-mastery. Led about year by year, day by day, hour by hour we surely are; if not by God's Spirit, then by the flesh. If through faith we are yielding to the leading of the Spirit, we are not fulfilling the lusts of the flesh—we have the mastery "in all things." Keep well in mind the fact that as believers we still have the flesh indwelling us, although through grace, in the place of crucifixion, where we may have continual victory over it by faith. A crucified flesh so reckoned by faith (Rom. 5:11), leaves the believer free to walk in the Spirit to the exclusion of intemperance in any thing; and to the growing and perfecting of the fruit of the Spirit, to the honor and glory of God.

IV. "The Temperance Movement."—"The temperance movement" is fast sweeping our country. Surely every Christian heart must feel glad. But let Christians remember that these movements are largely in the hands of the world, employing worldly principles, and very often simply a side issue to political, demagogical, or commercial greed. Very often philanthropies, reforms, and remedial agencies are the best devices of the enemy for blinding the eyes of God's separate and holy Church. It is not evil in itself to better humanity and to reform vicious lives, but it is evil to substitute for Christ carnal weapons or any means for accomplishing such ends. Anything which gives improvement to the world apart from Christ and His future work, or to the individual other than a change of nature through faith in Christ, is in direct opposition to God's plan of redemption and especially to His purpose for this age—namely, world evangelization. Christians should therefore, carefully consider how they assist in "the temperance movement." They should use their influence against strong drink in a legitimate—that is, Biblical way. But they should be careful not to become yoked to the world. Let us not forget that Christian separation is a fundamental doctrine of Christ's and while it allows **contact** with evil in the world to bring men to Christ, it strictly prohibits **complicity with and conformity to** the world.

Hesston, Kans.

HOW OLD?

By E. J. Berkey.

For the Gospel Herald.

How old should a child be before it is old enough to join Church? This is a question that is presented often in a series of meetings, and when children of from nine to thirteen present themselves as applicants for Church membership, we hear some exclaiming, too young, too young! The argument is advanced that twenty-five years ago young people were not expected to join the Church till about twenty or even thirty, and often about the time they got married they were expected to join Church.

Conditions have changed in many things and this is one of them. Some think that because Jesus was not baptized before thirty years of age, and He being our perfect pattern, that a person should be thirty before joining Church. This is a lack of knowledge of Scripture! Jesus is our pattern but His Word should be our true model, for this is life eternal. He says, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). "Remember now thy creator in the days of thy youth." Jesus could not be baptized before He was thirty for He came as a "Priest after the order of Malchisedec" (Heb. 7:17) to fulfil the law, and the law did not allow one to enter upon public service until "from thirty years old and upward even until fifty years old" (Numbers 4:3), hence Jesus entered on His baptismal consecration on His first opportunity—"About thirty years of age" (Luke 3:23).

What then should determine the age of children? Whenever they are old enough to intelligently "seek" or "remember the Lord." Whenever a child is old enough to know right from wrong they pass from the atonement of Christ in their innocence and become sinners by transgression, either of committing wrongs, or omitting duties known to be right, for the "that knoweth to do good, and doeth it not to him it is sin" (Jas. 4:17). Hence a child is a sinner, responsible, when he knows what is right and what is wrong, and is lost as much at this stage of life as if he were fifty years in sin. He may be but nine years old or may be twenty. This depends on child training, aptness to learn, and intellect. So when a child comes under conviction by hearing or reading the Word, without undue persuasion or scare, it is old enough to come to the Church.

All the calls of God come through the intellect, and this is the basis of all religion, false or true. While God prepares the sinners, and draws him to Himself to be saved, He does it by human means and by teaching. He sent Jonah to Nineveh, John the Baptist to prepare people for the Lord.

Paul to the Gentiles to open their eyes and turn them from darkness to light (Acts 26:18). No matter how bad a man is he only becomes good by teaching (Matt. 28:19, 20; Rom. 10:13-18). The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world" (Tit. 2:11-13).

So our intellects are the medium by which God reaches our hearts, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which by the gospel is preached unto us" (1 Pet. 1:23, 25).

Why, then, my brother, can we oppose Sunday school, or Bible meetings, or series of meetings, when the world is to be saved by means of this teaching, and preaching? We cannot get too much of it if the proper teaching and preaching is done and we should see that none but the Word is taught.

Here is why Sunday school and Bible meetings are so necessary. The brain of the child being the proper texture that the first impressions are the lasting ones, never to be erased, we should have the Sunday school and other meetings to teach them the proper thoughts, ideals, and motives of life to draw their little minds to Jesus. If we fail to get them where these lessons may be impressed they grow up with evil, or worldly impressions upon their minds and often takes hard work, long teaching to bring them back again where Christ is the true impression of their minds, and this is why the Bible tells us to "bring up a child in the way in which he should go." Because many parents fail to teach and bring these truths to their children we need the Sunday school and young people's Bible meetings where their young intellects may be drawn and taught of Jesus.

Men out in sin today are hard to reach because their intellect is hardened, filled up and impressed with things of this world only, and a sermon occasionally only can hardly ever reach them. Their intellect, the medium which sifts all which reaches or impresses the heart, must have a siege or series of teaching which will thoroughly saturate their thought, mind, or intellect till it impresses their dark, hard worldly experienced minds and hard hearts and finally reaches their intellect and heart. The thicker this intelligent part of man in wisdom of world or knowledge, the longer it takes to saturate them with the Gospel light till they see themselves in the true light of God's Word. Hence the necessity of a longer series of teaching or meetings to reach them. The child in Sunday school, the youth in young people's Bible meetings, having this spiritual teaching in connection with

daily experience remains impressed with Gospel truths. When a series of meetings begins they are the first to come because the fruits of this teaching prepares the heart that they soon see their lost condition and come in early, or as we call them children, and yet with the blessings of proper teaching so young they may know more at nine than our forefathers did at 30, when they had no Sunday school, Bible meetings, series of meetings, but just depended on "being old enough." "I will draw all men unto me." Why no Christians and no churches in heathen lands? Because they are not taught, and no one to impress their intellect! However a man who has not a thick or deep intellect—well versed in science, education, etc., can be easier impressed by teaching because not so much to counter-balance the truth.

Jesus came to save the lost. How many are lost? All. Then He came to save all, for He came to save the lost, and while He wants to save all, and draws all, yet not all shall be saved because they will not do what is required, nor accept the truth. The earlier this divine word of truth impresses the human mind the harder it is to be erased, and easier and earlier become Christians, the better Christians we are, the happier we become. Then let us teach by examples, by precept and impress our young folks by Sunday school, Bible meetings, series of meetings, being true to Him in all things so that God may be glorified, the Church grow, families become more spiritual and our hearts be kept pure in His Word.

Warrenton, Va.

UNIVERSAL PEACE

Universal peace is idle talk so long as the symbols on the flags, emblems and ensigns of the 23 principal nations are wild beasts like the lion, tiger, bear, crowned war horse, eagle, rattlesnake, dragons, savages with clubs and tomahawks, cannon and shells, etc. Not one of these nations uses the lamb for its emblem, neither the dove, both of which God uses as symbols of peace.

This old blood-bespattered earth has been soaked with the blood of millions upon millions of God's creatures, guilty and innocent, ever since the ground was cursed on account of Adam's sin. Ever since, the earth is crying out unto God for vengeance on cruel blood-thirsty man and his only hope for escape from the breaking forth of the vengeance of God upon the sins of men past and present is the blood of the innocent, guiltless Lamb of God.—Gospel Banner.

Meditation cannot take the place of holy living.—Koehne.

**ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING**

By Daniel Kauffman.

For the Gospel Herald.

XXII. Christian Virtues—Temperance

Every one that striveth for the mastery is temperate in all things.—I Cor. 9:25.

798. *What is temperance?*
A. "The moderate use of everything that is good and the total abstinence from all evil."
799. *In what ways may we be temperate or intemperate?*
A. In eating, drinking, sleeping, working, talking, etc.
800. *What do we call intemperance in eating?*
A. Gluttony.
801. *What do we call intemperance in drinking?*
A. Drunkenness.
802. *Intemperance in money-making?*
A. Covetousness.
803. *Intemperance in seeking pleasure?*
A. Foolishness.
804. *Is it right then to seek pleasure so long as we do not go to excess?*
A. Yes; provided we do not seek or take pleasure in unrighteousness.
805. *Is it right to drink to a moderate degree?*
A. Yes; so long as we drink things which are helpful to the body and draw the line on intoxicants or other poisons.
806. *Why are intoxicants classed as poisons?*
A. They tear down the body rather than upbuild it.
807. *Does it not seem narrow to cut out all intoxicating drinks?*
A. Not any more than to cut out all lying, stealing or any other sin.
808. *Can the temperate use of intoxicating drinks be considered as intemperance?*
A. No; but it is laying an excellent foundation for the worst kind of intemperance.
809. *What should be the Christian's attitude toward all things which stand in the way of the development of the body or soul?*
A. Total abstinence.
810. *What should be the Christian's attitude toward all things which are upbuilding?*
A. Temperance.
811. *What rule did Paul give us?*
A. "Every one that striveth for the mastery is temperate in all things" (I Cor. 9:25).
812. *Where did Paul get his illustration?*
A. From the athletes who, previous to their running races would exercise proper moderation in eating, drinking, working and sleeping.
813. *What further lesson do we learn from athletes?*
A. They not only practice temperance

in things that are strengthening, but also total abstinence from all stimulants and narcotics.

814. *What further lesson for us?*
A. If that way of living is good for athletes for a time, it is good for us all the time.
815. *What is Solomon's advice as to the use of wine?*
A. "Look not thou upon the wine when it is red" (Prov. 23:31).
816. *What else does he say?*
A. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).
817. *Wherein is the deception?*
A. In the thought that we can drink a little of it without hurting us.
818. *Why then did Paul admonish Timothy to "drink a little wine for his stomach's sake?"*
A. He was careful to state that it was for medical purposes. If you can prove that this was fermented wine, then you have proved that intoxicating liquors may be used for medicine. Where is the scripture which says they may be used to satisfy the appetite?
819. *Wherein lies the power of temperance?*
A. It tends to conserve all the powers of the mind and body.
820. *Should temperance be encouraged in all things?*
A. Yes.
821. *What about zeal? can we be too zealous?*
A. An intemperate zeal is a very dangerous thing to have, as it leads to fanaticism which is always destructive.
822. *Does temperance restrict us in our usefulness?*
A. It helps rather than restricts. Temperate work does not mean abstinence from hard work, neither does temperate zeal mean not very much zeal; but temperance means simply that in all things we keep our heads and maintain a healthy balance.
823. *What has Paul to say about temperance?*
A. He commands it (Tit. 1:8; 2:2).
824. *What has Peter to say about it?*
A. He commands it (II Pet. 1:6).
825. *What of the excellency of temperance?*
A. There is no law against it (Gal. 5:23).
826. *What does the preaching of temperance do for the intemperate wretch?*
A. It makes him tremble (Acts 24:25).
827. *Why?*
A. There is a "judgment to come" to follow an intemperate life.
828. *What should be our attitude on the temperance question?*
A. We should live it and teach it.
829. *What are the characteristics of the temperate life?*
A. Simplicity, purity, happiness and power.

The Sabbath is not forced on us as an irksome obligation, but granted to us as a precious boon.—F. W. Farrar.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OBSERVATIONS IN SOUTHERN PALESTINE

III. Bethlehem, Mount of Olives and Gethsemane

By J. S. Shoemaker.

For the Gospel Herald.

Leaving Jerusalem by the Jaffa Gate, we descended into the Valley of Hinnom, and crossed it at the upper end of what is called the "Sultan's Pool." After passing the railway station we beheld to our right near the top of the hill a very modern looking village, where a German colony has recently been founded. A little to the west was seen the ruins of an Arab village, where it is said that Pilate had a country residence. To the left was seen the traditional place where Judas hanged himself. Before we reached the top of the long, gentle rise, we came to a well or cistern, called the "Well of the Mage." Tradition says that the wise men, after leaving the presence of Herod, knew not whither to go, and, being weary with their journey, stopped to draw water, when they saw the star reflected in the well, and under its guidance they followed till it stood over where the young Child was.

On the top of the hill, on the left side of the road, is a large building owned by the Greeks, called the "Convent of Elijah." In a rock on the opposite side of the road from the convent may be seen certain impressions, said to have been made by the body of Elijah, while resting here, in his flight from Jezebel. It is well to put a number of interrogation points after claims of this kind. At this point we had a fine view of Bethlehem to the south; Jerusalem and the mountains of Ephraim to the north; the mountains of Moab east of the Jordan and the round summit of Frank Mountain, or Mount Heroda to the south, where Herod is said to be buried. A little farther on we came to the "Tomb of Rachel." It is a small, modern looking building, with a dome. There is no doubt but this monument is at least very near the place where Rachel died and was buried. All Bible students are familiar with the touching story of her death (See Gen. 35:16-20; 48:7).

After arriving at Bethlehem, our guide took us direct to the Church of the Nativity, the traditional birthplace of our Lord. These huge fortress-like cluster of buildings are located near the eastern extremity of the village, and is the joint property of the Greeks, Latins (Roman Catholics),

and Armenians.

We entered by the north door into the Greek Church, the interior of which wears a very desolate and neglected aspect. This structure (said to be the oldest monument of Christian architecture in the world) has a nave and double aisles. The aisles are separated from the nave by four rows of marble columns, of the Corinthian order, each of a single stone. We descended by a flight of steps from this Church to the chapel or Grotto of the Nativity situated 20 feet below the choir. This chapel is a cave in the rock about 35 feet long, 12 feet wide and 10 feet high, somewhat irregular in shape. The chapel is lighted with 32 lamps which are kept burning continually. At the east end of the grotto is a recess in which there is an altar. In front of the altar on the pavement is a large silver star, which is said to mark the spot where Jesus was born. Around it in the recess, 16 lamps are kept burning (six belonging to the Greeks and 5 each to the Latins and Armenians) the same taken care of by each sect in turn. Several Turkish soldiers are stationed in the building to keep the peace and to keep the different sects from trespassing on each other's rights. It is indeed sad to know that is necessary to have soldiers stationed where the Prince of Peace was born, in order to keep the peace between those who claim to be His followers.

The silver star is an idolatrous shrine before which many so-called Christians bow and worship. While we were in the chapel we saw several women reverently approach the star and stoop to kiss it.

Opposite the recess in the Chapel of the Nativity are three steps descending to the Chapel of the Manger, claimed by the Latins to be the place of the discovery of the wooden manger in which the child Jesus had lain. The original manger is said to have been removed to the church of S. Maria Maggiore at Rome. The Chapel of the Manger has evidently undergone many changes in the course of past centuries. Near here is shown an altar called the Altar of the Magi (the property of the Latins) where the wise men of the east are said to have presented their gifts. The Chapel of St. Joseph was shown and described as the spot where the angel appeared unto Joseph, commanding him to flee into Egypt with the young Child. What is called the "Chapel of the Innocents" was also shown, where a number of victims of Herod's cruel massacre are alleged to be buried. In a small apartment near by is a tomb said to be the tomb of Eusebius, who was a pupil of Jerome, whose tomb was shown in another small chapel. In this cell-like chapel Jerome is said to have spent the greater part of his life. It was in this

little underground cell where he is said to have translated the Bible into Latin.

Whether the various altars and chapels found in the Church of the Nativity, are authentic monuments marking the sacred spots referred to, is a question that naturally occupies one's mind while visiting this place to which many pilgrimages are made. It is possible that the grotto of the Nativity may be the actual place of our Lord's birth, but even if the fact could be established beyond the shadow of a doubt, it is no nearer the throne of grace than some solitary place where the Master's bodily presence was never seen.

After leaving the Church of the Nativity we went to the brow of the hill on the south side of the village, where we had a fine view of the plain of Rephaim; the field of Boaz in which Ruth gleaned; the country where the boy David herded his father's flocks, and the place where the shepherds were herding their flocks on that memorable night when the angel appeared unto them and announced the birth of Christ.

We then visited a few shops, after which we returned to Jerusalem.

In the afternoon we again passed out of the city by the Jaffa Gate, taking the carriage road leading to the north. We visited the Tombs of the Kings just north of the city. These tombs are hewn out of the solid rock, composed of a number of underground chambers, which are entered by very small openings. We were supplied with torches while exploring these dark caverns. After a short stop at this place, we continued our course along the fine macadamized road winding around in a north-easterly course to the Mount of Olives, the place where our Savior often resorted with His disciples. Here we visited the Greek convent, where a number of sisters of charity were engaged in worship. A Greek priest was engaged in burning incense, and waving his censor before the various crucifixes, images, candlesticks, etc. After leaving the convent we ascended a tower from the top of which we had a magnificent view of Jerusalem and the surrounding country. Many places of interest were pointed out by our guide, among them the following: Ophrah, Mizpeh, and Gibeon to the northwest; the Rock Rimmon, Ai, Bethel, and Ephraim to the north and north east; the wilderness of Judea, the plains of Jordan, and the Dead Sea to the east; the Valley of Fire, the Valley of Hinnom, the plain of Rephaim, and Bethlehem to the south and southwest. After descending the 216 steps leading to the base of the tower, we descended the hill along the path leading to the Garden of Gethsemane, probably the same path along which our Lord and His disciples often walked as they went to

and fro from Jerusalem to the Mount of Olives. As we neared the Garden which is enclosed by a wall, a rocky place was pointed out by our guide as the place where the disciples slept while Jesus was engaged in agonizing prayer. Near this place is a piece of a column in a wall said to mark the place where Judas betrayed his Master with a kiss. This piece of stone is kissed by many who visit the spot. The Garden of Gethsemane covers about one-third of an acre. It is under the control of the Franciscans. The enclosure is entered by a gate, which is kept locked except when opened to admit visitors. Several aged olive trees and numerous plants and flowers beautify the Garden to the degree that one can scarcely imagine that this is the spot where our Savior passed through the solemn and painful ordeal of sweating as it were great drops of blood.

We made a second visit to this place that we might in quiet meditation consider how the great Captain of our salvation was made perfect through suffering, and how through His suffering and death we have been redeemed. Blessed be the name of "Him that loved us and washed us from our sins in His own blood."

Dhamtari, C. P., India.

FIRST WEEK IN INDIA

By J. S. Hartzler.

For the Gospel Herald.

On Thursday morning, Sept. 15, we were awake an hour before daylight, looking out of the porthole of the steamer for land. We could see the light flashes from the lighthouse. We realized that something had gone wrong, for if the vessel had made the same rate of speed as it did for several days past, we would have been in the harbor about two o'clock in the morning and at port about seven.

We found that the crew had been trying to save coal by not firing so hard and running slower. The result was that we did not get into the harbor until the tide was out and of course could not sail up to the dock. They made several brave efforts but failed, and finally were compelled to turn around and sail back several miles, taking anxious passengers away from those who were nervously awaiting the arrival of their loved ones. Here they loaded passengers and baggage on a smaller vessel and got us to port about four hours late. That was once when "too great an effort to save pennies cost pounds." From the expressions on the faces of many of the passengers there was a kind of a "good for you" feeling in their hearts.

When finally we did get to port we found Bro. and Sister M. C. Lapp await our arrival in a shower of rain. (The sun shone in the morning at the

time that we should have landed) and after getting through the custom house we were ushered to the Temperance Hotel kept by Mrs. Briggs. We came to Bombay too late to reach Dhamtari that week, and desiring to avoid Sunday traveling as much as possible, we decided to stay in the city until the next day and go with Bro. and Sister Lapp to Igatpuri, the place where the new Rest Home is built for our missionaries. We arrived Friday.

The feelings that thrilled our hearts on being permitted to associate with our brother and sister in a home in which we had more than a passing interest, can better be imagined than described when it is remembered that for two months we were among a strange people who with very few exceptions spoke strange languages. On Sunday we attended the Methodist Church in the city. On our return we passed the Town of Silence. What a mark of heathendom. The Parsees who hold fire, water, air and earth as sacred, think that it would be wrong for them to pollute either of these with their dead, so they build a wall enclosing a few hundred square feet. The enclosure slopes toward the center where a deep cistern is dug and carefully cemented. When a Parsee dies he is carried in a procession to this dismal looking place made still more repulsive by the dozens of vultures perched on the wall. As the procession nears the place the vultures fly away and the body is carried through the gate in the wall and placed on the floor of the enclosure. As soon as the procession leaves the vultures return and pouncing upon the dead body devour it before the relatives reach their homes. The skeleton and fluid find their way into the cistern where they are purified (?) and decomposed by sulphate of lime, etc. When the cistern is well filled the whole is taken out and scattered over the earth, as its power of defilement is taken away. We hastened away, thinking of the awful thoughts that must come to them at death who place their trust in things so perishable. "O to have no hope in Jesus!"

The Rest Home is a cheap but well constructed house, and though not so desirably located as if it were in the high hills of North India, is quite well adapted for the purpose for which it was built and is much more accessible from Dhamtari as it is on the railroad running from Dhamtari to Bombay.

On Monday morning, in company with Bro. and Sister Lapp, we started for Dhamtari, and arrived there at 11:30 A. M. Wednesday. Most of the missionaries met us at the train. We went direct to the church where we met the remaining few who could not come to the station. Here we found the boys from the orphanage, the

(Continued on page 522).

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

WAITING AND WATCHING

By Rachel Herner.

For the Gospel Herald.

When I've bade my farewell to this cold sinful world

And lain down to my long, peaceful rest;
Friends will stand fondly by and with tenderest care,

They'll fold my pale hands on my breast.
But then in my glorified vision at last,
The walls of the "city" I'll see;

Oh, will somebody then at that beautiful gate,

Be waiting and watching for me?

The work that I do in my life career now,
I shall do for the glory of God;

There is nothing like being both faithful and kind,

And keeping the commands in His Word.
I long to go home to that heavenly land,

Where rivers of pleasure are free;
Will somebody then at that beautiful gate

Be waiting and watching for me?

Though friends may forsake me while toiling below,

I'm thankful I still have a Friend;
A Savior so gentle so loving and kind,

His blessings never come to an end.
I can only look forth to that heavenly home,

The "City of Gold" I shall see,
I know Jesus will at that beautiful gate,

Be waiting and watching for me.

Carstairs, Alta.

A BITTER ROOT

By Susan Good.

For the Gospel Herald.

There is a word in the Bible which no Christian likes to mention nor hear mentioned, the meaning of which has a bad influence over the human family. I once heard it called a bitter root; and it is a wonderfully bitter root. It poisons both body and soul, yet many persons partake of its influence. Even Christian professors are not free from it. It has been the cause of division in churches, it has caused insanity, murder, and suicide, it is the chief cause of divorce, encourages gossip, and greatly exaggerates. Much sorrow and woe could be avoided among God's people if all were free from this bitter root. In Solomon's Songs 8:6 it is called "cruel as the grave." It brings sadness to one's own mind and to others. Much dissatisfaction could be avoided in families if parents would keep free from it; but parents partake of it, sometimes only in small portions. But the reflection is so hideous that it dawns down on the children, and they grasp its influence and it grows even

in the breast of the innocent. This bitter root does not belong to God's creation. It is a growth which belongs to Satan's kingdom, who sends it forth to the people by the keenest tempters of his messengers. It is in this way that people partake of its influence.

But God has provided for His people a safeguard against this evil. We find this safeguard in prayer. When people engage in prayer, with a pure heart fervently, this messenger of Satan will not come near. It is when people become careless, unconcerned, that he comes lurking to and fro, gets them unconscious, then pours this poison into them.

The word will be found in the following lines (acrostic).

Jealousy, oh; that bitter root,
Evil is its whole pursuit;
All is sin, and grief, and pain;
Love is banished where it reigns;
Oh; the sorrow it imparts,
Urging to possess each heart,
Stealthily lurking to and fro,
Yield not to this dreadful foe.

Wolftrap, Va.

TALK WITH THE BOYS

"Remember, my son," says Robert J. Burdette, "you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see the men who are most able to live the rest of their lives without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit at 6 P. M. and don't get home till 2 A. M. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

"There are young men who do not work, but the world is not proud of them. It does not even know their names; it simply speaks of them as 'old so-and-so's boys.' Nobody likes them. The great, busy world does not know that they are there. So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you."

And we may add, the greater honor will you be to your God who made, redeemed and sanctified you, if you will apply the above advice not only to your earthly calling, but also to the work of the Church.

Be something for God!—Exchange.

Sunday School

Lesson for Nov. 27, 1910—Matt. 26:57-

68

For the Gospel Herald.

THE TRIAL OF JESUS

Golden Text.—Who, when he was reviled, reviled not again.—I Pet. 2:23.

Introductory.—Jesus as a prisoner proved Himself quite as worthy as He had in His ministry. Though He had demonstrated His superiority over His accusers (Jno. 18:6), He allowed Himself to be taken as a common criminal, and suffered all insults uncomplainingly. Wherever you see that mighty Prince of Peace, you see the one man in whose life there has never been found one spot of weakness or of imperfection or impurity. By the rebuke of Peter for smiting off the ear of Malchus we have a most impressive lesson in nonresistance. In healing the ear, we have an evidence of His tender compassion and superhuman power. His rebuke of those who came to take Him shows them, not Himself, to have been the transgressors. There is much food for sober meditation to be found in the brief description of His arrest.

Jesus before Caiaphas.—Need we expect any evidence of guilt? No; but even if we did, the trial would convince all men of His innocence. In the first place it was evident that they had no well defined charges against Him. The chief men among the Pharisees were bent on getting Him out of the way, whether by fair or foul means it mattered not. Finding no creditable witnesses, they finally found some false witnesses who said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." Jesus had said that about His body, but never a word He uttered against the temple of Herod. He was silent as to the accusation. "Answerest thou nothing?" said the high priest when he saw that Jesus remained silent. What was the use of answering? They were not after a fair trial, but rather seeking some excuse to put Him to death.

Christ Affirms His Messiahship.—The accusation of the false witnesses was not sufficient excuse to condemn Jesus. If possible, they must have something more direct. Nonplussed because of the silence of Jesus, the high priest came direct at Jesus, saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." In our Savior's simple language the response came, "Thou hast said." That was another way of saying, "Yes, I am." But He was not content to simply affirm that He was the Christ. On this issue He was not afraid to speak. So long as there was simply a bandying of words with a view of bringing some-

thing incriminating against Him, He was silent. When now the question of His Messiahship came up He was ready to speak as He had done numbers of times before. "Hereafter," said He, "shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Here then was the issue. Christ was to be crucified because He was the Son of God. The Jews called it blasphemy, and all pronounced Him worthy of death. Afterwards this same inscription was nailed on the cross: "Jesus of Nazareth, king of the Jews." He died, not for crimes which He had done, but because of the fact that He was the Messiah who had come as the Deliverer of the human family.

The trial before Annas, the two trials before Pilate and the one before Herod are here passed by in silence. It is sufficient to know the real reason why Jesus was crucified. We call them "trials." Really it was the Jews, not our Savior, who were on trial. It was a murderous plot from the beginning. The whole affair was a dark scheme to get something against Him that would make their actions justifiable in the sight of the law, and it took these exhibitions in mock trial to make their schemes plain.

Jesus Condemned.—The high priest, with a great show of solemnity, rent his clothes as a hypocritical expression of grief and exclaimed: "He hath spoken blasphemy; what further need have we of witnesses?" We ask, What further need have we of evidence to show that their object of securing witnesses was to get some ground for justifying their murderous conspiracy against the life of Jesus? He went on: "Behold, now ye have heard his blasphemy. What think ye?"

It was a foregone conclusion. "He is guilty of death," rang out the sentence. We are not told that any effort was made to disprove His Messiahship. What about His miracles? What about the heavenly manifestations at the time of His birth, His baptism and on the Mount of Transfiguration? What about the prophecies which so clearly pointed to Him? What about the manifestation of His power at the time of His arrest? What about His wonderful doctrines and questions which no man could withstand? None of these things are mentioned; for instead of them helping to strengthen their cause these things would have emphasized the iniquity of the crime that the self-confessed proprietors of the only true religion were about to perpetrate.

The way that our Savior was treated after His condemnation is in keeping with the rest of the things that were done. They spit in His face, buffeted Him, smote Him with their hands, and mocked Him. There was no expression of sympathy with one

Our Young People

LIFE LESSONS FOR ME FROM COL.

3:1-17

Topic for December 4.

MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

Subject—The Christian's Walk in Christ.

I. Contrasted and Divorced from the Commands and Doctrines of Men by an Actual Spiritual Connection with Christ.—Vs. 1-4. (cf. Col. 2:6-23).

1. The resurrection from a sinful life.—Vs. 1-3.
2. The hope found in Christ its author.—V. 4.

II. Things Crucified in the Christian.—Vs. 5-9.

III. Things Put on by the New Life.—Vs. 10-17.

STUDY OF WORDS AND PHRASES

"Christ, who is our life."—V. 4. He is the source of all that we are and hope to be. By His blood we have been redeemed, by His grace we live in this world and shew forth His glory, by His power we expect to be given a final inheritance with Him in glory.

"Mortify."—V. 5 Put to death, give over to death, by not providing for this life and by crucifying them.

"But now."—V. 8. Not as formerly when ye walked in lust, "Now" put off all the deeds of the old nature.

"New man which is renewed in knowledge."—V. 10. The word "renewed" is the present participle, and contains the idea of present continuing growing in knowledge after the image of Christ. (Compare also Eph. 4:11-16).

PERSONAL THOUGHT

How precious is our relation to Christ Jesus. We are blessed with His redeeming love and daily renewed by His life giving power. Help us Lord to be faithful and true.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "New."
2. Name the Things We Are to Put On.

For Young People.—

1. The Character of the "New Man."
2. The Destiny of the "Old Man."
3. How Can We Enjoy the New Life in Christ?

For Older People.—

1. Why do We Serve?
2. What is a Rich Indwelling of the Word?
3. The Exalted Place of Christ.

who had unfortunately gone wrong, but rather a ghoulish glee that now they had discovered a good opportunity to get rid of their hated rival. We are approaching the darkest hour in the history of man.—K.

The Gospel Herald from the time you subscribe until Jan. 1, 1912; \$1.00.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, NOV. 17, 1910

Field Notes

An appointment has been made at Hesston, Kans., to be filled by Bro. D. J. Johns of Goshen, Ind., on Monday, Nov. 14.

We are sorry to learn of sickness in the home of Bro. D. H. Bender, Hesston, Kans., and pray that the Lord may grant speedy recovery.

There is at this writing (Nov. 10) another applicant for admission into the Church at Cherry Box, Mo. May others follow the example.

Bro. J. F. Brunk of La Junta, Colo., commenced a series of meetings at the Cedar Grove Church near Greencastle, Pa., on Wednesday, Nov. 9.

A series of meetings commenced at the Pea Ridge Church near Palmyra, Mo., Nov. 10, with Bro. Amos Gingerich of Versailles, Mo., in charge.

Sister Minnie E. Schload, formerly of Ephrata, Pa., is now a worker at the Lancaster, Pa., Mission. The Lord bless her in her new field of labor.

Bro. Abraham Culp of Wakarusa, Ind., a deacon in the Church for over a third of a century, passed to his long

home Nov. 4. Obituary notice next week. May God comfort the bereaved.

Last Sunday was the time set apart for the dedication of the new church at Zurich, Ont., at which time Bro. John Blosser of Rawson, O., expected to be with the brotherhood at that place.

Minister Ordained.—At Richfield, Pa., Bro. Philip Appel was called to this responsible office, Bro. Solomon Graybill officiating. The Lord help him to bear his new burdens to the glory of His name.

A baptismal service was held last Sunday in the Mennonite Church near Masontown, Pa., at which time eight precious souls were received into the Church, Bro. Aaron Loucks of Scottsdale, Pa., officiating.

This week is the time set apart for a Bible instruction meeting held near Richfield, Pa., in charge of Bros. J. H. Mosemann and N. H. Mack, Bro. Mack having been in that field for some time handing out the bread of life.

We are in receipt of a program of a Bible conference to be held at the Oak Grove Church near Smithville, O., on Thanksgiving week. The brethren there extend a hearty welcome to all who are interested to attend.

We are in possession of a program of a Sunday school meeting to be held at the Shore Church near Shippshewana, Ind., Nov. 24. The subjects listed for discussion are practical, and we hope to hear of an inspiring meeting.

Last Sunday was the time appointed for the quarterly Sunday school meeting held at the Marion Mennonite Church, Franklin Co., Pa. If the program was a fair index, we may expect to hear of a highly spiritual and profitable meeting.

The brethren D. J. Johns of Goshen, Ind., and L. J. Miller of Garden City, Mo., closed a Bible conference at the West Liberty Church near Windom, Kans., Nov. 8, and began a similar work at the Spring Valley Church the next day.

A series of meetings is announced to begin at Middlebury, Ind., on Tuesday evening, Nov. 15. The meetings are to be in charge of Bro. J. E. Hartzler of Elkhart, Ind., until Nov. 18, when a Bible conference is to begin, in charge of Bros. Hartzler and I. W. Royer.

Change of Address.—Bro. David Garber and family having moved from La Junta, Colo., to Victoria, Tex., friends will address them hereafter at

the latter place. A card from Bro. Garber states that they expected to start about Nov. 15. The Lord bless them in their new field of labor.

The workers at the Canton Mission are planning for an all-day meeting on Thanksgiving day; a praise service in the forenoon, children's meeting in the afternoon and preaching service at night. It is with joy that they are looking forward to the time when they can occupy their new mission home which is being erected now.

Bro. M. S. Steiner of Columbus Grove, O., writes encouragingly of the work of our general Mission Board. He has improved in health to a sufficient extent that he is able to do considerable work, but on account of heavy burdens has been obliged to cancel some of his engagements. May God grant him continued improvement in bodily strength and endurance.

Correspondence

Hagerstown, Md.

(Cedar Grove Congregation).

The Lord willing, the Cedar Grove congregation expects to hold communion on Sunday, Nov. 27. At present Bro. J. F. Brunk of La Junta, Colo., is with us holding meetings at this place. Last night one soul made the good confession. We praise the Lord. Pray God for many more such who want to be saved.

G. S. Keener.

Schellburg, Pa.

On Oct. 30 the Pleasant View Mennonite Church was dedicated. Bro. S. G. Shetler preached the dedication sermon on Sunday morning. The ministering brethren, Abram and Jacob Snyder of Roaring Spring, Pa., were also with us over Sunday; also Bro. E. F. Hartzler of the Altoona Mission, who remained with us until Nov. 7, when he left for his home. We were very glad to have him with us. He surely preached the Word with power. We hope some good seed has been sown which will yield fruit abundantly. May God add His blessings to all efforts put forth in His cause.

In His name,
Effie Hoover.

Jet, Okla.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place would be of interest to some. Bro. S. C. Miller has been out among other congregations the last few Sundays conducting communion services, being with the Springs (Okla.) congregation last Sunday. The brethren at this place have decided to build a church house. The basement is finished and

work will commence on the building in a few days, and we hope to be able before long to accommodate more people, as the old building was too small. We are also intending to have a Bible Conference here at this place Nov. 21-28 and Bros. D. J. Johns and J. P. Berkeley are to be the instructors. We earnestly invite every one that can to come and attend.

We have been having nice weather so far this winter, not very cold.

Will close, wishing you all God's blessings.

Maude Bontrager.

Edgemont, Md.

Dear Herald Readers, Greeting in the Blessed Master's Name:—We at this place have great reasons to thank God for blessings received. On Nov. 3, Bro. J. B. Senger of Kinzer, Pa., came into our midst, preaching on the same evening from Songs of Solomon 4:7. Preparatory and communion services were held Nov. 5 and 6. Bro. J. F. Brunk and wife were present at the meetings. Bro. Brunk plainly told us of our duty toward our loving Savior, also warning the unsaved.

Our hearts were gladdened to see one soul express his willingness to unite with God's children and was received into church fellowship by Bro. G. S. Keener at his home, being on the bed of affliction. May the Lord comfort and give him the needed strength to remain faithful until the end. Oh how noble it is to live for Jesus early in life, remembering that the Scripture teaches us that we shall reap what we sow.

In Christian love,

Ruth A. Justice.

Adriatic Sea

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to say that God has richly blessed and kept us thus far on our voyage. Though we have had trials to face, yet the blessings outnumbered them by far.

Yesterday we passed through the Strait of Messina between Italy and Sicily. Very likely the same waters through which the apostle Paul passed on his way to Rome. Besides this thought of sacredness there are many more things to interest one on the way. We could see very plainly the results of the great earthquake a few years ago when almost 4000 people lost their lives. All along the coasts for quite a number of miles there are seen very evident results of that terrible time of destruction. We are reminded of the fickleness of even strong stone walls and mighty towers in God's hands.

We were permitted to go ashore at Gibraltar and Genoa where we were glad to set our feet on Mother Earth again. At Genoa we were taken into some very fine churches; exceedingly

costly and beautiful, decorated with very fine paintings, golden images and candlesticks, with great arches and domes of marble. One cathedral which was erected in the 11th century is dedicated to John the Baptist, and they claim to have in it a part of the tomb and remains of that grand old martyr.

We were made to think when we saw those monks and priests leading the people on into idolatry, whether if John were here as he was on the banks of Jordan if the words, "O ye generation of vipers" would not be spoken. Oh! the real idolatry that is going on in this world in the name of Christianity!

We are expecting to arrive at Trieste tomorrow at 9:00 A. M., where we will have one day's stay and then take ship and proceed on our journey. Pray for us.

Yours for the lost and dying in India,
C. D. and Mina Esch.

Oct. 25, 1910.

La Junta, Colo.

(Holbrook Congregation).

We are now enjoying the delightful fall weather of Colorado. Surely the Lord has blessed us both temporally and spiritually in this last year. We have had very little sickness this year. Had fair crops and interesting meetings. The Sunday school is thriving nicely. Bro. I. B. Kulp has moved to his former home in Pennsylvania with his family while Bro. A. M. Leatherman and family from Doylestown, Pa., fill the vacancy. Bro. Cloud, a former inmate of the Old People's home of Marshallville, O., is now making his home with Bro. J. D. Mininger. We enjoyed visits from Bros. A. W. Geigley, and S. E. Allgyer. The brethren all preached for us. We were glad that time permitted their stop with us. Some of our neighboring brethren visited their friends in the East. They report a nice time. The ministering brethren have also returned from conference. We held our communion in October as usual. Nearly all participated. Bro. David Garber, who has faithfully labored with us for nearly four years, has decided to locate near Victoria, Tex. We regret his departure from our midst. We will miss his council, but the Lord's ways are not our ways and we trust and pray that our shepherd is in the Lord's way and not his own. Pray for the flock without a shepherd.

A. F. Burkholder.

Nov. 5, 1910.

Nampa, Idaho

(Home Mission).

Dear Herald Readers, Greeting:—We certainly feel grateful to our Heavenly Father for the special bless-

ings we have enjoyed from His loving hand the past few weeks.

Every afternoon for ten days Bro. S. E. Allgyer conducted a Bible normal. Among the subjects discussed and those which were especially helpful and strengthening were, Love, Prayer, The Overcoming Life, Christian Character and Christian Loyalty. Also every evening, the brother preached soul-stirring sermons and plead for lost souls. We were glad to see one young man take a definite stand for Christ, but sorry to see others take a definite stand against Him by refusing to accept Him. We are glad to have with us Sister Siddie King from West Liberty, O., who recently came to help us fight the battles. Pray for us that we may be faithful, strong and very courageous, that God may use us to His glory and for the saving of souls.

In His name,
Kate Blosser.

Nov. 5, 1910.

Thurman, Colo.

Dear Herald Readers, Greeting in Jesus' Name:—On Oct. 25 Bro. Joseph Schlegel of Hydro, Okla., came into our midst remaining here till Oct. 31. While here he preached some very interesting sermons. On Sunday, Oct. 30, communion services were held, all that were present partook of the bread of life.

Yours in the Master,
Lena W. Unternahrer.

Nov. 6, 1910.

Alto, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to say that we had the privilege once more in the Bowne congregation to commemorate the broken body and shed blood of our Redeemer. Bro. J. P. Miller of Elmira, Mich., was with us on Sunday, Nov. 6, and held communion for us. There was one brother who had drifted away again received into the Church. One sister also was received by letter from the White Cloud congregation.

Bro. Harry Hostetler and family of the Forks (Ind.) congregation have moved into our community to make this their future home. They will be a great help to our congregation.

We enjoyed the meeting very much. Harmony and good feeling seemed to prevail, while we all seemed to enjoy ourselves during the day. Our hearts were made sad in the evening while Bro. and Sister Brackbill and Bro. Miller were returning home from Caledonia where they had gone in the afternoon to hold communion services. When they were within a mile and a half of home one of the tugs became unhooked in some way and one of the horses began to kick and run and threw all of them out of the buggy. Sister Brackbill had her collar bone

broken. Bro. Brackbill and Bro. Miller were bruised up pretty badly, but all feel very thankful for escaping with their lives. Sister Brackbill is resting as well as can be expected.

S. J. Speicher.

Nov. 7, 1910.

Mummasburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday, Nov. 5, Bishop Jacob N. Brubacher and Bro. Kreider from Lancaster Co., came into our midst, held preparatory services on Saturday afternoon, preaching in the evening also. Sunday morning we commemorated our Lord's death and suffering by partaking of that which is emblematic of His broken body and shed blood. Oct. 28 Bro. J. F. Brunk and wife of La Junta, Colo., visited us. While here Bro. Brunk preached four impressive sermons. May we make the many truths practical in all we do so that none be wasted and God be glorified. It was announced on Sunday that there will be a meeting held Dec. 3 to vote for a minister. Ordination Sunday afternoon. Dear readers, unite with us in prayer to God that the one chosen may be filled with the Spirit and have a burning desire for winning souls to Christ. Truly the harvest is plenteous but the laborers are few.

Yours in Christian love,
F. E. M.

Nov. 7, 1910.

Ephrata, Pa.

Dear Herald Readers, Greeting in the Dear Savior's Name:—Sunday evening, Oct. 23, Bro. I. B. Good preached unto the edification of saints. How we should rejoice as soldiers of the cross. Sunday evening, Oct. 30, Bro. Benj. Wenger preached an instructive sermon to our congregation. Sunday afternoon, Nov. 6, Bro. John Lefever preached to us. He based his remarks on the words recorded in I Cor. 3:11. Let us take warning that works may be to the glory of God. In building on this foundation our

Asking an interest in the prayers of the readers in the Lord's work, I remain,

Yours for Christ,
Minnie E. Schload.

Nov. 7, 1910.

Rockton, Pa.

Dear Herald Readers, Greeting:—Communion services were held at this place Oct. 2. Bro. Abram Metzler of Martinsburg, Pa., conducted the services. While with us he preached several impressive sermons.

On Oct. 29, Bro. Joshua Zook of Mifflin Co., Pa., came to this place. Services were held Sunday, Oct. 30. We trust that the seed sown may some day bring much fruit. Pray for the

work in this part of the Lord's vineyard.

Jennie L. Speicher.

Nov. 7, 1910.

Nappanee, Ind.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place would be of interest to some.

On Saturday, Oct. 22, preparatory services were held at this place, and on the Sunday following we held our communion services. We were glad for the privilege of again partaking of the broken emblems, reminding us anew of the death and suffering of our Savior. I trust that all who took part in these services were made stronger spiritually, and have an earnest desire to press onward in a united body, so filled with the love of God that we may be more willing to serve and help each other and practice humility which Christ taught when He instituted the ordinance of feet-washing. If ye know these things happy are ye if ye do them." Bro. David Burkholder and Bro. Ezra Mullet conducted these services.

On Sunday, Nov. 6, the Sunday school meeting for this district was held here in Nappanee. It was an all-day meeting. The interest was good and many precious truths were presented. May we take them to heart and put to practice what we have heard. In the afternoon an offering was taken for mission work. In the evening Bro. Brunk of Goshen preached a missionary sermon. Text, John 4:35.

We are grateful to our heavenly Father for the blessings we are receiving from time to time. My prayer is that God may continue to bless us and all His children everywhere and that we may ever be found faithful.

Yours in His name,
Martha Lehman.

Nov. 10, 1910.

Waynesboro, Va.

Dear Herald Readers, Greeting in His Name Who Died to Save:—Sunday, Nov. 6, communion meeting was held at Springdale Church, the last one for this season in Bro. A. P. Heatwole's district.

Bro. Gabriel Brunk and wife, from Wolftrap, Va., were with us. He preached three helpful sermons for us; left for their home on Tuesday. All were much encouraged by these meetings. The house was well filled on Sunday with earnest listeners, and a good number of them were of those who could partake of the emblems of Christ's broken body and shed blood. Hope all went away feeling that it was good for them to be there. May God's richest blessings rest on all.

Maggie M. Driver.

Nov. 10, 1910.

(Continued from page 518).

Christians from this station and residents from the city gathered to receive us, about five hundred in all. Bro. Shoemaker spoke, Bro. J. N. Kaufman interpreting, after which Bro. G. J. Lapp interpreted a few thoughts for sionaries went with us to the home of your unworthy servant. All the mis-Bro. and Sister M. C. Lehman where we all worshiped together. What a happy meeting! While all of us seemed to be rejoicing greatly, we thought of what a meeting that will be when "ten thousand times ten thousand and thousands of thousands" shall "meet at the Savior's right hand." Here there were fifteen gathered with Him in our midst, as we believe. There "we shall see Him face to face" and with that unnumbered throng praise Him without a single discord in heart or voice. "Oh, what a meeting!"

Dhamtari, C. P., India.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Little Forest Pearl, aged 5 years, who with his brother, 8 years old, were admitted into the Home from the Mt. Vernon, O., infirmary last June, was last Tuesday put on the train and sent in care of the conductor to Hastings, Nebr., where we found a home for him. His little brother was sent to the same place two weeks before. It brought tears to the eyes of the stoutest men, perfect strangers, to witness the departure of the homeless, motherless little waif when we put him on a Pennsylvania train at Lima, O., for his long journey. Such scenes are of common occurrence in our work, but are some of our severe trials. Forming and severing strong ties of friendship continually is a large part of our work, and the Lord alone can give grace to bear the strain.

In the last few days two children were admitted into the Home from Springfield, O., three from Ft. Wayne, Ind., and four from Lima, O. Number of inmates in the Home, 72.

We have no girls to place out at present, but quite a number of boys from 4 to 9 years of age.

Among the recent donations to the Home are a box of clothing from Terre Hill and Lititz, Pa.; three barrels of apples and a box dried apples from Waynesboro, Va.; three sacks potatoes from Plain City, O.; one barrel apples and a barrel canned cherries from Columbiana, O.; 358 pounds beans from Alto, Mich.; one barrel apples and 5 gallons apple butter from Belleville, Pa.; 40 gallons honey from Meridian, Idaho, and many smaller donations, all of which are received with gratitude. May God abundantly bless all who are mindful of His needy little ones. Pray for the work and workers.

West Liberty, O.

Miscellaneous

I'LL AWAKEN IN THE MORNING

Sel. by Elsie Reinhart.

There are times when life seems dreary;
And my pathway rough and steep;
And my load seems almost more than I
can bear;

But some night when over weary
I will lay me down in sleep—
But I'll waken, yes I'll waken in the
morning.

O the morning, blissful morning,
When my eyes from slumber cease
I will gaze with joy and rapture on the
scene,

There to behold the shining angels,
Gathered round the throne of peace
When I waken, when I waken in the
morning.

I'll awaken in the morning,
Far away from every pain;
In the palaces beyond the jasper wall,
In the dwelling place of angels;
By my Savior's precious side
I'll awaken, yes I'll awaken in the morn-
ing.

Lancaster, Pa.

THE INTERNATIONAL GRADED SUNDAY SCHOOL LESSONS

By Rudy Senger.

III—Plans and Suggestions

For the Gospel Herald.

As previously stated our chief interest at this time is in the Beginners, Primary and Junior Departments. The reasons are plain. Two grades for each of these departments and one grade for the Intermediates are now ready for use. But the chief reasons are the fact that our greatest need for graded lessons is in the lower grades, and the natural place to begin is at the beginning. The simplest and easiest way is to begin with only one or two grades, and gradually add other grades each year as experience may prove advisable, or as the workers and pupils get accustomed to the system.

The first mention of a graded system of lessons for the Sunday school usually creates some doubts and much confusion in the minds of many people. Some think it means a radical change to all our methods and organization. Some fear it will increase our labor and make the work more difficult. Still others get the impression

that none but well trained persons can teach graded lessons. Now all this confusion and misunderstanding is uncalled for. A radical and sudden change in our system of work is not necessary, nor possible—no congregation would permit it. But very little change in our organization is needed. Under the Uniform system we can usually find one or several classes in an average Sunday school to which the lesson for a given Sunday is well adapted. All the other classes have to do the best they can. The teachers of these classes have the double task of adapting an unsuited lesson to the needs of the pupils, and to teach. But with the Graded Lessons much of the adaptation is accomplished, leaving all the time and energy for presenting the lesson. It therefore requires a better trained teacher for the Uniform Lessons than it would for the Graded Lessons.

Only three things are needed for a beginning; a class, a teacher and some graded lessons. We have the classes, we have their teachers, and graded lessons are available. True, there are many other things which would prove helpful. For example, separate rooms would be a decided advantage, yet but little more so than for the Uniform system. We admit that well trained teachers would be better, but this would be equally true under any other system.

It is the purpose of this paper to offer some suggestions that might prove helpful in making a beginning. We ought to adopt some of these Graded Lessons in at least a number of our Sunday schools, if for no other reason than to give them a fair trial and from experience learn their real meaning and their proper relation to our kind of work. January, 1911, will be a good time to begin, and is not far off. This means that for wise action we need to begin now to lay plans and get ready. It is not too early for each superintendent to call his workers together and begin investigating.

Several plans are suggested for different sized schools. These are illustrated by the accompanying diagram. The first part of the diagram (marked "Two Year Rotation") is intended for the larger Sunday schools having an enrollment from 85 to 100 and over. Observe the departments, ages, grades and years (1911, '12, etc.).

As already suggested, about two classes would possibly be the best number with which to begin. In the first column (marked 1911) we have these two classes (Nos. 1 and 2) using the Beginners First Grade and the Primary First Grade Lessons. Those marked with a star (*) had best continue another year with the Uniform Lessons. We might begin a Primary Third Grade class but the lessons for this grade will not be ready until next October. We move over into the second column ('12). Here, in 1912, we see classes 1 and 2 using the second grades of their respective departments, with two additional classes (Nos. 3 and 4) using Graded Lessons. This provides a full set of graded classes in these three departments using a two year rotation of lessons. In the third column ('13) these classes are advanced another grade, making it necessary to start another Beginners class (No. 5). Here we have five classes using Graded Lessons. In the fourth column ('14) class No. 4 has passed into the Advanced departments, and looking over all the columns you will observe that there will always be either 4 or 5 classes in these departments. This presents no difficulty for the fifth class in the alternate years is still in the school, having only passed into the advanced departments. Observe that while only one-half the grades are in use each year, all the classes get the benefit of all the grades in regular order. For example, follow class No. 1 diagonally across the diagram.

But since a large number of our schools have too small an enrollment to support so many classes, the "Three Year Rotation" would be the better plan (See diagram). Here we begin with three years (See No. 4 under '14). There will be just three classes with only one-third of the lessons in use at any one time, requiring three years to bring all the grades into rotation. In case the school should grow larger it can easily pass to a two-year rotation by starting a new Beginners class every two years instead of every three. Graded Lessons afford an incentive toward increasing the enrollment of the Sunday school.

There may be a few large Sunday schools which have enough teachers and pupils to support all the grades continually. That would mean nine classes in these three departments. This is the ideal condition for grading. Such schools can organize by departments: Beginners, Primary, etc. But all the other schools will find it best to divide the school into a Graded Section and a Uniform Section. This saves machinery and makes less trouble.

The one and two year rotations make it easier to place the new pupil in the most suitable grade; but with a little good judgment the three year ro-

Two Year Rotation

Three Year Rotation

Dep'ts.	Ages	Grades	1911	'12	'13	'14	'15	'16	1911	'12	'13	'14	'15	'16
Beginners	4	First	1		5		6		1			4		
	5	Second		1		5		6		1			4	
Primary	6	First	2		1		5				1			4
	7	Second		2		1		5	2			1		
	8	Third	3*		2		1			2			1	
Junior	9	First		3		2		1			2			1
	10	Second	4*		3		2		3			2		
	11	Third		4		3		2		3			2	
	12	Fourth	5*		4		3				3			2

tation will offer no serious obstacle to the newcomer. Matters may be greatly facilitated in the smaller schools by placing boys and girls into the same classes. This can be done with good results until the close of the junior course after which they should be placed into separate classes.

This is the last of this series of papers and much remains unwritten. But enough has been presented to open the subject. Should any one desire some particular information, we are willing to answer any questions sent in. The writer feels that it is his turn now to read messages from others.

Announcement: In order that we may know how we as a Church feel in regard to Graded Lessons, a "Postal Card Symposium" is planned for the Christian Monitor. It is the purpose of this Symposium to collect the sentiments of our Sunday school workers in a simple manner. Only a Postal Card should be used. Every Superintendent and every Sunday school teacher is asked to answer this question: "Why should we, or why should we not, adopt some of the International Graded Lessons in our Sunday schools?" The Superintendents are asked to furnish some additional facts in this form: "I superintend the Oakwood Sunday school, Marion Co., Ohio. 10 Classes, Enrollment 85." And the teachers in this form: "I teach a class of 8 boys ranging in age from 10 to 12 in the Oakwood S. S., Marion Co., Ohio." (Supply names and figures to suit your case). These rules and forms should be taken literally that the reports may be upon a uniform basis. A complete announcement is published in the December number of the Christian Monitor, and the results will be prepared for the January number. It will be considered a very kind favor if each Superintendent would urge upon every teacher in his Sunday school to send a reply and thus secure a full report. Please write your full name and address in the left-hand space on the address side of the card, and mail it to Rudy Senger, Goshen, Ind., before Dec. 3rd.

Goshen, Ind.

OBEYING THE CALL

By Minnie E. Schload.

For the Gospel Herald.

"And it came to pass after these things, that God did tempt Abraham and said unto him, Abraham; and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.—Gen. 22:1, 2.

Abraham obeyed. He went to the place and was ready to do that which seemed almost impossible and too hard

for a loving father to do. But God had done great things for him and he had learned to love and obey God. He knew the Lord was powerful and mighty and he put his trust in Him. He had not known why God required this of him but would obey. Oh! for such a faith along the lines of less sacrifice. But listen. After God saw his faith and obedience, He called to Abraham and told him he need not kill Isaac as an offering. He had offered Isaac by faith, and that was enough.

Also notice the thought in the seventh and eighth verses where Isaac asked his father Abraham where the lamb was for the offering. Abraham said that God would provide the lamb for an offering. How trying that must have been to Abraham; but he dare not take his trust from God.

Does not the Lord also try us sometimes to see if we are fully consecrated and have surrendered our all to Him who loved us? And are we willing to go over the ocean, or work for Him in the mountainous district, or are we also willing to let our lights shine at home if that is the place where He wants us? We can not all go to the heathen or foreign shores, we have some work at home, and also we are not all fitted and talented for that work.

Are our lives on the altar as a living sacrifice to go where he leads us, be that at home or abroad? Do we know where God wants us? Or are we not anxious to know? He will tell us if we are in earnest to know. But this often requires prayer and fasting.

Ephrata, Pa.

LOVE XXVII

By Jacob Eby.

For the Gospel Herald.

"Preserve me, O God: for in thee do I put my trust" (Psa. 16:1). "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord who is worthy to be praised" (Psa. 18:1-3).

Oh what love David must have had when he wrote these Psalms. It seems to me it all came from his heart. That is why he could come boldly before God asking these petitions. The more we love God the more readily He will grant our petitions. We should love Him with all our mind, heart and strength and love our neighbor as ourselves.

In Psalms 19:12-14 David writes: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be up-

right, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

After David offered his prayer and made his supplications he could write the 23rd Psalm as he did:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Surely David knew what he was writing about. We also ought to know whether we stand in love before our God, just as David did in writing these Psalms. We can find much food in meditating over them. In Psalms 27:1, 2 David writes: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell." David putting all his trust and confidence in God, his enemies could do him no hurt. Christ told Peter that upon his profession He would build His church and the gates of hell should not prevail against it. Oh what a strong fortress we have. There is none stronger than Jesus Christ. All power in heaven and earth is given to Him. We have no other power to build upon and our building must have faith, hope and love. "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside." Here we see that David protests against everything that is sinful. So must we, if we would be acceptable in His sight, leave everything that is worldly and cling to Jesus. This is much better than to gain the whole world and lose our own souls.

(To be concluded.)

OUR ATTITUDE AND CONDUCT DURING CHURCH SERVICES

By A Sister.

For the Gospel Herald.

A great many people have a mistaken idea concerning the real object of church services. We are inclined to believe that if we would realize more the fact that the church is a working body for Christ and the service is the center we would perhaps take a different attitude toward it. How necessary it is that we

all feel our responsibility as members of our church and that we each feel an individual responsibility either for its success or its failure.

How it does us good when we see members going to church to worship God above all things, and be, as it were, a pillar in that church. How well it would be if all would come to the church services to worship God in spirit and in truth as He would have us do. How sad it is when we see the conduct of some so-called Christian churchmembers while attending services.

First of all the house of God should be considered a sacred place for the service of Him only. It should be felt by all members that God is in this place. But sad to say that some indulge in foolish talk while bowed, we dare not say in prayer but merely because the minister or superintendent has asked them. They are busy paying attention to others' form and conduct, criticising others' weaknesses, never stopping to think of the sacredness of the position in which they are, and that we should especially have our minds set on God.

Now as to our conduct, we ought also to be as though we were in sacred moments during church service and it should be such that becometh sons and daughters of righteousness. We should avoid all confusion and should remain quiet while the minister breaks unto us the bread of life. Let us turn to I Cor. 14:40 and Titus 1:5 and see what commands we have here. Let us remember that by our disorderly conduct we are not only causing those beside us to be disturbed but we are also discouraging him who is in the pulpit to give us a message from God. Brother and sister, may we ask ourselves the question, Am I going to the services to worship God in spirit and in truth as He would have us do?

Metamora, Ill.

WHY AM I HERE?

By D. C. Mast.

For the Gospel Herald.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.—Rom. 14:8.

If we know that we are the Lord's, we also know that He has a purpose in view for us. Unless we come to the feet of Jesus and lose sight of self, we cannot know why we are here.

Saul's question was, "Lord, what wilt thou have me to do?" This question appeals to us in another way. In our afflictions and trials we sometimes become discouraged and wonder, Why am I here? But as we look at this life, we see it as a school of preparation. We notice that John the Baptist and even Christ Himself, when they had a large work before them, went out to the wilderness alone with their God in a school

of preparation for the same. Likewise we have some great work to do. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). We should likewise go through the school of preparation in a season of prayer that we may be equal to the tasks before us. Unless we keep in the path of Jesus, we will stumble and fall.

If church members would have this question in view all the time, there would not be so many of them follow the vain amusements of this world. It is needful that we take the more earnest heed, that we go to no place where Jesus is not with us.

Cochranville, Pa.

PEARLS

By Dorothy M. Bond.

For the Gospel Herald.

In speaking of pearls it is generally considered that one has in mind the costly stone which is found in the depths of the ocean, but the Pearl which I have in mind is of more value than earthly pearls.

Pearls are valued among the most valuable stones; but Jesus Christ should be placed foremost in our hearts as the pearl of life. In Matt. 13:45, 46 we read of a merchant who was seeking goodly pearls, and having found one of great price he went and sold all that he had and bought it. He was willing to part with all his earthly store to possess one highly treasured earthly pearl. Let us then liken this unto the sinner who for years has been traveling in the gutters of sin, and at length a faint ray of light and sunshine has dawned into his life and he can see the precious Pearl of life (Jesus Christ) ahead; he is willing to do as did the merchant, get rid of his sins and secure the Pearl at whatever the cost may be. But this Pearl we find is not like the costly earthly pearl. It is free to all who will accept it and be obedient. In Rev. 3:20 we have the conditions of receiving the Pearl laid down to us in a very simple manner. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Hubbard, Oreg.

LOOK AFTER THE HOME FIELD

By E. J. Berkey.

For the Gospel Herald.

How glad we are to see developments for good in people's lives, in the Church and Christ's kingdom. As a chain is no stronger than its weakest link, so it is necessary to watch, strengthen and develop the weak points in individual life, and in church life. If we want a strong Church for

Christ, we need to keep up the standard of true piety, purity and spirituality in each individual in the Church. It was the weak one whose influence is darkness instead of light that keeps many out of the Church, and the cause suffers, and faithful laborers must use much more energy to accomplish a given amount of work. Because of those who serve as stumbling blocks and are termed hypocrites by the world the ideal and standard is lowered, other members compare themselves with those in the Church whose lives, dress and conduct is more pleasing to the flesh (II Cor. 10:12), and the result is that true piety, separation, consecration, nonconformity, and spirituality are lost, the true standard lowered and the cause weakened.

Again, we are glad for growth of the Church in numbers. The love of Jesus should be taught to every creature under heaven, and if each individual member would not only talk of what should be done but be one to do what he can to spread the Gospel, what a change we could make in the cause. Today we are using energy, means and workers in missions. Stations are opening, new workers sent out from time to time and we say, "God bless the efforts." In looking over the field, however, the tendency is to drain congregations in the country of workers and means and center it on mission work in cities and foreign lands. We love to see it and heartily endorse so far as means allow, but a little caution may not be out of place. If not very careful we may be like the priest in New York who stood on the platform and looked across the ocean to see the work prosper while at his feet was a throng of poor men, women and children pulling at his clothes, trying to attract his notice, but he did not see them. We need men to look across the waters and city missions and get them in working order, but how many of us are having our heart at these stations, and sighing: "Oh, if I could only be a missionary in some good thriving station?" We fail to see the great need of watching, working, praying and giving out the Word at home as we should and wonder why congregations go down, and the cause fails. Other churches and the devil take advantage of our neglect, timidity, discouragement and idleness, our congregations are scattered, the place of worship abandoned, old saints buried in the adjoining cemetery, the house of worship sold and then what? Failure of us being a true missionary as every Christian should be, and zealously living and teaching the Word where we have opportunity, we lose more than even we can gain in a mission or foreign field. Any one who is not a good worker and Christian and missionary in his home congregation is not fit for a city missionary.

Every missionary who wants to enlist in a city mission should be required to devote a given time "in the by ways and hedges" in the country where they can prove their talent and consecration. How many mission stations we could have! Where churches are going down send one who wants to enter the field. The house is generally there, free of heavy rent, living practically nothing, for brethren gladly keep you going if you make an effort to do something for the cause, and it would not be long till these country mission stations would become strong, self-supporting churches equipped with property, etc., and then after the worker proves himself in worth, transfer him to the city mission where expenses are so that none but the best workers are profitable. This may not look so much honored by men, but a true worker is not concerned about honor, but souls. Here is a school of experience ready for the missionary and then let others follow as they are transferred. Take Pennsylvania, Virginia, and many other states, it is wonderful what a field, ripe, white to harvest, begging for good men to come and preach for them. Brethren, let us awake. You need not go ten miles from our strong churches till people do not know what Mennonite doctrine is. Why? Are not you, dear reader, responsible, and while you muse the devil is making plans to capture them or some other church is making an inroad on the work which should have been your field. Brother, sister, start out for Christ. Take a list of people who need encouragement, who have children out of Christ, then visit them, talk to them of their soul's salvation, pray for them, hold yourself responsible for their Christian welfare, and you will exercise in grace, grow, learn to love the cause and be a blessing.

Another thing. Sometimes we become so zealous for souls to confess that we fail to impress the importance of keeping in proper order. Workers themselves fail to see this and all you need is a word of liberty and it is used for liberty in dress, etc., the first step to worldliness. Our Church in the country is hard to keep in plain Gospel order, and sometimes in cities where it is still harder they become more "loose" in personal appearance and this again reflects back and gives the ones at home encouragement to say, "Well, if the mission workers and converts don't keep in order I don't need to either," and away goes plain adornment and Gospel order in spite of all faithful efforts by faithful bishops and ministers. Brethren, think on these things.

Warrenton, Va.

God loves with a great love the man whose heart is bursting with a passion for the impossible.—William Booth.

GIVING

By Benjamin Herner.

For the Gospel Herald.

To give means to help some one in some way. There are different motives which may prompt us to give:

(1) To get back some time what we have given.

(2) To give because we feel it a great privilege to help some one in need.

God created the world and all there is in it. He also created man in His own image, which is the most precious of all His creation. Since God has created all things everything belongs to Him; and since man is that noble creation of His, it is only reasonable and just that man should and ought to do what God has commanded him to do and be a shining light to the world. There are many ways in which we can let our lights shine, but there is no better way than by giving of our earthly means for the spreading of the Gospel. That is merely giving back to God that which He has intrusted into our care, and we are to do it wisely and having the right motive in view.

Giving should not be from a selfish motive, or to be seen of men; but it should be an inward prompting of the heart. We certainly need more teaching along that line. People are inclined to forget, or fail to see the great importance of giving and need much teaching.

Perhaps some people may not fully see the great need of mission work either home or foreign and they need to have the importance fully explained. I believe that the people in general are willing to give if they fully understand what it is for and what good it will do, and if they are sure what they give will reach the proper place and help some poor soul. Now there might be several ways of teaching this matter of giving.

1. I believe it should be taught from the pulpit more frequently. Once a quarter at least we should have strong sermons on its needs and importance.

2. We should teach the subject of giving in our Sunday schools to the small children and early in life implant the principle of giving in their minds and giving them a little work to do and paying them a few cents so they get something to give. The older ones should also be taught in that same line and showing them the necessity of giving and the good it will do; also giving them a way by which they can earn something for themselves in order that they may have something to give and showing them how they also may have a part in bringing the Gospel to lost souls. I would suggest that farmers give their boy or boys a patch of ground to farm as their own, plant it in corn, give their father a

small rent and give the rest to missions. Girls old enough to work might be given a truck patch which might be planted in vegetables and then sold at the proper time and the proceeds given to missions. In that way the children would feel that this money was their earnings and would perhaps feel their gift more than they would if the parents had just given them the required amount which they were to give without them earning it. Now the first experiment might be a little hard; but if practiced this way from year to year it would become easier each year. Now while we suggested this way for our children it would also be a good lesson for older people to practice, set aside each week a certain amount for missions or some charitable institutions and have a systematic way of doing then we would have plenty of funds on hand to carry on our Christian work.

Let each congregation or each conference adopt a plan of work, then work on that plan and improve on it from year to year (where it proves weak) and in that way the whole Church would have a system to work on and would know what was done.

3. The subject of giving should also be taught in our homes. Perhaps some one might ask how often these offerings should be taken. We would say, not less than once each quarter, oftener if possible. I believe by proper teaching on the various lines of work the people would soon see and feel the great need of giving so the offerings would soon be sufficient to carry on all the various kinds of work. Of course there are excuses offered for not giving (which are very weak) like the following, "I still have some debts yet to pay, so I cannot give anything; but there is Bro. So and So, he is out of debt. Let him give." Now these and similar excuses are very weak for a Christian professor to make, and are actually worth nothing. Can you stand before God with such an excuse on your lips? Think of the poor widow casting in her mite.

We are held responsible before God for what we fail to do if we can. Our mission workers have to be cared for, places have to be provided for them and all that takes means. Then on the other hand our missionaries also want to be reasonable in their demands and not expect to have everything first-class either; but take in consideration how much hard labor, and saving, it takes to save those means that are given for the mission cause, so by carefully considering both sides of this question and acting wisely, and each doing his part, all working together in harmony, this work will grow and much good will be accomplished.

Cullom, Ill.

Truth is never heresy.—Koehne.

MISSION MEETING REPORT

For the Gospel Herald.

The 60th quarterly meeting of the Mennonite Sunday School Mission was opened at 9:45 A. M. by singing hymn No. 6 in Church and S. S. Hymnal.

Bro. N. H. Mack read Isa. 62 and offered prayer.

Supt. Mellinger then called on Bro. Frank Herr to preside over the meeting of the day.

After the reading of the minutes of the previous meeting Bro. Elias Groff made an address of welcome.

Bro. John H. Mosemann preached a sermon from Jude 3.—**The common salvation. Wasted Energies** was the subject of an address delivered by I. B. Good.

Under the head of miscellaneous business N. H. Mack reported that the work at the Welsh Mt. Mission is still going on and that financial help is still needed and while the spiritual work has been helpful to some the results are not what they would like to see; also made a plea for a helper at the Mission. Bro. Levi Sauder suggested to the different Sewing Circles that before they send any clothes to the Mission that they first inquire what is most needed.

Blessing on the noonday meal by J. F. Brunk, after which the meeting adjourned to meet at 1 o'clock.

After one half hour song service the afternoon session was opened with prayer by John M. Sauder.

Matt. 5:14.—**"Ye are the light of the world"** was the foundation of a missionary sermon delivered by Sanford Landis.

Talent Talents was discussed by John W. Weaver.

Bro. J. F. Brunk of La Junta, Colo., next favored the meeting with a general talk.

Bro. I. E. Hershey suggested that the debt on the Lancaster Mission property be wiped out by the January meeting. All are invited to help remove the debt.

The election of officers to serve for another year are as follows: General Supt., John H. Mellinger; Assist. Supt., Amos A. Ressler; Sec., Henry Hershey; Treas., Christian Neff.

The brethren, David M. Wenger and Harry L. Herr, were appointed to audit the accounts of the treasurers of the different missions.

Gleanings

Salvation is for all.

It is not God's desire that one soul should perish, but that all would come to Him and receive eternal life.

"Jesus Christ, the same yesterday, today and forever."

God's people should always look to Him for guidance.

There is no peace outside of Jesus Christ.

Man's religion is vain, but the blood of Jesus can save us.

Energy is a gift of God.

Energy not used to the glory of God is sin.

Judas Iscariot an example of a wasted life.

Using our energy for the accumulation of wealth only is a waste.

Telling stories is a waste of energy.

Trying to fathom out the deep things in God's Word and not willing to do the simple little things that it teaches is wasted energy.

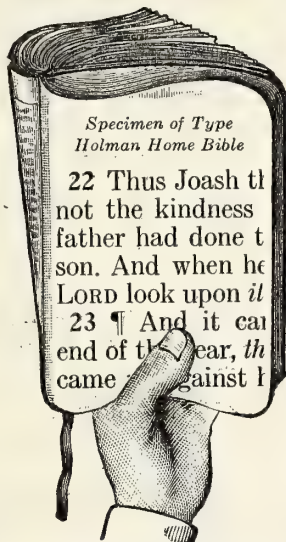
Energy wasted in prayer, by not closing our door and entering into our closet.

God will not recognize any one as a missionary unless he has the authority from Him.

We are ambassadors in Christ's stead.

If we have the Spirit of Christ in us we

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No. H207 **French Seal**, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges. Pub. Price \$6.00. Our Price\$2.15

No. H208 **Seal Grain Morocco**, divinity circuit, hand bands and marker, round corners, red under gold edges. Pub. Price \$7.00. Our Price\$2.65

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

Obituary

Rohrer.—Sarah S. Rohrer (Bair) was born in Lancaster Co., Pa., Aug. 19, 1846; died Oct. 31, 1910; aged 64 y. 2 m. 12 d. Dec 18, 1866, she was married to Edward, son of Pre. Michael Rohrer. To this union were born 13 children, 9 of whom survive her. She leaves a husband, 3 sisters and 20 grandchildren. She was an invalid for a number of years, but was very patient in her affliction.

Martin.—David M. Martin died at his home near Chambersburg, Pa., Oct. 30, 1910; aged 66 y. 11 m. 6 d. Bro. Martin had been in apparently good health when on Saturday evening he was suddenly stricken with a stroke of paralysis and died before morning, thus a reminder again of the uncertainty of life. He is survived by a bereaved companion and 8 children. Funeral services were held Nov. 2, conducted at the house by D. E. Kuhns and at the Chambersburg Mennonite Church by J. S. Burkholder and J. F. Brunk. Text, "Behold I come quickly."

Conrad.—Elias Conrad was born in Stark Co., O., April 16, 1830; died Oct. 25, 1910; aged 80 y. 6 m. 9 d. He united in marriage with Anna Becker in 1857. This union was blessed with 2 sons and 2 daughters, 6 grandchildren and 2 great-grandchildren. The mother, 1 son, 1 daughter and 1 grandchild preceded him to the glory world. One son and one daughter with many brethren and friends mourn the departure of a loving and kind father. In his youth he united with the A. M. Church and was faithful until called to come up higher. He lived on the farm where he was born all his life, and was the oldest brother in the Church. Funeral by the home ministers, Leichty and Sommers, assisted by Benj. Gerig.

Benj. Gerig.

can not help but shine and work for Him and be interested in lost souls.

Every father and mother should be a missionary.

God's will is that the whole world should be taught.

Follow the convictions of God's Spirit.

How many souls are perishing because of neglect?

Talents not put to use will bring condemnation upon us.

The Lord blesses the little things wonderfully.

Let us do the work that is before us and not look for some one else to do it.

So long as we are not consecrated to the Lord we are not using our talents as we should.

"Neglect not the gift that is in thee."

What God bids you do, do it.

The meeting was interspersed with singing led by Harry L. Herr and J. Milton Hershey.

After singing hymn No. 398 the meeting closed with the benediction by John H. Mosemann.

Contributions, \$170.98.

Landis Hershey,

Sec. Pro. Tem.

Married

Bitikofer—Loucks.—Bro. Fred. Bitikofer and Sister Martha Loucks, both of the Spring Valley congregation, McPherson Co., Kans., were united in marriage by D. H. Bender at his home, Hesston, Kans., Nov. 6, 1910.

Hackman—Brubaker.—Thursday, Nov. 3, 1910, Bro. Ivan Ray Hackman and Sister Clara Mae Brubaker were united in holy matrimony, Bro. J. S. Gerig officiating. May God richly bless this union.

Items and Comments

At the agricultural department at Washington, D. C., the official figures are given out that the total corn crop of the United States for 1910 exceeds that of 1909 by 349,005,000 bushels.

The widow of Charles J. Guiteau, assassin of President Garfield died in Omaha, Neb., Nov. 6. She had been divorced a number of times, the name of her last husband being Enoch Allen.

The elections which have just been held in the several states ought to leave this impression upon every Christian worker: We want to imitate the zeal but avoid the mud-slinging witnessed during the campaign.

It has been stated on good authority that the battleship Maine was blown up in the harbor of Havana, Cuba, by a Cuban who hoped thereby to add to the certainty of the United States and Spain getting into a war.

The official census report for 1910 shows that the population of Iowa is a little over 7000 less than it was in 1900. High price of land and emigration to newer countries is given as the cause for the decrease in population.

At the recent elections the prohibition amendment in Missouri was overwhelmingly defeated, St. Louis alone giving over 100,000 against it. On the other hand, the election in Oregon proved favorable to temperance.

North Carnes, Mass., population 300, is one healthy place. There are no doctors, no undertakers and the last funeral was held two years ago. The town once boasted of a physician, but he moved away eighteen months ago.—Lancaster New Era.

President Hutchins of the Michigan State University gives sensible advice to the girls registered as students in his institution. He advises them to select studies that will help them become better home-makers and mothers rather than "prepare for a career."

An official report states that during the first half of the year 1910 the total number of births in France exceeded the total number of deaths reported by 21,189. This is a higher birth rate than usual, as the nation has been recording more deaths than births for a number of years.

Now comes the report that Dr. Cook's Eskimos deny his story of reaching the North Pole, while another authority claims to have conclusive proof that neither Cook nor Perry reached it. Both men, however, cashed their notoriety to an extent that their explorations were not in vain.

A report comes from one of the towns in South Dakota that some rats broke into a store and made themselves busy chewing on the tobacco. Since there has been an extensive drought in some parts of the northwest this year, hunger may have driven these little rodents to do what they did.

There remains but one pensioner of the Revolutionary war. That is Mrs. Phoebe M. Pometor of Brookfield, N. Y. She is 89 years old, and was pensioned by special act of Congress as a daughter of a Revolutionary soldier. It is estimated that this government has already spent \$4,073,056,569.81 on pensions—strange that this professed Christian nation should spend more money on the prince of carnage than in promulgating the cause of the Prince of Peace.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Middlebury, Ind., Nov. 18-21, 1910. Instructors, J. E. Hartzler, I. W. Royer.

Oak Grove Church, near Smithville, O., Thanksgiving week. Instructors, D. D. Miller, Daniel Kauffman.

Jet, Okla., Nov. 21-28. Instructors, D. J. Johns, J. P. Berkey.

New Wilmington Church, near Wilmington Jct., Pa., Nov. 28 to Dec. 2, 1910. Instructors, S. H. Miller, J. S. Gerig.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser, S. F. Coffman.

Aurora, O., Dec. 6-10, 1910. Instructors, Abram Metzler, P. R. Lantz.

Roanoke, Harmony, Metamora and Union Church, near Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910. Instructors, Eli Frey, S. E. Allgyer.

Plaines Church, near Guymon, Okla., Dec. 17, 18, 1910. Instructor, A. I. Yoder.

Mt. Zion Church, near Versailles, Mo., Holiday week. Instructors, Simon Gingerich,

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911. Instructors, J. E. Hartzler, B. B. King.

Sunnyside Church, near Comins, Mich., Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

ANNOUNCEMENT

Goshen College

A Special Bible Term will be held at Goshen College, Goshen, Ind., Nov. 28 to Dec. 23. The following are the courses and instructors: Sunday School Methods, by N. E. Byers; Sunday School Lessons for 1911, by P. E. Whitmer; Church Doctrines and Missions, by I. R. Detweiler; Paul's Epistles, Traveling, Pastoral and Educational Evangelism, and Biblical Homiletics, by J. E. Hartzler; Missions and Missionaries in India, by Lydia Schertz; Conducting and Teaching Sacred Music for Church and Sunday School, by J. D. Brunk; Mennonite Church History, by C. H. Smith. Free tuition to ministers, deacons and missionaries and free rooms as far as possible.

Hesston Academy and Bible School

A Special Bible Term of four weeks will be conducted in the Hesston Academy and Bible School, beginning Nov. 29, 1910, and closing Dec. 22, 1910. Among the subjects to be treated are, Plan of Salvation, Ordinances, Restrictions, Prophecy, The Holy Land, Old Testament History, New Testament History, Bible Geography, Epistles, Gospels, The Book of John, Church History, Vocal Music and a special class for Sunday School Teacher Training. Besides the regular teachers of the school, Bro. A. D. Wenger of Fentress, Va., will give two regular daily instructions throughout the term. Tuition for ministers and ministers' wives will be free. Others will be (Continued in third column)

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

(Continued from preceding column)

expected to pay a small tuition fee. Arrangements will be made for room and board. Address either D. H. Bender or T. M. Erb, Hesston, Kans., for folder announcement, or other information.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, NOVEMBER 24, 1910

No. 34

EDITORIAL

"O give thanks unto the Lord, for he is good: for his mercy endureth forever."

Take the Bible as it reads: believe it, obey it; the same will save you from many a conflict of doubt.

There has never been an expression of real thanksgiving unless there was first the feeling of real joy in the soul.

One of the things for which we should be thankful is the fact that God has made it possible for us to be used as instruments in His hands to carry blessings to others.

We want five thousand renewals and new subscriptions for the Gospel Herald between this and Jan. 1, 1911. What can you do to help accomplish this desired end?

When the smoke of battle clears away after you have been unfortunately drawn into a controversy with your brethren, you will find it very gratifying if you are able to reflect that during the heated controversy you said nothing that left a wound on your brother's heart.

On another page Bro. N. B. Stauffer offers a number of valuable thoughts to prospective homeseekers. Bro. Stauffer writes from the viewpoint of both the Church and for the welfare of the homeseekers' families. What he says of Northwest Canada is equally true of all other sections. Much good has been accomplished by the exercise of wisdom when changes of location were made. Many families have been lost because the dollar was placed above the spiritual welfare of the family and the Church.

Satan keeps many people out of the Church by magnifying the faults of church members. After they have

awakened to the folly of being thus deprived of the blessings of the kingdom and come to the Church in spite of inconsistencies on the part of weak members, Satan changes his tactics and tries to make new converts believe that now if they are just as good as these weak members they are all right. Thus the work of deception goes on. We as church members can help out in this matter by letting our lights shine in such a way that men will be thereby led to glorify our heavenly Father. Let converts be satisfied with nothing but the best there is to be had.

Christian Monitor.—The subscription list of the Christian Monitor is growing, but there are still several thousand homes where that paper should find a welcome and where it does not go. It is a paper especially adapted to the needs of our young people, and we believe that many who are not taking it now would do so if they knew what it contains. For this reason the Mennonite Publishing House offers to send the paper free for three months to any address that may be sent in. Send in names, and the paper will be sent free for three months, as above stated.

Almanacs for 1911.—Orders for the Family Almanac have been coming in quite freely during the past few weeks. If there is no one in your neighborhood who is looking after this business, let us know, and we will see that you are supplied.

We also have on hand a supply of the "Gospel Text Calendar," the kind that many of our people have been ordering for the past several years.

Last year we were unable to fill a number of orders which came in for the "Light of Life" and "Our Daily Grace" calendars, because the supply was exhausted, and we could not get hold of any more calendars. This year we have secured a supply of them in time, and they will be sent out at

prices listed in our catalogue as long as the supply lasts.

We would repeat our former suggestions that you send in your orders early.

Thanksgiving.—On another page we print a number of timely thoughts on this subject. Notice, we call it "Thanksgiving," not "Thanksgiving Day;" for while we praise the Lord that He put it into the minds of magistrates of state and nation to set apart a day of thanksgiving for blessings received, we should not forget our obligation of thanks every day of the year. Let our worship on Thanksgiving Day be the natural outflow of hearts filled to overflowing with gratitude and praise.

Thanksgiving is but the lip expression of the gratitude which should fill the hearts of all people. "Count your many blessings," we sometimes sing. How hard and ungrateful must be the heart of him who recognizes these unnumbered and unmerited blessings without a feeling of gratitude in the heart or an expression of thanks from the lips. We thank our friends for little favors. Shall we not much more thank the "Friend that sticketh closer than a brother" for multitudes of favors which He alone can bestow? Let the blessings which we have received during the past year bring forth from our hearts our deepest gratitude and from our lips the most fervent expressions of thanksgiving and praise. With our hearts filled with a bountiful supply of gratitude, our lips abounding with fervent praise, our hands giving out bountifully to supply the wants of the needy, Thanksgiving Day will mean more to us and to humanity than a mere clerical performance of duty and our golden experiences will bring joy to the ranks of God's creatures in heaven and on earth.

Let there be a hearty response to the proclamations of President, governors and mayors.

Thoughts on Thanksgiving

An Ode To Thanksgiving

Come all ye lands of earth and bow
To Christ our loving Savior now.

For He with richness hath bestowed,
The fields in which our grains were sowed.

By sending blessings, great and small,
In rain and sunshine over all.

So let our hearts with praises rise;
To Christ our Savior in the skies.

Mary C. M. Moyer.

How to Praise

For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Surely we owe praises to God daily, but it is very profitable for all to think of His blessings on a special day. As there is strength in united effort so there is a special blessing in united praises. Have you received any blessings during the past year for which you can join in this great throng of God-praising people? Think of food, clothes, home, friends, temptations overcome, comfort for troubled hearts, persecutions endured, souls saved, peace in the soul and many, many other blessings. For all these our hearts overflow with praise to Him from whom all good gifts come. Praise Him with joy, prayer, song, active work and a spotless life.

S. G. Shetler.

Reasons for Special Thanksgiving

As we look back over the past year and think of the bountiful crops, we are reminded of God's promise in Gen. 8:22. We have also seen many souls brought into the fold of Christ, the suppression of various Satanic influences and the steady growth of Christianity. We surely have every reason to return our heartiest thanks to God who has so graciously blessed us.

Nora E. Hansaker.

The Spirit of Thanksgiving

"And be ye thankful." An inspired admonition to thankfulness. There is no question as to whether we should be thankful to God continually, but how to maintain this attitude of heartfelt thankfulness toward God may be worthy of special consideration. We would emphasize meditation and expression. By intelligent, serious meditation on God and His goodness, we become possessed with the spirit of praise and its comforting accompaniments which are essential to real happiness. By expressing

yourselves (modestly) in word and deed, this feeling and spirit of thankfulness is quickened and intensified, thus strengthening and making more real our communion and fellowship with God, the source or giver of all temporal and spiritual blessings. How thankful we should be for His wonderful goodness.

Abram Metzler.

Blessings of Thanksgiving.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Appointments for public worship have been made in most congregations for this day. Now, let God's people go to the house of God and bring praise and thanksgiving unto the Most High. Thank Him for the goodly land, for the powers that be, for peace and prosperity, for houses and firesides, for barns and the stores therein, for the cattle in the stall; yea, for life and health and for all that we have and for what we are. Thank God for temporal as well as spiritual blessings.

Should God's people in this land of ours on this Thanksgiving Day appreciate the blessings which they have enjoyed during the past year, they would all be going up to the house of God—who can go—with warm hearts and full hands. Offerings in great numbers would be ascending on high from fervent hearts. Offerings from open hands would drop into the Lord's treasury here below. Then could the Giver of good gifts open the windows of heaven and pour out His blessing into our hearts with profit and fill our souls with joy and gladness and Spirit power for service in His kingdom and use us to His honor and glory.

Noah H. Mack.

Thankful for Salvation

As we think of Gethsemane, the sweat-drops of blood and that wonderful prayer; as we think of the crown of thorns and afterwards the cruel cross, it is an inspiration to us to lift up our hearts in daily praise and thanksgiving for the priceless gift of salvation through the blood so freely shed on Calvary.

Rose Shank.

Thanksgiving Day

Thankfulness is an expression of gratitude from the heart in return for favors received. While we are daily returning our heartfelt gratitude to our kind heavenly Father for the many blessings which we are continually enjoying, it is very appropriate and fitting that we observe

the day set apart by our ruler as Thanksgiving Day by consecrating it to His especial service. May we spend it in a way that our minds and hearts will be absorbed in such a blessed communion with our God that we may be strengthened for the many duties on life's pathway and His name be glorified.

Levi Mumaw.

True Thanksgiving

Science says, "Every result must have a cause." If that is true, thanksgiving, which is a "result," must have a "cause." Thanksgiving is only the outward manifestation of what is within. Gratitude ("a warm and friendly feeling toward a benefactor."—Webster.) is the thing itself, and is shown or manifested in thanksgiving. In order that we may observe Thanksgiving Day in reality, the heart must be filled with gratitude toward the great Benefactor, so that the giving of thanks will be a spontaneous outburst rather than an idle assumption.

E. D. Hess.

Steadfastness in Faith

What have we as a Church to be thankful for? One of the causes for thankfulness is that the Church has remained steadfast in "the faith once delivered to the saints," has kept aloof from compromising and entangling alliances, and is still minded to continue in this course.

John Horsch.

Will We Give Heed?

God made man. He gave him intellect and power to set apart days for special work. Intellectual men at the head of our nation have thought it wise to set apart a day (which we call Thanksgiving Day) when we, as God's children, should assemble ourselves together in our respective places of worship for a special work—a thanksgiving service to God.

Will we heed the request of these men, and will we consider it a great privilege that God has given us, through our government, to praise and glorify His most excellent name? Rom. 13:1. Heb. 10:25.

M. K. Smoker.

The Perfect Model

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Thanksgiving is more than a mere formal ceremony. It springs from the heart, which responds to the love of God manifested in innumerable blessings. In looking for a perfect model in thanksgiving, we have only to look at Christ.

Sarah Burkholder.

Reasons for Thankfulness

As we think of thanksgiving we are made to exclaim with the Psalmist David: "O, give thanks unto the Lord;

for he is God. His mercy endureth forever."

I think each individual has something for which to be thankful; for if we would just take time to count our blessings we would find them to be many. While every day may not have been a day of sunshine, we should heartily thank God for the days in which the dark clouds gather. As God's children we have another great reason to be thankful, as found in Jno. 3:1.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Emma J. Brillhart.

Praise the Lord

"Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name." As we meditate upon the goodness of God, how He cares for us and supplies all our daily needs, both temporal and spiritual, our hearts are lifted up to Him in thanksgiving and praise. May we as Christian people, not only be thankful on one day set apart for thanksgiving, may we thank Him every day, for to Him belong all our thanks. As Thanksgiving Day is drawing near, let us not have uppermost in our minds a table spread with dainties, but may we truly thank Him for that great feast which is prepared for all the faithful. Praise the Lord.

Anna L. Miller.

Practical Thanksgiving

"Bless the Lord, O my soul, and forget not all his benefits."

As Thanksgiving Day draws nigh, this beautiful passage from the inspired Psalmist comes to me very forcibly. We are so apt to forget His benefits. As you read these lines, let me suggest that you stop and count the definite blessings received from the Lord since last Thanksgiving Day. Speak of these blessings in a modest way to your neighbor; it may reveal new things to him. How much more essential is holy conversation than idle gossip! We would that more would realize this fact and use not only the day set apart, but every day in the year, for giving thanks and conversing about the many benefits continually received from a loving Father.

Daisy M. Cutrell.

Thanks-living

Thanksgiving is more than a mere expression of thanks. It is the result of right living. Right living is the result of right choosing. Thanksgiving, then, has its source in the life; it is a part of our life that will manifest itself not only in expressions falling from our lips but also in our conduct. The life in which thanksgiving has its tap root is found only in Christ. He who has not this life cannot render acceptable thanks unto God for His bounteous blessings showered upon mankind. The Christ-

life alone is the thanksgiving life. If we would enter the spirit of Thanksgiving Day we must be right with God. If we are not right with Him may we not leave another day pass without coming into the right relation with Him.

H. F. Reist.

A Blessed Faith

I. A faith come down through three generations is not likely to break down.

II. A faith sacred in household association does not lack the affectionate element which is needful for its working by love.

III. A faith in a good mother, now in heaven, is one of the most effective conservators of all that is manly and true.

IV. Such a faith we celebrate this day, as we worship our mother's God and give at our mother's table.—Sel. by Ella Durr.

THANKSGIVING DAY

The American Thanksgiving Day dates from the time when a mere handful of pious men and women, who had voluntarily exiled themselves to the bleak and barren shores of New England, came together, at the call of Gov. Bradford to render thanks to a kind providence for the mercies and blessings they were permitted to enjoy in the barren wilderness they had chosen for a home. That the American nation has a special day set aside for general thanksgiving by the command of the President and the Governors of the several states indicate that ours is a Christian land in name at least. That the day is made an occasion for worldly pleasure by many indicates that the godless are all around and that we should use our best efforts to bring them to such a state that they will see the blessings to be enjoyed in God's service and cheerfully recognize it their gratitude to a merciful Heavenly Father.

Besides health, material and spiritual blessings for which we are thankful we should feel especially grateful to God because He has given us an opportunity to work for ourselves. The joy of thanksgiving that a plentiful harvest inspires is doubled when we know that we had a part in preparing the soil, sowing the seed and gathering in the grain while God made it grow for us.

One who is truly thankful for what he has will be willing to share. A prayer of thanksgiving without a thanksgiving offering is insincere. A Thanksgiving feast eaten with no thought of those who are in want amounts merely to the exercise of selfish indulgence.

The one with a true spirit of thanks, like that of love, never asks, How much? but is really grateful for what

he has, much or little. He knows that the smallest gift is bestowed to those who do not deserve His mercy.

Thankfulness and gratitude must show themselves in more than a form of words. They must show themselves in deeds that will lead others to be thankful. Thankfulness inspires sacrifice for the sake of others. Surely, one who realizes that he may enjoy God's gifts, though unworthy of them, will not forget others who like himself are unworthy, and share his blessings with them.—The Mennonite.

WHOLE-HEARTED PRAISE

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.—Psa. 111.

THANKSGIVING DAY

By Lizzie Z. Smoker.

For the Gospel Herald.

On the hill-tops and the mountains,
Where the golden sunbeams play;
There the trees in gorgeous beauty
Now are decked in bright array.
Where the Autumn nuts are falling,
And the squirrels frisk in glee;
There the blackbirds now are calling,
As they flit from tree to tree.

Tho' the flowers that bloomed have faded,
And the birds have flown away;
Still are left us many blessings,
On this glad thanksgiving day;
For the blessings fall around us
Like the dew from cloudless sky,
Let us thank Him for His goodness,
For His blessings from on high.

We have reaped the bounteous harvest
From the valley and the plain,
We have gathered in our apples
And our sheaves of golden grain;
Let us thank with true thanksgiving,
As we gather round the board;
Then we'll feast, but to His glory,
And we'll ever praise the Lord.

Intercourse, Pa.

Such who look well after the interests of the church, in all its departments, will invariably be kept busy and will have all they can do. Any church who has such men should look well to all the needs of that man and his family,—Gospel Banner.

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXIII. Christian Virtues—Integrity

The just man walketh in his integrity: his children are blessed after him.—Prov. 20:7.

830. *What is meant by the word?*

A. Common honesty.

831. *Honesty in what?*

A. In Speech, in business transactions, in attitude towards God and man.

832. *What was David's prayer?*

A. That the Lord might judge him according to his integrity (Psa. 7:8).

833. *What was his assurance?*

A. That the Lord would uphold him in his integrity (Psa. 41:12).

834. *What is said of the blessedness of this Christian virtue?*

A. "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Prov. 19:1).

835. *What does integrity do for our speech?*

A. It moves us at all times to tell the truth.

836. *Is it not natural for men to tell the truth?*

A. Yes; except in times of temptation.

837. *Do not all people tell the untruth, under pressure?*

A. No; they who are truly upright in heart never knowingly tell that which is not the truth.

838. *What are two of the most common falsehoods told by some who are in the main considered truthful?*

A. Telling "jokes" for effect's sake; withholding part of the truth for business reasons.

839. *What should be the prayer of everyone that is upright in heart?*

A. To be delivered from all forms of lying, white or black.

840. *Who is the author of lies?*

A. Satan (Jno. 8:44).

841. *What does integrity do for us in business relations?*

A. It makes us strictly upright in all our business transactions.

842. *How does Solomon paint the dishonest speculator?*

A. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth" (Prov. 20:14).

843. *What of results?*

A. "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17).

844. *How does God look upon dishonesty in business?*

A. "Divers weights, and divers measures, both of them are alike abomination to the Lord" (Prov. 20:10).

845. *What is our Savior's rule?*

A. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

846. *What rule will help us to decide when we are not sure as to how we should treat our fellow man in a trade?*

A. The Golden Rule (Matt. 7:12).

848. *What fact kept in mind will help us to keep our proper bearings in business?*

A. That fact that we ought to be our neighbors' servants.

849. *Is it not a fact that every one must look out for himself?*

A. Some people think it is a fact.

850. *What is the truth in the matter?*

A. When we follow the principles of righteousness the Lord will care for us better than we can care for ourselves.

851. *How look upon our business?*

A. As a stewardship; as an opportunity to do good to fellow men.

852. *What promise to the faithful?*

A. "I will never leave thee nor forsake thee" (Heb. 13:5).

853. *What does integrity do for us in Christian service?*

A. It makes us true to God in all things.

854. *Is it possible to be upright in heart and still wrong in some of our views of Christian duty?*

A. Yes; but it is not possible to be upright in heart and not live up to our convictions of Christian duty.

855. *Then we understand that every one who is upright in heart will serve God to the best of his knowledge?*

A. Yes.

856. *What is true of those who know they ought to be Christians but neglect it?*

A. They lack integrity.

857. *What is true of those who fail to do as well as they know because it seems easier to float with the tide?*

A. They lack integrity.

858. *What was wrong with Ananias and Sapphira?*

A. They lacked integrity.

859. *What duty confronts every upright heart?*

A. To examine self and see that we are living up to all our Christian duties and privileges.

860. *What is the cure for all half-heartedness in Christian service?*

A. Integrity.

861. *What is said of the just man?*

A. "The just man walketh in his integrity: his children are blessed after him" (Prov. 20:7).

862. *What may we look for as results of uprightness in heart?*

A. Usefulness here, glory hereafter.

If we have the true Christ spirit in our hearts, it will lead to the brightening of one little spot, at least, on this big earth. There are few whom God calls to do great things for him; the best most of us can do is just to live a simple, consecrated, Christian life in our allotted place.—J. R. Miller.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

LET THE NATIONS PRAISE THE LORD

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psa. 100.

OBSERVATIONS IN SOUTHERN PALESTINE

IV. Shechem and Samaria

By J. S. Shoemaker.

For the Gospel Herald.

Under the direction of our guide we left Jerusalem at 5 o'clock A. M., Wednesday, Aug. 17, and started to Shechem and Samaria. The weather was all that could be desired to make a journey of 40 miles or more. The carriage road leading from Jerusalem to Nablous is exceptionally good, having been built by the government but 4 or 5 years ago. The trip was made in a three seated covered vehicle, something after the American style. Several miles north of Jerusalem we passed near what is called the "Valley of dry bones," the place of Ezekiel's vision as recorded in Ezek. 37:1-10. A little farther on we passed a short distance to the left of Nob, the place where David ate the shew bread, and where the sword of Goliath was kept (I Sam. 21:6, 9). A little later our guide pointed out Gibeah to our right, a city of Benjamin, the home of Saul (I Sam. 10:26; 11:4; 14:2; 15:34). We next passed near Ramah, the birthplace of Samuel, and where he afterwards lived and judged Israel (I Sam. 1:19; 7:17; 8:4). A little farther on we passed along the base of Mt. Ephraim, not far from the place where Deborah dwelt under the palm tree and judged Israel (Judges 4:5).

Shortly after we arrived at El-Birch, a village with about 800 inhabitants, said to be the site of the ancient Beeroth, one of the four Hivite or Gibeonite cities that made the league with Joshua (Josh. 9:17). Tradition has fixed this village as the place where Joseph and Mary stopped at the close of the first day after leaving Jerusalem whence they turned back to the city,

when they found that the child Jesus was not with them. No historical value can be attached to the tradition, but in all probability this has been the resting place of caravans on their journey north from time immemorial.

After leaving El-Birch we saw about four miles to our right the site of Bethel, the place where Abraham had reared an altar and called on the name of the Lord (Gen. 13: 3, 4), also the place where Jacob, weary with his journey, and away from his home and kindred, "took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 28:11); the place where Jeroboam set up one of the golden calves in order to wean the hearts of the people from the service of God in Jerusalem (I Kings 12: 26-29). Bethel presents a sad picture as to how sin can change the house of God, the place of visions, vows, and altars, into an alien sanctuary, with idolatrous altars and worship.

A hill was pointed out near Bethel where it is supposed that Abraham and Lot stood when the decision was made to separate (Gen. 13:8-10).

Our guide also pointed out to the north-east the place called "Timnath-serah" where Joshua was buried (Josh. 24:30).

A little later we descended into a picturesque valley, called the valley of Jeph-Neth. Figs, olives and grapes grow in abundance here. A little further on we entered what is called the "Valley of Robbers" through which our course continued a considerable distance. We stopped a few moments at the "Robber's Fountain," a place once held in bad reputation, as the name would imply. At the northern extremity of this valley we came in sight of an ancient Shiloh where the Tabernacle was erected by Joshua (Josh. 18:1). Here dwelt Eli, and to this place came Hannah once a year, bringing with her the "little coat" for her son Samuel, who ministered before the Lord (I Sam. 2:19). Here Eli fell backward to the ground and died when he heard of the capture of the ark by the Philistines (I Sam. 4:18).

A little later we reached a fountain of excellent water, called the spring of Lebonah. Here our driver fed his team, and we contented ourselves in watching the women in their strange oriental costumes coming with their empty goat-skin water bags and fill them by stepping down into the fountain, after which they would place them upon their heads, and start back to the village apparently in a happy frame of mind.

Several miles farther north we again called a halt and ate our lunch. The same was greatly enjoyed, because of the keenness of our appetites, and the novelty of eating along one of the highways in Palestine.

Thebes, the place where a woman

slew Abimelech, by throwing a piece of millstone upon his head, was pointed out to us.

We finally arrived at "Jacob's well," where our Savior sat and conversed with the Samaritan woman. The authenticity of the place and well has never been doubted. The place is enclosed by a wall, about three acres in this enclosure, in which are the remains of a mediaeval Church with its cloisters. The well is about 75 feet deep, and 7 1-2 feet in diameter. The Greek priests in charge of the place, lit a candle and lowered it to the bottom of the well by a cord, thus giving us an opportunity to see the water in the bottom of the well. The scene and narrative, recorded in Jno. 4 was vividly brought to our minds while we lingered about this noted well.

The village of Askar, situated about a mile north of this place, was plainly seen. The same is said to be the site of ancient Sychar, where the "woman of Samaria" lived. Between these two places is a tomb, said to be the tomb of Joseph. This tomb is venerated by Jews, Samaritans, Moslems and Christians. (See Josh. 24:32).

From Jacob's well we proceeded to Nablus (the ancient Shechem) situated about two miles west, in the valley between Mount Gerizim on the south, and Mount Ebal on the north.

The command given by Moses in Gen. 27:11-13, and the scene recorded in Joshua 8:33-35 is recalled with intense interest as we pass up the valley and look up the mountain sides, where all Israel were assembled, while men divinely appointed lifted up their voices, and pronounced from Mount Gerizim blessings upon the obedient, and from Mount Ebal curses upon the rebellious.

(To be continued).

A WEEK AT RUDRI

By J. S. Hartzler.

For the Gospel Herald.

On Friday afternoon, Sept. 23, we left the Sunderganj station for Rudri. A meeting was arranged for us at the school building. The girls from the Orphanage, the missionaries, and the native Christians from the village constituted most of the audience. We both spoke through interpreters as we did at Sunderganj.

Next morning the people were astir quite early. At 8:30 A. M. there was to be a marriage ceremony in which four boys from the orphanage at the other station were to be married to four of the orphan girls at this station. The people gathered at the appointed time, and the four couples came in headed by Bro. J. N. Kaufman, who was to perform the ceremony. The congregation united in song, after

which Bro. Kaufman read a portion of scripture and led in prayer. After a few appropriate remarks, the ceremony was performed, and the bridal parties left the building, and went to the room of Sister Stalter who has charge of the Girls' Orphanage. Here the necessary papers were filled out as required by law. Each couple had some relatives who invited them to breakfast (the 10:30 o'clock meal in this country). The grooms walked back to the other station in the afternoon and brought their few belongings to their new homes, for this ceremony would necessarily end their relations with the orphanage which had been their homes to the present.

Their dress was native but simple. The ceremony was short and quiet, but appropriate. How different from the pomp and prolonged carousal so frequently indulged in on such occasions in this country, the ceremony often lasting eight days, and very often accompanied with drunkenness and debauchery.

Sunday, Sept. 25, was a busy day. At 8:30 A. M. the opening services of the Sunday school were conducted by Sister Stalter, after which several of the classes went out onto the long veranda so that they could be more separated. A teacher and from six to sixteen pupils sat upon the floor in a circle. Of the fourteen teachers, only two were of the missionaries, ten were girls from the orphanage, and two were native Christians not connected with the orphanage. Teachers and classes manifested an interest that was commendable.

The preaching service following the Sunday school was conducted by Bro. J. N. Kaufman. Text, Acts 1:8. While we could not understand the language, the attention manifested suggested that the people knew what was meant by power, and realized that it was not a thing to be had for mere possession, but that it was given for service.

In the afternoon, services were conducted at the Orphanage, at the village school house, and at the Leper Asylum. The conditions associated with the last named place made this the most touching service of the day. These poor unfortunates seated upon the floor of the Church and knowing that their case was hopeless so far as this life was concerned, seemed to drink in every thought with intense interest. After the service we walked around to see some whose condition would not permit them to attend the service. Some were sick upon their beds, others were so crippled that they could not walk, while one woman whose ailment was not of such long standing had leprosy on both feet, her toes were swelled to twice their natural size and looked as if the skin was all off. It was a very sad scene. Our

(Continued on page 538).

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

I THANK THE LORD

I thank the Lord my Maker
For all His gifts to me;
For making me partaker
Of bounties rich and free;
For father and for mother,
Who gave me clothes and food,
For sister and for brother,
And all the kind and good.

I thank the Lord my Savior
Who came for me to die,
And blessed me with His favor,
And fit me for the sky,—
That, all my sins out-blotted,
By Jesus washed away,
I may be found unspotted
When comes the final day.

I thank the Lord for giving
The Spirit of His grace,
That I may serve Him living,
And dying, reach the place
Where Jesus in His glory
I shall forever see,
And tell the wondrous story
Of all His love for me.

—Hymn No. 302,

Church & S. S. Hymnal.

THE BLESSINGS OF HOME

For the Gospel Herald.

Thanksgiving Day is looked upon differently by different people. Some think of the turkey roasts; others of the rest from study or labor; others of some trip they are about to make; others of the opportunity it gives them for hunting; and still others of the solemn duty there rests upon them for going to the house of the Lord because the same is enjoined upon them by the chief magistrates of our state and nation. To those who are more thoughtful the day brings to remembrance many things which would hardly be thought of but for this annual reminder. As we think of the fact that we are placed in a land of plenty where we have the privilege, unmolested, of worshiping God in accordance with the dictates of His Word our hearts are filled with gratitude and praise, and we reverently and joyfully thank the Lord our Maker for ever having put it into the minds of the magistrates of state and nation to set apart a day devoted to thanksgiving and praise.

Space forbids us going into a general discussion of this subject, so we shall confine ourselves to the single subject of home. Let our minds respond for a little while to this question: "What is there about our home for which we should be thankful?" As we meditate upon this question, these thoughts come to our mind:

1. We thank God for the shelter of home. This is a blessing so common that we scarcely think of what a great blessing it is—until we think of the thousands who are without sufficient shelter to properly protect them from the stormy weather of the winter season. When we think of the many who are frozen to death because they lack proper shelter, we begin to think of what a blessing we enjoy when in the midst of snow and rain and sleet and driving winds we are comfortably housed under the shelter of home.

2. We thank God for food and clothing. Here also is a blessing which we do not fully appreciate unless through experience or observation we meet up with cases where these blessings are withdrawn. There are thousands in our cities who do not know what it is to sit down to a table spread with the bounties of earth, or to go to a store and purchase the clothing needed for the comfort of the body.

3. We thank God for father and mother, brothers and sisters; that is, some of us do. Many of us are deprived of this companionship, in whole or in part. But it is a blessed privilege, which few people enjoy in its fulness, to be surrounded with an unbroken family. Are you still blessed with father and mother? Thank God for the same, and do your best to make their last days on earth as pleasant as you can. Are you blessed with brothers and sisters? Thank God for the privilege, and do your best to build them up in noble manhood and womanhood.

4. We thank God for the family altar. There is where some of our ideas of thankfulness are born. There is nothing more delightful than for father, mother, brothers, sisters, and the "strangers within the gates" to gather daily around the altar of the Lord and pour out their hearts to God in prayer, praise and thanksgiving. The family altar is a precious heirloom of domestic happiness and piety which should find a place in every home.

5. We thank God for Christian associations. Home is not simply a place to eat and sleep and to be sheltered from the storm, but it is a place where boys and girls are to be trained to become men and women in the Lord. Hence there should be in every home an atmosphere of piety and devotion to the interests of one another that will make all hearts glad that there is such a thing as having pure Christian associations in the home.

We thank God for hopes of eternal habitations in the home beyond. We are often reminded that in this life there are many foretastes of the life beyond. Home experiences may be classed as some of them. The light in the eternal home beyond should be reflected in the Christian home here. A truly Christian home here is but a type of that blessed home which is to shelter forever the entire family of God in heaven. The

blissful associations of home are but a reminder that a more glorious home is awaiting us on the other shore.

So we might go on, enumerating blessing after blessing which comes to us through the instrumentality of home. The Lord help us that the blessings which come to our homes may be of the brightest and the most numerous possible. To God be all praise; and may our tongues continue to magnify His name, our hands applied to the welfare of His cause and our lives be such that they may redound to His glory. —K.

A MOTHER OF THE OLDEN TIME

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the straight and narrow road, thus making it more alluring to our beauty-loving eyes. Dear human children we were to her—not angels, and not fallen beings born under the curse, with the trail of the serpent over us all—but little ones to be taken into her great motherly arms and brought to Jesus for His blessing. Brought, that was it, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here. —Sarah Stuart Robbins, in *Old And-over Days*.

TRUE WORSHIP

A man worships when he is what God meant him to be. I may sing every song in the hymn-book, and never worship. I may recite every creed that was ever prepared, and never worship. I may inflict all manner of scourging upon this body of mine, and never worship. I may kneel in long lonely vigils of the night, and never worship; and the song, and the sacrifice, and the prayer are nothing unless I am in this one lonely individual life of mine, what God Almighty meant me to be. When I am that, my whole life worships.

How can I be that? Only as I discover His law, only as I walk in His ways.—Selected.

If we must give an account of every "idle word," take care also lest you have to answer for an idle silence.—Ambrose.

Sunday School

Lesson for Dec. 4, 1910—Matt. 26:31-35, 69-75

For the Gospel Herald.

PETER'S DENIAL

Golden Text.—Let him that thinketh he standeth take heed lest he fall.—I Cor. 10:12.

Introductory.—In our last lesson we saw the pathetic scene of our Savior before the high priest, tried as a criminal. The lesson before us is but an incident in that trial, but it brings before our minds a question so vital that it was thought important enough to make a separate lesson of it. Another thing that gives this lesson prominence is the individual connected with it. We have been used to the name Peter as a rock of defence in the cause of Christ. In this lesson we see him among the enemies of God, denying that he ever knew the man on trial. Let this incident in his life be studied carefully and prayerfully, knowing that the same temptations which prompted him to fall away for the time being are still in existence. Let the golden text of our lesson come in for its full share of attention.

Peter's Bold Declaration.—The scene is in the upper room in Jerusalem. Jesus was instructing His disciples, strengthening them against the terrible ordeals that were to follow. He had already told them of His coming crucifixion. They of course sympathized with Him. Now comes the startling declaration: "All ye shall be offended because of me this night." That brought out all the best of Peter's noble resolutions. Shall he be one who will desert our Savior in His hour of sorest needs? Never! He can never think of an act so base. Boldly he declares, "Though all men shall be offended because of thee, yet will I never be offended." The rest of the disciples gave evidence of a similar attitude.

Now Peter in his haste forgot one thing. He virtually gave the lie to what the Savior said, for the declaration of our Savior was a positive one. Here we see the beginning of Peter's downfall. Had he fallen at the feet of Jesus and begged for strength to bear up under the trials which were to follow, we might now be able to read quite a different story. But Peter's strength was his weakness. He imagined that he possessed strength sufficient for every ordeal, but found himself sadly mistaken. Take a good look at Peter at this stage of his life, and then look at yourself, praying that God may deliver you from the same kind of an attitude. His over-confidence led him to deny his Lord—first His word, and next the Lord Himself.

The Denial.—Our next scene is at the trial. Peter had already made a grievous mistake. His boldness did not turn out very well at the time of Christ's arrest. Though he did lift up his hand in defense of his Lord and smote off the ear of the high priest's servant, he was rebuked for it and given to understand that a child of God is not to use carnal weapons in defence. Now he seems to be more shy. Disarmed, he follows "afar off." That put him in the wrong company. Many Christian professors today make the same mistake. Next he was called upon to deny his identity. A maid came to him and said, "Thou also wast with Jesus of Galilee." "No sir," was his prompt reply. That was probably the first straight out falsehood he had told for many years. But they were not satisfied with this; his speech gave him away. So to prove to the satisfaction of Christ's enemies, whose friendship he now desires, he starts to swearing and cursing. Three times he denied that he knew the Lord.

Here, dear people is an object lesson for us. Let us profit by the downfall of Peter, (1) by accepting without question everything the Lord tells us, even though it may be disagreeable news; (2) by keeping close to Jesus, no matter what happens; (3) by avoiding fellowship with the enemies of Jesus; (4) by never disowning our Lord or anything which He ever taught, especially the things which are unpopular before the world.

Peter's Penitence.—There was a monitor not far away, which reminded Peter that what his Lord had told him was true. Having denied his Master three times he heard the crowing of the cock. About this time also he saw the Savior's loving look which melted him to tears. Going out, he wept bitterly. The Savior had proven His prophetic wisdom. His own frailty was now made manifest. Doubtless he remembered the Savior's words, "Without me ye can do nothing." In the stillness of this midnight hour, haunted by a guilty conscience, remembering the suffering Savior in the hands of His enemies, the penitent Peter is again being turned back to God. How soon the reconciliation is made we are not told. But he had so far recovered his loyalty to Christ that he was the first in the tomb after the resurrection of Jesus, was afterwards publicly restored to the apostleship, and was ever afterwards one of the staunchest defenders of the faith. In his fall and restoration we have a vivid example of what "that other disciple" afterwards taught. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." What God did for Peter, He will gladly do for all who come to Him confessing their sins and desiring admission into His happy family.—K.

Our Young People

GLORIFYING GOD IN OUR BODIES.
I COR. 6:19, 20

Topic for December 11.

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

OUTLINE STUDY

- I. We Are God's by Creation.—Psa. 100:3.
- II. We Are God's by Redemption.—I Jno. 4:9, 10.
- III. God Requires a Complete Service.—Deut. 10:12.
- IV. The Body is Our Temporal Home.—II Cor. 5:1.
- V. May be Used for Good or Evil.—
 1. Good.—
 - a. Instruments of righteousness.—Rom. 6:13.
 - b. Obeying God's laws.—Psa. 119:1-3.
 - c. Consecration to His service.—Rom. 12:1, 2.
 2. Evil.—
 - a. Instruments of unrighteousness.—Rom. 6:13.
 - b. Perverting God's laws.—Jude 4-7.
 - c. Consecration to selfish ends.—Phil. 3:18, 19.

STUDY OF THE TEXT

"Your body is the temple."—A place set apart for the dwelling of an object for worship. Not supposed to be defiled by other uses.

"Ye are not your own."—In the sense of using ourselves for our own pleasure we have not the right since we belong to God whose will should be sovereign.

"Glorify God."—By recognizing His sovereignty and using what is intrusted to us in a way that honors Him.

"Body" and "spirit."—While the spirit is the controlling force of our being we can not subject the body to any act without in some way affecting the spirit. Wrong uses of the body involve us in guilt of spirit.

PERSONAL THOUGHT

I have yet much to learn of the use God would have me make of my body. May I be able more and more to leave off every practice that does not honor Him and serve Him more perfectly day by day.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "glorify."
2. My Body for the Lord.

For Young People.—

1. The Duty of Taking Proper Care of Our Bodies.
2. Purity in Thought and Action Dependent to One Another.
3. Dishonorable Uses of Our Bodies.

For Older People.—

1. The Sacredness of the Presence of the Holy Spirit.
2. How May We Further this Knowledge Among Men?

"O the morning, happy morning,
When I wake within that land,
When life's shadows and its sorrows never come;
There I'll meet my dear Redeemer,
He will take me by the hand
When I waken, when I waken in the morning."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 24, 1910

Field Notes

Bro. D. D. Miller of Middlebury, Ind., is expected to begin a series of meetings at the Bethel Church near Wadsworth, Ohio, about Dec. 6. The Lord bless the work.

Bro. M. B. Fast, former editor of the Mennonitische Rundschau, writes us that he and family are now stopping at Los Angeles, Calif., and desires that friends address him until Dec. 1 at 6100 Converse St., Los Angeles, Calif.

Baptismal services were held at the Mt. Zion Church near Versailles, Mo.,

on Sunday, Nov. 13, at which time ten precious souls were received into the fold. May the Lord abundantly bless, and keep them faithful to the end.

Bro. J. M. Nunemaker of La Junta, Colo., was with the congregation at Larned, Kans., over Sunday, Oct. 30, at which time communion services were held. Bro. N. also preached on Saturday, Sunday and Monday evenings.

Minister Ordained.—In last week's Herald we noted the ordination of Bro. Philip Appel which was taken from a private letter. We have since learned that there were two ministers ordained at the same time and place, Bro. Philip Appel and Bro. John F. Reihl. May the Lord use these brethren for a large service in the Master's work.

The brethren, Jacob Clemmens of Lansdale, Pa., and Amos Kolb of Spring City, Pa., are visiting a number of congregations in the Southwestern Pa. Conference district. They expect to be with the congregation as Springs over Sunday, Dec. 4; Scottsdale, Dec. 5-7; Masontown, Dec. 8 and 9. May the Lord bless them in their labor of love while among us.

Bro. A. D. Wenger of Fentress, Va., recently lent a helping hand to the brotherhood at Carver, Mo., being with them about ten days in a series of meetings. He left there on Saturday, Nov. 12, the work being carried on a few days longer by the home minister, Bro. J. R. Shank. At present Bro. W. is laboring in Cass Co., Mo., with the Bethel congregation.

Dedication Services.—The new mission building in Chicago is rapidly nearing completion, and according to present arrangements will be dedicated Dec. 11. This is to be followed by a two weeks' series of meetings. Work on the building is progressing nicely and unless some unforeseen hindrances will arise the workers will be able to move into the building before the day of dedication.

Bro. Rhine W. Benner, for a number of months a worker here in the Publishing House, left last Friday for his former home near Telford, Pa., expected to spend a week or more at Altoona, Pa., Lancaster Co., Pa., and other places enroute before reaching his home. Bro. Rhine made many friends while among us, his help in the Publishing House and Church was appreciated, and we wish him Godspeed wherever he goes.

Bro. J. W. Hess of Palmyra, Mo., writes us telling about an interesting meeting going on in their congrega-

tion (Pea Ridge). One soul had already come out on the side of the Lord. On Sunday, Nov. 13, four precious souls were received into church fellowship at that place. May they continue steadfast until the end. Bro. Amos Gingerich of Versailles, Mo., is at present assisting the Palmyra brethren in their efforts for the upbuilding of the kingdom.

Pacific Coast Conference.—From Bro. S. E. Allgyer of West Liberty, O., who for several months has been assisting our brethren of the far west in promoting the cause of Christ, we get the following:

"Albany, Oreg., Nov. 12, Greeting: Pacific Coast Sunday School and Church Conference closed yesterday with very good interest . . . I am enjoying myself with the brethren in Oregon."

Bro. N. H. Mack of New Holland, Pa., commenced a series of meetings at the Cross Roads Church near Richfield, Pa., on Tuesday evening, Nov. 1, continuing until Sunday evening, Nov. 13, after which he went on to the Johnstown, Pa., field, to take up work there. The work at Richfield was continued by Bros. J. H. Mosemann of Lancaster, Pa., and L. A. Blough of Hollsopple, Pa., and finally closed on Wednesday evening, Nov. 16. Results, "Five confessions and saints greatly encouraged." The Lord be praised.

"There are about twenty young men here who ought to be in the Church," is the way a brother expressed himself concerning the work at a certain place where a series of meetings was going on at the time the letter was written. Possibly those twenty young men were reached before the meetings closed. If not, if they shall be held up continually before the throne of grace they may be reached before many months roll around. We too often make the mistake of being seriously concerned only when there is a continued effort made for the salvation of the lost. This continued effort should never cease, meetings or no meetings.

Correspondence

Denver, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We had a feast of spiritual things on Nov. 12 and 13. On Saturday, afternoon, Nov. 12, we had preparatory and baptismal services, when 15 young souls were received into church fellowship by water baptism. Pray for them that they may be bright and shining lights in the world. On Sunday morning we had communion. Nearly all partook. Our bishop, Benj. Weaver, was assisted by A. S. Mack from Pennsburg, who preached very forcibly both Saturday and Sunday. He also addressed the Sun-

day school in the afternoon. The Lord bless you all, is my prayer.

Abr. L. Gehman.

Nov. 1, 1910.

Warrenton, Va.

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from here. We were glad to have with us on Sunday, Nov. 13, Bro. Horst, formerly of Wolftrap, Va. We had services on Sunday at 3 P. M., and appointments were made for Monday night but on account of the bad weather and rain beginning about the hour of appointment only a few came but the brother made some very interesting remarks. This was Sister Mary Berkey's last night with us before her departure for her new home at Waynesboro, Va. The Lord willing Bro. Horst expects to take charge of the little flock here in place of Bro. E. J. Berkey. May the Lord bless the brethren in their new fields and may the efforts result in bringing many souls into the kingdom. Sister Mollie Brenneman of Broadway, Va., was also with us over Sunday and enjoyed the services with us.

A Sister.

Birch Tree, Mo.

Dear Herald Readers:—Though no item has appeared for some time, we wish to tell you the Lord is working among us.

Sunday, Nov. 6, a precious young soul was received into the Church. She confessed her Savior during the meetings held here in July by Bro. Perry Shenk.

Last Sunday, Nov. 13, her brother also confessed his Savior. Bro. Chris Reiff of Oklahoma is now with us preaching the Word with power. Pray for us.

Cor.

Nov. 14, 1910.

Carver, Mo.

Dear Herald Readers:—"Peace on earth good will to men," forever more. Our meetings have just closed. Eleven sermons by Bro. A. D. Wenger and talks on Bible lands each evening, Bro. John Shank continuing the meetings for two nights longer.

We held our dedicatory service on Sunday, Nov. 6, conducted by Bros. Wenger and Shank.

Visible results, one reclaimed, one addition from another church, and three other confessions, and we believe the Church greatly strengthened. We held our communion service on Friday night, Nov. 11, we believe the most enjoyable to us yet held at this place.

Visiting brethren and sisters from Mt. Zion congregation, D. F. Driver, Esther and Mary Swartzendruber, Edith Driver, John Blosser, John Detweiler; also Will Detweiler of Harper, Kans., and Jesse and Orva Wenger of Versailles.

To you, dear brothers and sisters, who have so kindly contributed toward our church building at this place, we are sincerely grateful for the same. If you knew all, you might realize how some of us appreciate your labor with us in the Lord. And as He gives us grace so abundantly, may we continue to praise His holy name.

Desta Willson.

Nov. 14, 1910.

Kokomo, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Nov. 13, we had Sunday school and preaching at the usual hour and in the afternoon we had baptismal services. Nine precious souls were added to our number, eight by water baptism and one by confession of faith.

Our services are well attended, with good interest in the Sunday school and young people's Bible meeting.

G. W. North.

Nov. 14, 1910.

Baden, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name.—The Lord is still mindful of us. He is daily showering blessings upon us. Health in general is good. Bro. I. S. Mast of Surrey, N. Dak., was with us over Sunday, Nov. 3, and preached two very instructive sermons. Counsel meeting was held Nov. 13 and peace was expressed by all present for which we are thankful. Pray for us here at this place that we may ever be faithful and let our lights so shine that the world may see our good works and glorify the Father therein. God forbid that we should take the glory ourselves.

In His name,

Lela Hooks.

Nov. 14, 1910.

Tavistock, Ont.

As I have not seen any items in the Gospel Herald from this place, I thought a few words from here might be of interest to some readers. On Oct. 2, baptismal services were held at the East-zorra A. M. Church, conducted by Bish. Jacob M. Bender, when 30 young souls were received into church fellowship by water baptism. May they all stand true to the cause of Christ and be shining lights to the sinful world. On Oct. 30 communion services were held at the same place and were well attended. May we all who have partaken of the sacred emblems be strengthened and blest thereby. On Nov. 3 the brethren Jos. Schlegel and Jacob Stauffer, Milford, Nebr., came into our midst and remained until the 9th, during which time they admonished us with the Word of God.

Bro. Jacob Swartzendruber of Shickley, Nebr., also came here on Nov. 3 and is still visiting among the churches. We are always glad when the brethren come

to visit us, for it seems to be a time of refreshing.

Cor.

Nov. 15, 1910.

Roaring Spring, Pa.

Dear Readers, Greeting:—I thought a few lines from this place at this time would be appropriate, as we have received many blessings from our kind heavenly Father. Bro. J. N. Durr came into our midst on Saturday evening Nov. 12, and preached our preparatory service. On Sunday morning he again officiated at the baptismal service and two precious souls sealed their vow with God in baptism, a brother was received by the right hand of fellowship, and one reclaimed, after which we commemorated the suffering and death of our Lord and Master. Pray for us that we may all prove "shining lights" to the world.

Mary Snyder.

Nov. 15, 1910.

Tuleta, Tex.

Dear Herald Readers:—Grace be unto thee. Another northern gale has come upon us, driving the mercury down to 46 degrees with a fine shower of rain, reminding us poor mortals of building fires in our heaters to make life more comfortable although no high wind so it makes it quite pleasant out of doors. We are still blessed with many comforts of life also in the Spiritual life if we can only fully accept His great mercies and blessings. We now have our own meeting house, all in fine shape excepting the lights have not yet arrived, and we heartily thank all those who have been so kind as to lend a loving hand in contributing towards it. We certainly appreciate your valued aid and our prayers are that you will all be richly rewarded for same. We have Sunday school and preaching every Lord's day and Bible reading in the evening with a well filled house at every session. Our congregation now numbers 60 members.

On Saturday, Nov. 19, we will hold our quarterly meeting. We also expect to hold a Bible Normal about the first of January. Eight lessons on the second coming of Christ will be taught at this time by J. M. R. Weaver of Newton, Kans. A hearty invitation is extended to all who desire to be with us.

Invitations are out for a double wedding Nov. 17, at 7:30 P. M. at the residence of Bro. A. J. Swartzendruber when his two daughters will be given in marriage; Sister Katie to Bro. Wm. Reshly of Henry Co., Iowa, and Sister Ruth to Bro. J. F. Schrock of this place. May peace and happiness accompany them in their matrimonial life.

May God bless us all is our prayer.

C. C. Schrock,

Nov. 16, 1910.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—On last Sunday communion services were held here. Bro. S. C. Miller of Jet, Okla., was with us and preached three interesting sermons, admonishing us to love God and one another and abide in Him.

Bro. Miller also conducted communion services. Nearly all the members were present and communed. May God's Spirit abide with the congregation at this place and keep us in paths of duty.

Bro. J. P. Berkey expects to leave soon for Jet, Okla., where he will assist in the Bible normal at that place beginning Nov. 21.

Bro. R. M. Weaver expects to attend the Special Bible Term at Hesston.

May God bless our ministering brethren while absent.

S. G. Schmidt.

Nov. 15, 1910.

Hesston, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—We were glad to have Bro. and Sister D. J. Johns of Goshen, Ind., with us Nov. 14 and 15. On the evening of the 14, Bro. Johns preached an instructive sermon from Gen. 18:25: "Shall not the judge of all the earth do right?" Bro. and Sister Johns went to Peabody, Kans., from here, where he will conduct meetings.

Bro. T. M. Erb has been holding communion services at the neighboring churches. Next Sunday, Nov. 20, the Hesston and Pennsylvania Congregations expect to have communion services together at the Pennsylvania Church.

The first term of school closed here with an enrollment of forty-seven. The second term opened Nov. 10 with an enrollment of fifty-eight.

The Special Bible Term opens Nov. 29. Bro. A. D. Wenger of Virginia will be the special instructor. He will be assisted by the regular instructors of the school.

We ask an interest in your prayers.

Grace Coopridier.

Nov. 15, 1910.

(Continued from page 533).

hearts went out in sympathy towards these poor creatures and we were made to think of those who are afflicted with spiritual leprosy (sin) who, even though but lightly afflicted are doomed unless saved by divine intervention. Two boys were seen on whose bodies were a few small stripes, giving them no pain and which were even somewhat difficult to distinguish, but just as surely they had leprosy and must expect the awful consequences if not healed by a special act of God. So with the sinner.

Time and space will not allow a description of the sewing school, the chapel exercise, the day school classes or the rice hulling, etc., all of which

would be of interest. We went to see the girls gather in the dining room for their noon day meal. The brass plates filled with rice and curry were placed upon the floor in rows. Each girl knew her place. After all were in their proper places, one of them stepped forward and began to sing. All joined, after which in a most reverential tone she thanked God for the food and implored future blessings and protection. A subdued "Amen" came from every one of the one hundred girls. How many there are in the home land who, with advantages of ancestral training for generations, and many years of at least so-called Christian experience, sit down again and again to well filled tables without giving thanks for the blessings they enjoy, while these orphans, many of which had never heard the name of Jesus and knew nothing of the Father's love until ten years ago, so reverently and so earnestly thank God for such a simple and plain meal. How many times have I been ungrateful for blessings of every kind so bounteously given. My heart smote me. Must these young girls who have so recently been brought from heathendom, teach me to be thankful although I can not remember the time when I was not instructed to be thankful for all blessings? God forgive me this sin.

These girls are not angels. They are thoroughly and intensely human, but they are all that we could expect. They are a credit to those who have them in training. When we saw their quarters, their work, and especially their devotion, we praised God that we had been there.

Dhamtari, C. P., India.

ALTOONA MISSION NOTES

By H. B. Ramer.

For the Gospel Herald.

Greeting in Jesus' Name:—I shall endeavor to write a few lines to let the Herald readers know of our joy at this place.

We held our communion services on Sunday, Nov. 13, conducted by Bro. Abram Metzler. On Saturday evening we had preparatory and baptismal services, at which time seven precious souls sealed their vows with God and gave their hands to the Church.

On Sunday morning the emblems of the broken body and shed blood of our Lord and Savior was distributed to a spirit-filled congregation. The ordinance of washing of the saints' feet was also observed.

At present the brotherhood is enjoying the blessings of health, except Bro. Reed, who was taken to the Roaring Spring Sanatorium; he is suffering from a ruptured blood vessel.

Pray for us and the work at this place.

Altoona, Pa., Nov. 19, 1910.

Miscellaneous

HIMSELF

Once it was a blessing,
Now it is the Lord,
Once it was a feeling,
Now it is His Word;
Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

—Sel.

THE WORK OF GOD

(The following is taken from the writings of Count Tolstoy and sent us by a sister, who hoped that the same might be an inspiration to our readers. —Ed.)

In a far land there lived a king whose soul was filled with care as old age approached. "I have," he said, "during my life enjoyed everything possible for the human eye to see; but there is one thing which in my life I have never seen, and that is God. Him I will see!" And turning to his counsellors and dignitaries and priests he commanded them on pain of being thrown into jail and heavily punished to show him God before three days had passed.

The courtiers sadly waited the expiration of the period and at the end of it were summoned before the king. They continued to keep silence, and the king was about to order them to prison when a poor shepherd at that moment approached and addressed the king.

"Sire," he prayed, "grant me a wish."

"It is well," replied the king, "but, remember, your life is at stake."

And the shepherd led the king to a place, pointed to the blazing sun, and said, "Look up!" The king raised his

head and tried to look at the shining mass, but the sun's rays dazzled him and he lowered his head and closed his eyes.

"What mean you?" he asked. "Would you have me blinded?"

Thereupon said the shepherd: "Sire, that is only one of the creations of God, a single ray of His glory, a small corner of His brightly burning throne. How then can you expect to see God with your weak and weeping eyes?"

The king was pleased and said, "I honor your intelligence and the understanding of your soul. Answer me therefore the following question: What was before God?"

The shepherd thought for a while, then spoke: "I pray you, sire, not to be angry, but—count."

The king began: "One, two, three—" "No, no," interrupted the shepherd: "You don't count right; you don't begin to count before one."

"How is that possible?" objected the king. "There is nothing before one."

"A wise word, sire," said the shepherd; "neither was there anything before God."

The king, still more pleased with the shepherd's wisdom, continued: "I will richly reward you, but answer me one more question—what does God do?"

"Good," replied the shepherd boy, "I will reply. But first change garments with me."

And the king took off his royal robes and put them on the shepherd, clothing himself as the shepherd. And the shepherd ascended the throne, took the scepter in his hand, and pointing to the king standing at the foot of the throne, said: "That is what God does. One He raises to the throne, another He drives away from it." And he resumed his shepherd's clothing.

The king stood for a while in thought. At last he raised his head and exclaimed in tones of joy, "Yes, now I see God!"

LOVE XXVIII.

By Jacob Eby.

For the Gospel Herald.

Solomon in his songs of love and praise referred to the little foxes among the vines. Dear friends, how will we take this subject; that is, take it all in the love of Christ, or in the love of the church? Christ promised, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." In Christ's last great commission (Matt. 28:18-20) He commands His followers to teach all nations to observe all things which He had commanded them.

What are some of these little foxes that Solomon prayed to have taken away? There are many little things that present themselves to the Church. As I was at a Bible instruction meeting near Spring City, Pa., I heard many of those little things explained. One of them

was the devotional covering. A brother was asked how large it should be? He said the natural covering is over the top of the head, so nature would teach us that the devotional covering should cover the head the same; but if we make such commands smaller until they disappear the little foxes will eat them up and at last we will have lost entirely some of the commandments. But Christ said, "Teach them to observe all things whatsoever I have commanded you."

In searching the prophecies, we find many things concerning the coming of Christ. In Isa. 62:11 we read, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." In Zech. 9:9 we read, "Rejoice with me, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The fulfillment of these prophecies is found in the life of Christ Himself. Isa. 56:7 reads, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer; for my house shall be called a house of prayer for all people." In Jer. 7:11 we read, "Is this house which is called by my name, become a den of robbers in your eyes?" In Jer. 13:14 we read of false prophets. The Lord said they had prophesied lies in His name, so we see that even in the days of the prophets there were wicked men to lead people astray. So it was in all Egypt. The devil made strongholds to deceive the righteous. But O, what a comforting promise we have, that our Savior is stronger than all other powers. My dear people, let us cling to His power with love that we may help one another.

(To be continued.)

PRACTICAL VS. SPECULATIVE TRUTH

By N. E. Byers.

For the Gospel Herald.

In these days of many sciences and philosophers, creeds and beliefs, doctrines and theologies, it is well to remember that Jesus Christ, the greatest of all religious teachers, did not formulate His truth into a finished and perfected system, nor did He make the acceptance of a creed the chief test of discipleship. He came and lived among men and incidentally taught them such practical and living truth as they needed for the purpose of entering into fellowship with Him and of becoming a part of His kingdom. They were to accept Him, not His theories merely. He was interested in their salvation rather than in their education and indoctrination. He taught truth not for its own sake but for its use in giving the true life. The test of discipleship was that they "love one

another" rather than an examination in theology.

The Catholic Church built up an elaborate system of theology and formulated a creed and these were put at the center of their system rather than the simple, practical and spiritual teachings of Jesus and the apostles. The Mennonite Church was one of the few churches to turn back to the original, first-hand source of religious truth, the teachings of the New Testament. Christ taught practical truths in a simple manner to the common people and the essentials for life can easily be understood by those who are eager and willing to learn.

I hope that we as a people will not depart from this simple faith in the practical and spiritual truths of the Gospel.

It seems to me that there may be danger from two sources among us to lead us to depart from this attitude toward Christ's teachings. In the first place our young people in their higher educational training make the search for truth by scientific methods—an end in itself—and when they fail to see for themselves how all the mysteries can be explained are in danger of giving up their confidence in their religion rather than admit their inability to solve all mysteries. On the other hand some of our ministers with active minds are inclined to think out certain interpretations and explanations and seem to feel it their duty to force their own theories on every one and really lose sight of the practical spiritual truth that the scriptures teach.

In order to illustrate my point I will use the subject of the resurrection. The young scientist finds it difficult to understand how there can be a resurrection of the body after it is decayed and perhaps scattered in many directions. As a result he may be inclined to doubt the immortality of the soul and lose his religion. He should rather make the great and vital verities of the Christian religion such an essential part of his life and have such confidence in his Master and his Bible that when he learns that Christ rose and said He is the resurrection and will raise us up at the last day and when Paul says, "It is sown a natural body; it is raised a spiritual body," he should be ready to believe that he may live forever. Certainly there is no contradiction between religious truth and scientific truth, but it is very probably that there are many things that we may not be able to see through at once.

I think it is worth while to try to adjust our various fields of knowledge for the intellectual satisfaction that it gives us, but in the meantime we need not lose our faith in the great, vital, practical truths given us by Christ.

On the other hand one thoughtful minister works out a very detailed program for this event of the resurrection and fits it into his general system of doctrine and then seems to think more of his own pet theory of how it takes place than of the vital guarantee of everlasting life. Some seem quite willing to con-

damn everyone whose mind doesn't happen to work after the same manner as theirs. As a matter of fact some differ about 1000 years in the time given to the resurrection and yet I have no doubt but that they can still call each other brothers in the true faith.

Again, I of course do not object to having Bible students work out their theories provided they do not give the same emphasis to their own opinions as they do to the essential simple truth of practical spiritual work.

I also have scientific problems and theological theories and delight to discuss them with others for the intellectual satisfaction that it gives me but I have learned to take the great essentials of the Christian religion by simple faith and not allow these mainstays in my Christian experience to depend upon my own personal theories and interpretations.

Goshen, Ind.

WHERE WILL WE SPEND ETERNITY?

By L. E. Strite.

For the Gospel Herald.

This is a question, not only for the sinner but for many so-called Christians. Many people have their names written on the church record but it seems they go to church only when it suits them. Sometimes in case of inclement weather and long distances people cannot go so regularly, but I know of churches in which some of the members do not attend half of the church Sundays, no matter how close or how good the weather is. Where will such spend eternity?

The devil often tells people on Sunday morning to sleep and take their ease, for God set apart Sunday for a day of rest. Such people, with such little faith, let me ask you to consider this question thoughtfully.

Sometimes on communion day there is a large attendance, which is encouraging to the faithful ones. They hear a good sermon. Perhaps some make new resolutions, but these are soon forgotten, and they are back in the same old rut.

Sometimes Sunday schools go down because the people get tired of the superintendent or some of the members will not go to church because they do not like the preacher. It must be remembered that little excuses before God in the judgment will not keep any one from hell. We all know we have a heaven to win and a hell to shun and if we ever expect to get to heaven we must make preparation. If we simply fold our arms and do not care how things go spiritually, let others carry on the work, let Satan make you believe your work or presence will not be any help, I fear you will wake up sometime to find you were badly mistaken. You will sometime, if not before the judgment, know where you will spend eternity.

Continental, O.

HESSTON SCHOOL

By D. H. Bender.

For the Gospel Herald.

For several years the need of a school under the control of the Church and located somewhere in the middle West was discussed both in private and in conference, and finally two of the conferences (Iowa-Missouri and Kansas-Nebraska) declared themselves in favor of establishing such a school, and laid down conditions upon which such an institution would meet their approval and sanction. Acting on these suggestions, a committee was appointed and the Mennonite Board of Education was asked to locate the institution.

As a result of the work of this committee, the school was located at Hesston, Harvey Co., Kans. In the spring of 1909 work was begun on a building suitable for both a dormitory and school purposes. The building is three stories above the basement. The first floor is used for class rooms, offices and chapel. The second and third floors for students' rooms, while in the basement are found the laboratory, dining hall, kitchen, laundry, etc. The building is heated with a low-pressure steam heating system. Both cold and hot water is forced throughout the entire building by an air-compression system, while the cold-gas "Ideal Lighting System" furnishes both light for the building and fuel for the cook-stove.

On Sept. 22, 1909, the first term of school was opened with an enrollment of 21 students. The first year closed June 10, 1910, and counting all students registered during the year, including those of the Special Bible Term, the number reached 67. Three regular teachers and one assistant were employed during the first year, while the brethren Geo. R. Brunk and J. B. Smith rendered service as instructors during the Special Bible Term.

The second year of school was opened on Sept. 7, 1910, with an enrollment of 37 students, and by the end of the first term, the enrollment had increased to 47. Today (Nov. 10) was registration day for the second term, and including those who registered and those who signified their intention of registering during the next few days, our number of students reaches 60. It is our hope that by the time the Special Bible Term opens, this number will be very materially augmented.

Work is being done in four departments—Bible, Academic, Normal and Vocal Music. Our Academic course has been changed from a three-years to a four-years course.

Our teaching force has also been increased. The following are the teachers: Beside the principal of the school, the brethren J. D. Charles, J. B. Smith and W. W. Oesch, regular, and Bro. Noah L. Good assistant, while Sister

Stella Coopridge acts as preceptress and teaches one branch.

Four students, all of which have done work in other schools, graduates in our four-years Academic course this year, and two in our two-years Bible course. All our courses are so arranged that all students who so desire can take work in both Bible and Vocal Music without extra expense.

A congregation has been organized at Hesston, which holds its services in the chapel hall of the school. Each Lord's day there are two preaching services, Sunday school and young people's Bible meeting. A family devotion service is conducted for and by the students each morning before breakfast. Besides the regular chapel service each school morning, the students conduct a mid-week prayer service on Thursday evening. Arrangements are being made to organize special classes in Bible and mission study.

In the Academic and Normal departments the regular branches belonging to these departments are being taught. In the Bible department classes are now running in the following subjects: Old Testament History, New Testament History, Bible Geography, Epistles, Gospels, Church History and Greek. Prophecy, Bible-text outline, personal work and history of religions will be given later in the year. It is intended to extend this course to four years to suit those who wish to take a Biblical-Academic course.

Our Special Bible Term this year will begin Nov. 29, and run to the Christmas vacation. (Four weeks.) Bro. A. D. Wenger will give special instruction during this term and assist the regular teaching force in making the work of this term suited especially to those who do not find it convenient to attend for a longer period. Bro. Wenger's work will be along the lines of the plan of salvation, church doctrine, prophecy and special talks on the Holy Land. The classes in the regular Bible course will be open to Special Bible Term students, and in addition a class in Sunday school teacher training will be offered.

We have abundant reason to thank our kind heavenly Father for His blessing and sustaining grace thus far, and our brethren and sisters as well as other friends who are supporting the work. We beg an interest in your prayers that this institution may ever stand for and defend the doctrines of our Lord Jesus Christ and the Church and be used of Him in building up true Christian character and in helping our young people in the search for truth amid environment that ennobles and that will lead them to pattern their lives after Him who "has done all things well." We shall be glad to answer any further inquiries regarding the school and its work.

Hesston, Kans.

Only from the vantage point of heaven can we discern who are the truly great on earth.—Sel.

WHERE IN WESTERN CANADA SHOULD THE MENNONITES SETTLE?

By N. B. Stauffer.

For the Gospel Herald.

This question should have had more consideration by those of our faith who lately have come west, as well as by those who expect to move before long. The importance of it may not be realized by any one brother or sister as much as does the Alberta-Saskatchewan Conference, and because of this a few words of advice might not be amiss. The calls that are coming to the ministry of Alberta and Saskatchewan to visit little flocks and sometimes single families of Mennonites are not few. In most cases these are members who have settled a considerable distance away from the places where we have congregations organized who are making requests to be visited; which is right, and we are glad to come to their assistance as much as we can. It is beginning to look as though the conference here is going to have a large field of work to take care of all the isolated families that are moving into the west.

We sometimes think, however, that much of this work and expense could be saved if the brethren when they are looking for locations would try to get where there are already some families of Mennonites and that way make it possible to have a congregation organized.

There are many families of Mennonites scattered through Alberta and Saskatchewan that are lost to the Church because the congregation from which they came has lost one family which means a weakened congregation and when isolated adds no strength to any congregation in the west.

I think brethren should not be too ready to settle just anywhere that the land looks good and possibly inducements for making "good money" are offered, especially if they have families. Brethren, get your families where they can go to our own church and Sunday school; where you can mingle with those of "like precious faith."

A minister who goes into a place where a number of families have settled can with the same expense and but little more time visit a dozen families as well as two or three. Someone asks then, Where shall we locate? This I might say depends on the amount of money you have and how much land you would want. In most of the older settled districts land has advanced in price, but there are newer districts where some Mennonite families are that offer good inducements. Among the number is Herbert, Sask. There is still considerable cheap land at that place and from what I could see while making a visit there in July of this year I believe it to be a very good district and do not hesitate in recommending it to anyone. The

main crop at that place is wheat. The settlers around are mostly Russian Mennonites and they have several large churches, with good-sized congregations. There are, I think, about 8 members of our church at this place and they would be glad to see more move in, and especially are they in need of a minister. Any one desiring further information could get it by addressing A. C. or E. B. Kolb, Herbert, Sask.

Next is the Cressman district, where the Sharon congregation is located, the home of Bro. E. S. Hallman. Here they have a nice-sized congregation with church and Sunday school every Sunday. Also considerable good land at reasonable prices. Wheat is the main crop. Address Bro. E. S. Hallman, Cressman, Sask., for information. Bro. Hallman could also give information as to other locations where a number of families have settled.

Alberta has some good districts too, where a number of brethren have settled, and information could be had from Bro. I. R. Shantz, Carstairs, Alta., Bro. John Lehman, Mayton, Alta., Bro. Chris Sutter, Bardo, Alta., and A. H. Wambold, High River, Alta. Might also say that Alberta needs a minister who could devote his time to church work, as there are places where ministerial help is needed.

May God bless His work everywhere, and may He use the Mennonite Church to His glory here in western Canada. May every brother and sister who leaves the homeland and comes west be minded to bring glory to His name as well as the bettering of themselves, because "what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul."

High River, Alta.

CHRIST OUR LEADER

By Lottie Fellenbaum.

For the Gospel Herald.

No one could be our perfect leader but Jesus. How far would we go in the Christian service without Him? He is a leader in the many good things which we are enjoying in this life. We need to pray to Him to lead us into right paths. If we would refuse to follow His footsteps and go where He leads, how soon would we be on the wrong road.

David prayed often that the Lord should lead him. In Psalms 5:8 David prayed to God to guide him saying, "Lead me, O Lord, in thy righteousness because of mine enemies: make thy way straight before my face." So do we need to pray the same words, that His way may be kept straight before us.

Psalms 23:3: "He leadeth me in the paths of righteousness for his name's

sake." Here David shows his confidence in the grace of God. May we all be able to say from the heart like David, the Lord leads us. In Psalms 43:3 he again prays for light and truth that they may lead him. Also in Psalms 61:2: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

Many times in our everyday life we see someone leading an aged and feeble grandmother or grandfather. We notice that they do not lead them to dangerous places where they may fall, but over the best road possible. So with Jesus. He will not lead us to dangerous places, but when we come to a difficult place along the way He will help us along. He will help us bear our burdens and share our sorrows. No man can lead us as safely as Jesus. Yet many will not allow Him to lead them. It is much safer to follow Jesus than Satan. Which are you allowing to lead you, dear reader? He will not only lead His followers to the many joys in this life, but to the eternal joys of heaven. He has many blessings and joys in store for us if we follow Him faithfully unto the end.

Strasburg, Pa.

RESTORATION OF THE ERRING

Because the Church is a messenger of salvation in the world, it is more important that the erring should be restored to the path of rectitude than he should be made an object lesson of the discipline of the Church. There is little good accomplished when the backslider is arraigned in a church court, if the discipline of the Church leaves him farther away from God than before.

The erring are to be restored by the spiritually minded. The unspiritual life is repellant to the man who craves for forgiveness, who wants to right the past. But those who are led by the Spirit, whose motives are derived from the Spirit, and whose dispositions are framed by the Spirit, these are able to take the man overtaken with a fault and show him the better way.

To all the erring it needs to be said again and again: The way is open that leads back home. The door to the Father's presence stands ajar. Aye, better still; the Father will meet you more than half way.

And those who have not wandered so far, and know nothing of the desolation of soul which the prodigal has undergone, can find something better to do than to stand about and criticise the love that welcomes the wanderer back to the Father's heart.—Christian Observer.

If we would show our God that we love Him, we must give Him our whole heart and service.—N. O. B.

REPORT

Of the Twenty-seventh Quarterly Meeting held at Churchtown, Pa., Oct. 16, 1910.

For the Gospel Herald.

The meeting was opened by singing and prayer by Samuel Hess.

Feeding the lambs. I. C. Hess.

Lambs are children or beginners in the Christian work. Feeding the unconverted with proper food often brings good results. Individual personality is what counts. The lad during Christ's time gave all he had to feed the many, many lambs. Peter being called by the Lord to feed the lambs, gives good evidence that in taking care of the lambs will be followed by good sheep.

Influence of small things. C. W. Zimmerman.

Attention to small things often makes them great things in the end. Small things or small opportunities are too often left go by awaiting great things not thinking that the small things make great things in the Christian warfare.

Susan Sollenberger, Sec.

REPORT

Of the Bible Normal held at the West Liberty Church, near Inman, Kans., Nov. 1-7, 1910.

For the Gospel Herald.

Instructors, D. J. Johns and L. J. Miller; Mod., C. D. Yoder, Chor., T. J. Coopridge, Uriah Slabach and Lizzie Zimmerman; Sec., O. B. Showalter.

Church Loyalty by D. J. J. It means obedience to elders and loyalty to God's Word. Christ is the head of the Church. We should be true to the Church.

Practical Unity of Workers by L. J. M. Who are the workers? ALL. We have workers, jerkers and shirkers. Each member should be in his place. Do not covet some other brother's position. What the Lord says, this do.

Law and Grace by D. J. J. Law, a rule established by authority, implying a penalty for disobedience. He that loveth another hath fulfilled the law. The law is not a terror to the righteous. Grace, unmerited love or favor.

Growth in Grace by L. J. M. God gave His Son that we through Him might live. We may grow in the grace and knowledge of Jesus. We are kept by the power of God through faith. God gives grace to us according to our several ability.

Relation of Church to State by D. J. J. We have earthly kingdoms and Christ's kingdom. Both are ordained of God (Rom. 13:1). The worldly kingdoms are ordained to punish the evil doer and to praise them that do well. The saints are in the world, but not of the world.

Christian Perfection by L. J. M. (1) The highest degree of accomplishment of a thing. (2) Full growth, maturity, ripeness. (3) That good order, which by the Word is settled in any church when each member thereof keeps his place and performs his office duly. (4) The deep mysteries of the Gospel or a greater degree of knowledge and grace. (5) Justification, sanctification and consequently salvation (Heb. 7:11-18).

Relation of Church to State by D. J. J. We should pray for the rulers of our land. We should pay tax and honor the state. Rather than take up arms or do anything that conflicts with God's Word we should seal our faith with our blood. Do not conform to the world in swearing of oaths, holding office, voting, lawsuits, dealing with adversary, resisting of evil or doubting God's Word.

Christian Liberty by L. J. M. A power which a person has to do or forbear a particular action. Freedom from any servitude of bondage.

Relation of Church to Ministers by L. J. M. We are to pray for our ministers. One victory won is the next half won. What is their crown? Is it not we when we appear before our Father in heaven. We ought to obey them.

Relation of Ministers to Laity by D. J. J. Duty is to feed the Church. The food must be suited to the congregation. Do not accuse an elder except by two or three witnesses. An ensample to the flock, in word, in action, in conversation. The ministers should be supported, but not be in the ministry for the support thereof.

Duty of Church to Young Disciples by D. J. J. We call young disciples those that have lately been received into the Church. The Church is as an earthly family where parents are commanded to teach their children. He that loveth his child will teach it that others may love it too. Teach them to observe the "all things" of the Great Commission. The Church is a failure if it does not implant in its young disciples the principles of the Gospel. Young disciples should be encouraged and given something to do.

The Relation of Young Disciples to the Church by L. J. M. Should regard the Church as a sacred institution. Should love the Church. If we love God we love our brethren. We should be obedient. We should abide by the council.

Humility of Christ by D. J. J. Humanity like man. He is called the Son of man (Matt. 16:27). Christ was baptized as an initiation into the priestly order. He came in the flesh. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Christ's Divinity by L. J. M. "In the beginning was the word and the word was with God and the word was God." He is the Lord, our righteousness. Christ has power to save.

The simple Life by D. J. J. As opposed to the flesh. In simplicity and meekness we should order our lives. Except ye become converted ye shall in no case enter therein. Let each esteem others better than himself. If any man have not the spirit of Christ he is none of His. The simple life is the Christian life.

Personality of the Holy Spirit by L. J. M. Love is the fruit of the Spirit. When we have the Holy Spirit we are all of one mind and enjoy the same peace. When the heart is fully cleansed the Holy Spirit enters. Be submissive to the Spirit of God.

Ten Commandments by D. J. J. Duties to God. We are to observe the ten commandments and more. Our children are likely to follow if we teach them aright.

Money by L. J. M. We should seek first the kingdom of God and His righteousness. Be honest even in little things. We should use and not abuse it.

Ten Commandments by D. J. J. Duties to man. Honor your parents by obeying them. He that hateth his brother is a murderer. If any man looketh upon a woman to lust after her he hath committed adultery in his heart. We may steal a position (II Sam. 15:4-6). Thou shalt not covet, for it is idolatry.

Fasting by L. J. M. Men of old fasted and prayed when they were in great danger, affliction and distress. Much fasting was done by the Pharisees for show. The object of fasting should be to loosen the bands of wickedness. Great things shall not be accomplished except by prayer and fasting.

Dangers that Threaten the Church by L. J. M. The lack of home training, lack of restraint and the carnal gratification. We should shun vain and profane babbling. We should not do as the daughters of Zion did (Isa. 3:16-24).

Baptism by D. J. J. We have four kinds

of baptism in God's Word; Spirit, water, fire and suffering. We should receive baptism as the answer of a good conscience towards God. If thou believest with all thine heart, thou mayest be baptized.

Obedience by L. J. M. We are to obey God now. Some time it shall be too late (Matt. 25:10). God wants prompt obedience. It is sin to do a right thing in a wrong way. "Obedience is better than sacrifice." We should obey in all things.

Training of Children by L. J. M. Children should be corrected even when young. Children are a gift from God (Gen. 33:5; Psa. 127:3). Teach your children the wonderful works of God. Pray for and with your children.

The Second Coming of Christ by D. J. J. We cannot measure time with God. We cannot understand all things of the coming of Christ, but we can be ready when He comes. The saints shall glory in His coming. When men shall say unto you low here or low there is Christ, believe it not. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." There shall be a joy that no man can take from us.

Mother by L. J. M. God's love is greater for us than a mother's love for her child. Mothers should be able to teach by precept and example. Do not dwell too long on one point for a child likes a change. Real motherhood is to minister to the needs of others. Mothers, be ready to minister to your children. Secretary.

REPORT

Of the Semi-annual Sunday School Meeting of the Salem, Yellowcreek and Nappanee Congregations, held at Nappanee (West Congregation) Nov. 6, 1910

For the Gospel Herald.

Organization: Mod., Ezra Mullet, John Baer; Chor., Arvilla Garber, Martin Mullet; Sec., E. S. Lape, Ivy Stahly.

Forenoon

Sunday school conducted by M. S. Wambold. Subject of lesson, "The last supper." Report of Sunday school superintendents. Three out of four Sunday schools reported a total enrollment of 465.

"Is our Sunday school fulfilling its mission?" J. H. McGowen.

Sunday school is church at work; hence we should put forth more effort to gather the disinterested ones into the Sunday school.

Needed Improvements—

(a) In organization. Ezra Mullet. Suggestions for organization were, (1) Teachers' meetings. (2) Teachers' training classes. (3) "Look out" committee. (4) Organized primary classes.

(b) Qualified teachers. Martha Christophel.

To be fully qualified, teachers should— (1) Be Christian teachers. (2) Know worth of souls. (3) Be able to adapt herself to class. (4) Understand human nature. (5) Be prompt. (6) Have Bible knowledge.

United efforts. Wilma Smeltzer, Isaiah Christophel.

Best means to obtain united effort is for all to be willing to work at all times.

Afternoon

Children's meeting, conducted by Nora S. Lape. Lessons drawn from acorn, the chief thought being that "Little beginnings may have great endings."

Relation of Superintendent and teachers to pastor in charge. Jacob Christophel.

Pastor should be active Sunday school worker and Superintendent and teachers should help build up Church.

How create a deeper interest in the study of the lesson? Joe Lehman, Dan Fisher.

Proper feeling should exist between teacher and pupils. The teacher should unconsciously lead pupils into channels of deeper interest and thus create an impetus for study. In other words we should have teachers who cause pupils "to want to know."

Latent talent, how develop? Levi S. Yoder, J. S. Slabaugh.

Develop talents by prayer and proper use of talents. Aim should be to develop talents that lie within us, and not to try to be what we can never be.

Helps that help for the primary teacher. Edwin S. Lape.

(1) Know your God. (2) Know your scholar. (3) Know your lesson. (4) Know yourself.

Use blackboard to convey thought to child through the eye. Sing a great deal.

Evening

Mission sermon, J. B. Brunk.

Secretaries.

REPORT

Of the Second Quarterly Sunday School Meeting, Berea Church, Shannon Co., Mo., Oct. 30, 1910

For the Gospel Herald.

After scripture reading and prayer by Bro. John Brubaker, Bro. Simon Ebersole and Geo. Bissey were chosen moderators.

Punctuality.

Is as necessary to success in Sunday school as in any other work.

If we should plant our crops in June which should have been planted in April we would not expect a good yield; neither may we expect good interest in Sunday school if begun from five to thirty minutes late. A live interest begets punctuality.

Spiritual power of the Sunday school. How lost?

By having superintendents and teachers who are not spiritual; by unjust criticisms in the home; by inconsistent lives during the week; by holding "farmers' institutes" before and after Sunday school; by neglecting the study of the lesson.

Responsible one for the conduct of children in Sunday school.

Parents, teachers, officers and all members of the school who are followers of Christ. Children should be taught from infancy the sacredness of God's service.

In this meeting the topics were few and the number of speakers small; but we feel God was with us.

Clara Brubaker, Sec.

Married

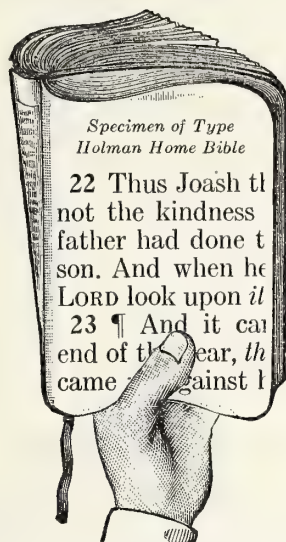
Bender—Schwartzendruber.—On Sept. 29, 1910, at Steinman's meeting house, Wilmet, Ont., Bro. Jacob R., son of Bish. Jacob M. and Mary Bender of Tavistock, Ont., and Sister Fannie, daughter of Joel and Elizabeth Schwartzendruber of Petersburg, Ont., were united in the holy bonds of matrimony, Bish. Dan. H. Steinman officiating. May God's blessing be with them through life.

Keener—Bucher.—On Nov. 10, 1910, at Pre. Jacob Bucher's, home of the bride's parents, Mummasburg, Pa., Bro. Clinton J. Keener of Hagerstown, Md., and Sister Edna B. Bucher of Mummasburg, Pa., by Bish. Geo. S. Keener were joined in the holy bonds of matrimony. God bless them on their voyage together through life.

"May their hearts be joined in one
Until the setting of life's sun;
And true to God and one another be
As on earth strike glad hands in eternity."

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

Obituary

Housser.—Ezra Housser died at his home in Rainham, Ont., on Nov. 2, 1910; aged 24 y. 3 m. 26 d. Bro. Housser was sick with typhoid fever only a short time and his death was unexpected. He was taken into the church two years ago during which time he lead an exemplary life and was very zealous for Christ's cause. A sorrowing wife and two small children survive him. The burial took place Nov. 5 at South Cayuga in the presence of a large gathering of relatives and friends. The service was conducted by L. J. Burkholder.

Hostetler.—Adam, son of Adam and Fannie Hostetler, was born Mar. 6, 1823, in Mifflin Co., Pa.; died Nov. 4, 1910; aged 87 y. 7 m. 28 d. He was married to Katie Ross in Mifflin Co., in 1844. To this union 7 children were born. In 1885 he married as his second wife, Sister Barbara Smith (nee Yoder). To this union 5 children were born. His offspring number about 12 children, 44 grandchildren, and 7 great-grandchildren. Of this number 7 died. Bro. Hostetler moved from Mifflin Co., Pa., to Lawrence Co., Pa., in 1846; removed to Tuscarawas Co., O., in 1858; thence to Hickory Co., Mo., in 1867 and to Cass Co., in Feb., 1908. Funeral at the Sycamore Church on Nov. 6, by J. J. Hartzler in German and B. F. Hartzler in English. Text, Amos 4:12.

Hertzler.—Fannie, wife of Pre. I. D. Hertzler, was born Aug. 14, 1855; died, Oct. 15, 1910; aged 55 y. 2 m. 1 d.

Sister Hertzler's death, which was caused by an operation for chronic appendicitis and enlargement of the liver, came unexpected and proved a serious shock to the entire community. She is missed by all as a faithful companion, a loving mother, a loyal member of the body of Christ and a generous friend and neighbor.

A loving husband, 3 sons and 3 daughters and numerous relatives are left to mourn her departure. They mourn not as those who have no hope. Mother was even anxious to go. No fears of death. How appropriate the words of the apostle, "O death, where is thy sting, O grave where is thy victory."

J. M. Shank.

Bachman.—Joe Bachman died Nov. 11, 1910, near Upland, Calif., of tuberculosis; aged 20 y. 6 m. 23 d. He is survived by his parents, 3 sisters, 2 brothers and a host of friends to mourn his departure. He was born in Kansas and converted at the age of 13. Later his parents moved to Garden Grove, Calif., where he lived till a few months prior to his death. He was an earnest worker for the Lord. His greatest desire was to get an education and preach the blessed tidings of a crucified Redeemer. But failing health prevented him from doing so. Last year he was superintendent of the Garden Grove Free Methodist Sunday school. About four months before his death, his mother, two sisters and himself moved to the mountains near Upland, Calif. for his health. He was very patient in his sickness. Instead of complaining he was praising the Lord. He could walk around a little till about 3 weeks before death when he was stricken to his bed during much of this time, especially toward the end he suffered intense pain.

Funeral services held in the Brethren in Christ Church, Nov. 12. Text, Jno. 14:1-4, chosen by the deceased.

J. L. Charles.

Culp.—Near Wakarusa, Ind., on Nov. 4, 1910, of a complication of diseases, Dea. Abraham Culp, of the Holdeman congregation, aged 72 y. 1 m. 4 d. He was born in Mahoning Co., O., Sept. 30, 1838, and emigrated with his parents to Elkhart Co., Ind., in 1852. He was united in marriage with

(Continued on last page)

Items and Comments

Following the example of President Roosevelt, President Taft has just made a trip to the Panama Canal to personally inspect the work there. It is now officially announced that the Canal will be opened by Dec. 1, 1913.

Andrew Carnegie celebrated his recent birthday by making a donation of \$1,500,000 to the technical schools of Pittsburg, Pa. There are quite a number of public benefactors who are making desperate (?) efforts to die poor, but somehow their business ability seems to keep them from it.

In an address before the Detroit, Mich., Board of Commerce, Thomas J. O'Brien, U. S. Ambassador to Japan, lauded the progress made by the Japanese, but expressed himself emphatically against allowing Japs to attend the same schools with white pupils. His stand was that we have one race problem already, and ought not to invite another.

A general decline in the price of meats is predicted by the packing interests of the country. On the other hand, Dr. Wiley of Washington, D. C., sees in the present decline of prices but a manipulation of prices for the advantage of the meat trust, and that at some convenient time the prices will rise again. Whatever view is correct, it is certain that the power of commercialism in America has not yet lost its hold.

A giant merger of farmers' organizations is being planned whereby the American Society of Equity, the National Grange and the Co-operative Union are to become one monster farmers' trust. What seems strangest about these things is that those who as a rule are the most enthusiastic in forming these organizations are also the loudest in their denunciation of "trusts." America will never be freed from the evils of monopoly until the American people become consistent in their methods and claims.

A meeting which promises to be of more than ordinary importance is the World's Christian Citizenship Conference, which met at Philadelphia, Pa., on Wednesday, Nov. 16. The conference numbers among its members some of the most enlightened and aggressive men of the world, and the questions to be discussed are of the most vital considered from the standpoint of clean citizenship and civic righteousness. While such questions as Peace, Patriotism, etc., will be considered from the popular rather than the Bible standpoint, the personell of the membership of the conference is such that we hope for favorable results along the line of a quickened and enlightened public conscience.

Never Out of Danger.—This fact is recalled by a recent item in the Lancaster New Era, which tells of a railroader who quit his business several years ago because he saw too much danger in it. Since then he has met with accidents which at one time left him with a broken jaw and at another time he was compelled to have his foot amputated. While we should never go into places that we know to be dangerous, except when duty calls us there, we should never lose sight of the fact that there is no absolutely safe place on earth. We are on the brink of eternity, and may be called hence at any moment. The only safe place is in the Rock, Christ Jesus. Hid away in this great pavilion, we know that if sudden death should remove us from time to eternity, instead of it being a calamity it would simply verify the truth of what Paul said, "To die is gain."

(Continued from preceding page)

Annie Blosser in 1866. To this union were born 2 sons and 3 daughters; 1 daughter preceded the father to the eternal world. He united with the Mennonite Church in 1867 and remained a faithful member to the time of his death. In 1886 he was ordained to the office of deacon, which office he conscientiously filled with credit and faithfulness. His walk and conversation were that of a sincere and devoted child of God. He was much concerned for the welfare of the Church, and in his death there is left a vacant place which the family, the neighborhood, the Church, all deeply feel. He is survived by a sorrowing companion, 2 sons, 2 daughters and 1 grandson to mourn his death. Funeral services were conducted at the Olive M. H., Oct. 7, by Henry Weldy and John F. Funk from Phil. 1:21. May God comfort the sorrowing hearts with the blessed assurance that he is safe in the arms of Jesus.

John F. Funk.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Jet, Okla., Nov. 21-23. Instructors, D. J. Johns, J. P. Berkey.

New Wilmington Church, near **Wilmington Jct., Pa., Nov. 28 to Dec. 2, 1910.** Instructors, S. H. Miller, J. S. Gerig.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser, S. F. Coffman.

Aurora, O., Dec. 6-10, 1910. Instructors, Abram Metzler, P. R. Lantz

Roanoke, Harmony, Metamora and Union Church, near **Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910.** Instructors, Eli Frey, S. E. Allgyer.

Plains Church, near **Guymon, Okla., Dec. 17, 18, 1910.** Instructor, A. I. Yoder.

Mt. Zion Church, near **Versailles, Mo., Holiday week.** Instructors, Simon Gingerich.

Pleasant Grove Church, near **Martinsburg, Pa., Dec. 22-27, 1910.** Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near **Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911.** Instructors, J. E. Hartzler, B. B. King.

Sunnyside Church, near **Comins, Mich., Jan. 4-10, 1911.** Instructors, J. E. Hartzler, B. B. King.

East Union Church near **Kalona, Ia., Jan. 16-22, 1911.** Instructors, L. J. Miller, S. E. Allgyer.

PLEASANT GROVE BIBLE CONFERENCE

Bible Conference to be held at the Pleasant Grove Mennonite Church near Martinsburg, Blair Co., Pa., Dec. 22 to 27, 1910. All coming to the conference by rail will come over the Hollidaysburg and Henrietta branch from Altoona and will get off at Bossler's Station. All trains from Altoona stop at Bossler's. Notify L. R. Kauffman, Martinsburg, Pa., R. No. 1, and you will be met at the station. Everybody invited. Bring your Bibles and Hymnals.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, DECEMBER 1, 1910

No. 35

EDITORIAL

"Jesus wept."

"God is our refuge."

Unity brings uniformity.

"One Lord, one faith, one baptism."

"Set your affections on things above."

Repeat the golden text for next Sunday's lesson.

Worldliness and godliness can not dwell in the same heart.

The Gospel Herald from now on until Jan. 1, 1912, one dollar.

How much better do you now know your Bible than you did a year ago?

What was the most notable feature of your record on Thanksgiving Day?

If you want to know how to run a church, ask the man who can not be induced to bear any burdens and responsibilities.

Tell us what you read, and we will tell you upon what you have set your heart. "Reading maketh a full man"—full of truth or fiction, worldliness or godliness, usefulness or worthlessness—depending upon what he reads.

What a world of thought is contained in the word **opportunity**. But let us not deify the word. Only opportunities to do good should be improved. Opportunity to do evil should always be allowed to go by unimproved.

Have you been keeping up with the series of articles now being published on "Gospel Light on Timely Topics?" This week's article is of especial interest to Sunday school workers. Every article in the series is worth prayerful meditation.

Friends of Ft. Wayne Mission will read with interest the message from that worthy institution, as printed elsewhere in this issue. The Lord prosper the work.

If you are thinking of getting your son or daughter or friends a Christmas present that is cheap, interesting and helpful, how would a copy of Bro. and Sister Ressler's new book on "Lights and Shades from Hindoo Land" do for that purpose? It may be had from agents or from the Mennonite Publishing House. Fifty cents means a book for you and a dime in the treasury of the American Mennonite Mission at Dhamtari, India.

Love qualifies for service. It draws us close to God, fills our hearts with obedience, gives us tender hearts and tongues and hands and binds us to a life of devoted service. When love enters the heart it dries up the tongue of the fault-finder, empties the head of selfishness, loosens the purse-strings, converts the sword into a plowshare and the spear into a pruning hook, drives away the gloom of malice and envy and gives the touch of heavenly sunshine wherever it strikes. There was no mistake made when love was defined as "The greatest thing in the world."

In the midst of earth's struggles it is refreshing to have the flash-lights of God's love and grace to illuminate the soul. The same Comforter who put that angelic look upon the face of Stephen in the hour of most dreadful agony, who enabled the apostles to rejoice that they were counted worthy of persecution, who enabled Paul to count his bonds a light affliction and look with joyful hopes beyond this vale of tears to behold the ever blessed crown, who gave John his glorious visions when he was banished from the face of man, who has lightened the

burdens of thousands of Christian workers in every generation of the Gospel dispensation and enabled them to do a mighty work for the Lord, is present today in the heart of every soldier of the cross and enables them to press forward with cheer and hope, rejoicing in the midst of tribulations and radiating the sunshine of heaven wherever they go. It is the clouds of earth which makes the sunshine of heaven seem precious.

Purity.—This precious jewel may be had for the asking. It may be retained on two conditions: (1) Convictions formed by the Word of God; (2) Convictions lived up to in daily life. The standard of purity is held up in its perfection in God's revealed Word to man, and every child of God should strive to reach it. It includes—

A pure heart—cleansed by the blood of Jesus and undefiled by the sins of the world.

A pure mind—in which impure thoughts, unholy desires and unholy purposes are not allowed to harbor.

Pure speech—free from idle words, by-words, blasphemy, deceitfulness, slang, slander, smut, vulgarism, gossip, untruths, exaggerations, uncharitable criticisms.

Pure hands—unstained by unkind or unrighteous deeds.

Such a standard may be reached sooner or later through consecration, prayer, watchfulness, practice, keeping away from impure associations, keeping the eyes as far as possible away from impure sights, reading no impure literature, and keeping the affections set upon the right kind of things. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XVII. The Sunday School as it Appeals to Me Today

By D. H. Bender.

For the Gospel Herald.

In the scope of this article the subject will be considered from the view point of the Mennonite Church rather than in its relation to the cause in general.

Older brethren, and in some places those not so old, can recall the time when the Sunday school played a very unimportant part in the religious activities of our people, not because it was without worth or influence, but because it had not been sanctioned and thus was not admitted. But today this potent institution is, to speak in a general way, universally accepted and sanctioned. This is a source of gratification and gives evidence that even though our people are slow and somewhat Thomas-like when something new is presented, they are always ready to accept and use that which proves to be good and in line with the Word of God.

That much progress has been made in Sunday school work and in bringing this institution to a place where it may serve the Church and the cause most efficiently needs no further demonstration. Not more than a decade ago many, possibly the majority of our Sunday schools, were open for a part of the year only, usually only six months. Today, while there are still a number of schools closed during a part of the year, the Sunday schools of the Mennonite Church may be said to be practically evergreen, and their influence upon the young and old is being exerted every Sunday of the year.

Another gratifying feature of the Sunday school of today as compared with that of ten or twenty years ago is the fact that pupils of all ages, all members of the family and the Church are enlisted. At first only the young people were considered qualified or required to attend the Sunday school. The old people would come in about the time the Sunday school closed and the church service began. They were not considered in line to be registered as members of the Sunday school. When some of the more active workers in the Sunday school recognized this

mistake, effort was made to have the older people take part, and in places the church service was made to precede the Sunday school, so the older people would be induced to remain and be present. What was true of the older people was equally true of the infant classes, which were conspicuous in our Sunday schools because of their absence. But today we have both old and young, as well as the infant scholars enrolled. While it is true that in some places this could not be stated in its absolute sense, and even in other places it is considered that the Sunday school is for the non-church members and as soon as the young people unite with the Church they are no longer considered eligible to Sunday school enrollment (this is particularly true of some of our Russian congregations) yet on the whole it may be said with good grace and veracity that all members of the family—parents, children, servants, church members, non-churchmembers, grandpa, grandma and the baby, all have a part in the Sunday school. So this institution becomes a great unifying agent and this way works incalculable good.

No one who has made a study of the Sunday school question and watched its revolution in the Church can help but notice with appreciation the advancement that has been made along all lines—better teachers, better methods, better equipment, more consecrated effort, higher ideals—all these have raised the standard of our schools and made the institution an essential rather than an experiment in the great realm of religious activity. To help along in this advancement we have our teachers' meetings, Sunday school conferences, enlarged scope of good literature, symposiums and intelligent discussions of various features of the work in our church papers, etc. Just now a movement has been started having for its purpose the general and specific betterment of our schools by Sunday school visitation or evangelistic oversight. At least two of our state conferences have within the past few months appointed district Sunday school field workers. So all along the historical road over which our Sunday school has traveled there may be seen impressed in bold relief the word PROGRESS.

Again, the record of our evangelists and church reports show that the great majority of the converts now being received into the Church come from among those who have been enrolled in the Sunday school and have been the most faithful attendants. And the time has come when the proverb, "The Sunday school is the nursery of the Church," no longer covers the entire truth, but a new proverb, "The Sunday school is an essential part of the Church," needs to be recognized. Remove the auxiliary of the Sunday

school and the Church would be sadly crippled.

In view of these facts the importance of the Sunday school and the responsibility resting upon its promulgators become great and grave, and should be the means of prayerful solicitation, earnest endeavor and fuller consecration on the part of all those connected with the work.

For some time our Sunday schools were content with the naked Word as a text without any further help in the class recitation, and some good was accomplished. During the present year the writer attended a Sunday school where nothing else is used, and he felt that the teacher of the adult class in that school with nothing but the New Testament had brought out truths and made an impression on those men who sat in the class that should do lasting good. But we have made progress along this line, and with the adoption of the lesson helps and a carefully outlined series of lesson texts, accompanied by the best thoughts of those who made the texts a special study, we are in position to do still more for the Sunday school pupil, notwithstanding the fact that these helps are often made the agent of abuse rather than of use in the class. But we feel that along this line there is still room for improvement, and just now the question of a graded system of Sunday school lessons is agitating the minds of Sunday school workers in some places. In the series of excellent articles just concluded in the Gospel Herald this system has been explained, and it is not the intention of the writer, nor is it considered within the scope of this article to go into a detailed discussion of this feature of the Sunday school, except insofar as such notice is necessary to answer the title of this article.

For some years the need of something more especially adapted to the nature and needs of the younger pupils in the Sunday school has been apparent. Especially did this need appeal to those whose duty it was to prepare the lessons for teaching and those whose lot it was to apply them to the little folks in the class. It is a hard matter to take an account of an Old Testament war, or inconsistent priesthood, or sensuality on the part of leaders, or a doctrine of church polity and teach the little folks lessons of love, purity, kindness and obedience. It is true that much that is given in the uniform series of lessons as outlined by the International Lesson Committee is suitable to all classes and all conditions of human nature, but much is not so suited. This lack of application the graded system seeks to remedy.

The difference in the presentation of Bible truths by the uniform lessons and the proposed graded system may be technically stated thus: The uni-

form system endeavors to fit the Bible to the individual, while in the graded system the primary attempt is to fit the individual to the Bible. Or in other words, the uniform system has for its purpose and central thought the teaching of the whole Bible in the Sunday school without so much regard to the order of its presentation, while the graded system aims to lead the individual to the Bible and offers him such portions as it is believed he can best assimilate at the time. The authors of the uniform lessons seek to make the Bible the basic consideration, while the graded system advocates make the individual the central consideration. Either system or both will serve the purpose if properly applied.

To my mind the following advantages and disadvantages are apparent in the adoption of the present graded system:

Advantages

A suitable text for each of the different grades in the school.

A systematic order of presenting the leading truths of the Bible as they apply to the individual in the various stages of development.

A course of study by which pupils may be held in the school with the view of having completed the course and so accomplished a purpose.

Easier teaching, as the same course will continue from year to year to be taught in the respective grades.

Less trouble with lesson literature, as a course once published will serve for a number of years.

Better opportunity to present a wider scope of Bible teaching, for as the pupil moves up from grade to grade he gets new phases of Bible teaching.

Better opportunity for testing teachers and keeping them in the grades where they will do the best work.

Disadvantages

More machinery in the school. To arrange for the various departments as outlined by the system, and then the grades in each department, will make the machinery of the school more complex.

More difficult to place irregular pupils. The boy of sixteen who comes into the school for the first time would not care to enter the primary class, and yet he would hardly fit in the grade outlined for his age. Unless great care is exercised irregular pupils would be kept out of the school rather than drawn in by this system.

There is slight danger that the Sunday school might become secularized by the endeavor to place it upon the same basis as the day school in its lesson and grade arrangement.

By strictly following the suggestions of the graded system, much material used in teaching would be drawn from outside sources. Here would be danger in drifting from the Bible.

It would break up the unity of subject matter taught in all classes of the school, confuse those who are not directly interested in any one class, and make a general review of the lesson before the school impossible. This to my mind is one of the most serious objections to the proposed graded system of lessons. Where the buildings are so arranged that the various grades have separate rooms, this is not such a serious objection; but since at least ninety per cent of our churches are one-roomed buildings, this objection becomes very apparent.

The visitor or casual attendant will find himself at a disadvantage in a school where the graded system is in vogue. He will not know where he may be placed in the grades, and so can not inform himself on the lesson, besides, if he is not in class at all, and there being no general review, he will be out entirely.

To my mind, a better arrangement would be to instruct the International Lesson Committee or some one else to arrange each year's study in topical order, and then wherever possible select such scriptures as are suitable to all grades of pupils in the consideration of the topic. Where that is not possible, let each grade use the same golden text and other general features, and even though other texts will be necessary for some grades in some instances, yet in this way the continuity of the lessons will be preserved.

These points are not mentioned in order to discourage the adoption of a graded system of lessons for our Sunday school. In fact, I have advocated something more suitable for the primary class for several years, but it is with the hope of getting our people to work at the subject from both the favorable and the unfavorable view point that the advantages and disadvantages are mentioned, and when we do adopt a system, it shall be after due deliberation and intelligent consideration. In the mean time, it may be well for some schools to make a test of the system now available. It is still in its formative period and the committee is open to suggestions. Changes will be made if necessary.

The Sunday school stands second only to the Church in importance, and from its influence and power in the world and in the Church we should expect great things. Let us make it the best possible, and I have the firm conviction that by our united efforts, the counsels of the experienced, the prayers of the faithful and the blessings of Almighty God greater accomplishments in the future await the result of Sunday school effort.

Hesston, Kans.

"Life is more than a pastime and less than a drudgery; it is a serious business."

THE SCHWENKFELDERS AND NONRESISTANCE

(As an example of true Gospel nonresistance as applied to our attitude toward the government, we quote a manifesto by the Schwenkfelders during the Revolutionary war. It is a paper setting forth their position on the question of nonresistance and of their attitude toward the government. We copy the following from the November, 1910, number of Pennsylvania-German.—Ed.)

"A sincere declaration of some so-called Schwenkfelders in reference to existing Militia affairs May 1, 1777. We who are known as Schwenkfelders hereby declare that on account of scruples of conscience we can not take up arms and kill other men; we maintain also that in this country this is sufficiently known as far as we are known. We have continued to enjoy this liberty of conscience hitherto by the favor of our legislative powers. We have comforted ourselves and regarded ourselves assured that we might enjoy the same liberty in the future by virtue of the public Resolution of Congress and our Assembly of the same time. We will gladly and willingly bear our share of all the common burdens and hardships with our fellow-citizens excepting participation in the carrying of arms. In view of this we can not join or participate in the existing arrangements, although we would not withdraw from other demands of our government.

Coschepoppe, May 2, 1777."

"Whereas at the present time through a despising of manifested divine mercies and through other sins heavy oppressions, great war disturbance and divers military regulations have been called forth and are in existence. Whereas we have made a sincere declaration with respect to existing militia arrangements that we can not take part in said arrangements on account of scruples of conscience. And whereas it is apparently to be expected that militia services will be exacted of many of our people by force and that they may be subjected to heavy taxes or fines in money on their refusal to render such service; therefore we the undersigned who hold to the doctrines of the sainted Casper Schwenkfeld and seek to practice and enjoy the same for themselves and their children by public worship and by instruction of the young have mutually decided and agreed and pledged themselves together that they will, as bound by Christian duty mutually, carry in common and help each other to carry all fines in money that may be imposed on any of them or of their children on account of their refusal through conscientious scruples to render personal service in the war in which deadly weapons are carried and used and all those who are burdened on this account are to render

(Continued on page 551).

ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXIV. Christian Virtues—Zeal

The just man walketh in his integrity: his children are blessed after him.—Prov. 20:7.

863. *How are God's people described?*

A. As "a peculiar people, zealous of good works" (Tit. 2:14).

864. *When either of these qualities is lacking, what can you say of the religion?*

A. It is not the Bible kind.

865. *Is it possible to be both "peculiar" and "zealous" and still be wrong?*

A. Yes; they must be of heavenly kind in order to be pleasing to God.

866. *What does a lack of zeal indicate?*

A. A lack of spiritual life.

867. *Is it possible to become too zealous?*

A. It is not.

868. *What was wrong with the zeal of the Pharisees?*

A. They had a zeal, but not according to knowledge (Rom. 10:2).

869. *What should we call that kind of a zeal?*

A. Fanaticism.

870. *Distinguish between zeal and fanaticism.*

A. Fanaticism is zeal, minus true religion and common sense.

871. *Are the heathen more zealous than the Christians?*

A. They are not more zealous than Christians ought to be.

872. *Should we then pattern after heathens in their intense devotions?*

A. In the life of Christ and the apostolic Church we have a better pattern.

873. *Wherein is the heathen practice faulty?*

A. They seem to have lost their equilibrium, and therefore run wild in their excesses.

874. *Where do we get a good example of the contrast between the true Christian zeal and heathen fanaticism?*

A. In the test on Mt. Carmel between Elijah and the priests of Baal.

875. *What made the difference?*

A. Elijah had truth, power and godly moderation. The priests had noise, falsehood and fanatical nonsense.

876. *Which of their attitudes should we pattern after in worship?*

A. That of Elijah.

877. *Is there any connection between zeal and noise or self-affliction?*

A. No necessary connection.

878. *What are the evidences of heavenly zeal?*

A. Prayer, earnest Christian endeavor, temperance, loyalty to God and the Church, liberal giving to the cause of Christ.

879. *What evidence that the zeal is not mixed with fanaticism?*

A. When it bears the test of common sense as well as of Scripture.

880. *Is zeal an evidence of being right with God?*

A. Not always; Paul was as zealous before conversion as he was after.

881. *Is zeal a power for good or evil?*

A. That depends upon what cause we espouse.

882. *What is one evidence of the right kind of zeal?*

A. Heavenly peculiarity (Tit. 2:14).

883. *And where this heavenly peculiarity is lacking—*

A. It is an evidence that our zeal is spent in the wrong cause.

884. *What accounts for a lack of zeal on the part of so many church members?*

A. Lack of spirituality.

885. *What is God's condemnation for a lukewarm church?*

A. "I will spue thee out of my mouth" (Rev. 3:16).

886. *What is God's command to those who are lukewarm in the service?*

A. "Be zealous, therefore, and repent" (Rev. 3:19).

887. *To what may we attribute a large share of the success of the early Church?*

A. To their heaven-born zeal.

888. *How does the prophet refer to lukewarm church members?*

A. "Woe unto them that are at ease in Zion" (Amos 6:1).

889. *To what class of people does the Church owe its prosperity?*

A. To the members who are continually aglow with heavenly zeal.

890. *What of lukewarm members?*

A. They are a weight to the Church.

891. *What things in this world tend to destroy the zeal of Christian workers?*

A. "The cares and riches and pleasures of this life" (Luke 8:14).

892. *Is it true that we always become zealous in the cause that has most of our attention?*

A. As a rule, yes.

893. *What lesson for us?*

A. We should take care that we do not become engrossed in the things which drown out our spiritual life.

894. *What is Paul's estimate of this Christian virtue?*

A. "It is good to be zealously affected always in a good thing" (Gal. 4:18).

895. *What is the conclusion?*

A. "Therefore, my beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

To fill the measure even full is all that God asks of anybody, but when He gives, He runs it over.—Sel.

Whoever fails to deny himself will be dead, spiritually dead.—S. G. S.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OBSERVATIONS IN SOUTHERN PALESTINE

IV. Shechem and Samaria

By J. S. Shoemaker.

For the Gospel Herald.

(Concluded)

It is affirmed that tests have frequently been made, and it has been demonstrated that utterances made by persons on the slopes of either mountain can be distinctly heard by those standing in the plain or valley. A fact worthy of note is that Mt. Ebal is covered with cactus and thorns, while Mt. Gerizim is free from anything of the kind, although the valley between them is quite narrow. Nature renders obedience to the voice of God.

On our arrival at Nablus we put up at the Samaritan Hotel. The accommodations were good, nevertheless our sleep during the night was not peaceful, on account of the howling of jackals on Mt. Ebal, and the almost constant annoyance of mosquitoes and sand-flies. These latter pests seemed to have no trouble in finding their way through the screens which surrounded our beds.

Nablus has a population of about 20,000, consisting of Samaritans, Moslems, Jews, Greeks, Roman Catholics, and Protestants. The city is not inviting to one with American tastes. The streets are narrow, winding and dirty. The people have a bad reputation for their discourteous treatment of strangers.

Our guide led us through certain sections of the city. We visited the Samaritan synagogue. It is a small, oblong building. We did not get a glimpse of the high priest who has charge of the synagogue, but several of the sons kindly led us through their sanctuary. A copy of the Pentateuch was shown us, claimed to be 3574 years old. Of course it would not have been courteous to say "We do not believe it." Nevertheless we had grave doubts as to the truthfulness of the claim.

The following day we went to Samaria, situated 7 miles north-west of Nablus. The road led around the hills and mountains through a semi-barren country. When within a mile of the place we dismounted and went on foot along the well beaten path leading to the ancient capital of the ten tribes. Sebastieh, a small dirty village, surrounded by hedges of cactus and ruins now marks the place of ancient Sa-

maria. While looking upon this scene of desolation we beheld the fulfilment of prophecy: "Samaria shall become desolate; for she hath rebelled against God" (Hos. 13:16). "Therefore will I make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley and I will discover the foundations thereof" (Micah 1:6).

Samaria was built by Omri, king of Israel. He took its name from Shemer, from whom the hill was purchased. It was the capital of the ten tribes until the captivity. It became the center of idolatrous worship in Israel. Here Ahab built the temple of Baal, which was later destroyed by Jehu. The story of the siege of Samaria as recorded in II Kings 6:24-33 will naturally be recalled as the traveler walks through the ruins of the city. It was to Samaria that Philip went preaching the Gospel "and the people with one accord gave heed unto those things which Philip spake" (Acts 8:6). The present Moslem village is in great need of a similar experience.

We visited the ruins of the church of St. John the Baptist, which was built by the crusaders in honor of John the Baptist. The same has become a Moslem Mosque. Herod is supposed to have held the banquet at Samaria, when the daughter of Herodias danced before him, which resulted in a rash oath, and the death of John the Baptist. In the center of an open court there is a dome of the traditional sepulchre of John the Baptist, a number of steps lead to the said tomb, and a few others, one of which is said to be the tomb of Obadiah.

On the summit of the hill extensive excavation work is being carried on at present, under the direction of Harvard University. We were informed that there were about 130 natives besides a number of Egyptian overseers, engaged in the work of excavation. About two thirds of the number were women and girls, who were the burden bearers, carrying the excavated matter out in baskets placed upon their heads. Our hearts were filled with sympathy for those poor women, who were obliged to toil on incessantly for the small sum of 15 cents per day. The women in America are living in a paradise compared with native women's conditions in Palestine.

During the past two years numerous buildings of ancient Samaria have been excavated. Some of the apartments of the buildings are still in a great degree perfect. We were filled with wonder as we watched the excavation going on, when we saw how the very stones long buried in ruins gave positive evidence of the city having been in the possession of different nations at different times. The entire hill is covered with rubbish, indicating

the existence and repeated destruction of no small city.

The Street of Columns running around the hillside, presents a scene of special interest to the traveler. The number of Columns, whole or broken, along this street, is nearly one hundred. All these gave evidence of Samaria's early wealth and grandeur.

On our return trip to Jerusalem we stopped about three hours at Ramallah, situated about 10 miles north of the city. The society of Friends have several mission schools established here. We visited the main institution but the school was not in session at the time. Miss Lee (one of the teachers), formerly of Tennessee, a school-mate and intimate friend of Sister I. W. Royer of Goshen, Ind., took us through the various apartments of the institution. Miss Lee is connected with the girls' boarding school, which has an attendance of 50 pupils. A boy's boarding school is also conducted in the village with an attendance of 30. The society also conducts several day schools in the village, besides three more in the surrounding villages. The society is doing splendid work among the people in Ramallah and surrounding community. It would be a great blessing if similar institutions were established in all the cities and villages of Palestine.

No one who loves his Lord and Master can help being burdened for the lost, who are living in ignorance and superstition in these oriental villages, cities and countries.

May all who are interested in the salvation of the lost, pray earnestly that these benighted people may all be permitted to hear, and led to accept the Gospel of Christ, "which is the power of God unto salvation to all who believe."

Dhamtari, C. P., India.

OUR STAY AT SUNDERGANJ

By J. S. Hartzler.

For the Gospel Herald.

We came back to this station on Saturday, Oct. 1, after having spent a week at Rudri. After looking over other parts of the mission grounds we walked out to the grave of Bro. Burkhard. A simple marble slab placed in a well constructed concrete foundation marks the place where lies one who has a nobler epitaph than any that can ever be written on tables of stone. One of the native members on being asked what influenced him to become a Christian, said: "Burkhard, Sahib, prayed for me." In the evening we went to Bro. Friesen's, where Bro. M. C. Lapp was instructing some converts. When the question of ornaments and jewelry was touched the women looked at their arms, for each of them had bracelets enough so that

they covered four or five inches of the forearm. These to a woman in India mean more than they do to a woman in America. Her dress may be meager, but if she has her bracelets on she is considered clothed. On the other hand her dress may be bounteous, but if she does not wear her bracelets she is considered naked and her character is questioned. But when God's Word was read on this subject they were willing to have them removed. They had been on so many years and their hands had grown so much larger that the glass ones had to be broken and the metal ones bent before they could be removed. They did not care to even retain them, but gave them to us as relics of the barbarous customs which demand them. This is quite a contrast to those who, prompted by pride, refuse to put these things away and thus make an idol of them. Idolatry is by no means all in India.

In company with Bro. Lehman and two young men from the Orphanage, we attended two village Sunday schools in the morning before the preaching service on Sunday morning, two other young men went to two villages in another direction for the same purpose. The morning service at the Orphanage school building was called at 8:30 and Bro. M. C. Lapp preached the baptismal sermon and baptized six converts, ranging from a young man of about fourteen to an old grandmother some sixty years of age. The Sunday school in the afternoon was well attended and a good interest was manifested. The side rooms in the school building serve a splendid purpose in having the classes separated from each other and at the same time gathering them together quickly for the closing exercises.

Aside from the vernacular school, there is an English school conducted here which is very well attended. While the law requires a very accurate record of a number of details not really necessary, it gives visitors a splendid opportunity to get a good knowledge of the workings of the school. These records were very well kept.

The executive committee meeting and the quarterly business meeting of the mission gave us a very rare opportunity to get an insight into details of the problems of the mission. All the missionaries were present at the business meeting on Friday, Oct. 7, except Sister Harder, who could not attend on account of sickness.

Many questions of importance were discussed, not least among which was the need of an industrial school. To begin this work right, several thousand dollars would be needed. One thousand is in sight provided the other can be raised.

Aside from the regular services on Lord's day, which were much the same as those of the preceding Sunday, was

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

A YIELDED LIFE

What is a yielded life?

'Tis one at God's command,
For Him to hold, to form, to use,
Or do with it as He may choose,
Resistless in His hand.

What is a yielded life?

A life whose only will,
When into blest subjection brought,
In every deed and aim and thought,
Seeks just to do His will

What is a yielded life?

A life which love has won;
Which in surrender, full, complete,
Leaves all with gladness at the feet,
Of God's most holy Son.

What is a yielded life?

A life where Christ holds sway,
O'er which He is the rightful Lord;
The ruling power His whispered word:
Led by it day by day.

What is a yielded life?

A life in His control,
Unruffled by the stormy breeze
Of sorrow, when its surging seas
Would sweep the God-kept soul.

—Regions Beyond.

THE KEY TO BEAUTY

Many of our girls write me for advice as to how they may become beautiful. I have just returned from a western trip, to my old home, and from meeting many of the associates and friends of the long, long ago. Many of these old ladies were women with families of their own when I knew them, and they are now well past the four-score mark; but they were every one "good to look upon," and some of them were really beautiful. Often I heard the expression, "What a lovely old lady!" as the younger generation passed them. Every face was scarred or seamed with care; their complexions were not as the rose leaf, and their patient eyes had a look of "only waiting" in them. Over the once boony hair, the frosts of time were thickly powdered, and their faded cheeks showed the washings of tears; the once smiling mouths had pathetic droops at the corners, and their hands—oh, so worn by years of love's service;—trembled as they clasped my own, and gave me greetings for the old, old days' sake. Many of these were past the four-score mark, while a few were past ninety years old. Yet they were as beautiful, if not more so, as their sisters who laughingly acknowledged that the three-score mark was now behind them.

There were a few others—beautiful in a certain sense, yet the lines were

not such as to beautify; life had been hard with them, and they had hardened with it, and the fretlines were deep all over the pitifully aging faces, while the faded eyes saw all the shadows in the faces of others, instead of the sunshine. One dear, beautiful woman, whose life had been cruelly hard, in every way, and who stood alone in her old age, greeted every one with the words, "How good you look!" and her tender eyes smiled, even though you could see the glint of tears behind them, as she said, "Yes, we are alone now—just the dear Lord and me; but so long as He is with me heaven is not far away." And many turned from her patient star-lighted beauty with tears in their own eyes, feeling as though they had "seen a vision."

Another class would greet others with the words, "Yes, I see you are getting old, too; you have a great many wrinkles, and your hair is so grizzled. If it was white, it would not look so bad. Yes, the children are all gone, and just me and the old man, and I have a great deal of trouble with him." Or, "Yes, I am a widow; there is nobody cares for me now. The children? Oh, yes, they are all gone; but children don't care for the old folks now-a-days."

As I met and parted with these old friends, the thought came to me that a wonderful lesson could be learned from them by our girls, if they but gave it a moment's thought. Did you ever see a face that you loved that seemed ugly? No matter the lines, or the color, or the contour; if you loved it, it was beautiful to you. And every one of you knows some old lady whom everybody loves, and they say, "She is such a lovely old lady!" If any one refers to her wrinkles, and faded color, it is to say, that every wrinkle is a badge of honor or for some beautiful deed done or thought of helpfulness to others. No cosmetic no lotion, emollient, wash or powder, or external beautifier can give such an effect. And right now is the time to begin this self adornment. Look only for the beautiful, the good, the true; be tender and helpful and true, yourself, and fight out all feelings of envy, selfishness, anger, fretfulness, or ugliness toward others. Let the "inner light shine," and the outer will be illuminated. A fond mother, looking on her remarkably talented and sweet-mannered daughter, said, "Yes, I like to think that Louise is beautiful, and graceful and talented; but I love best to know that she is good."

Think of this, girls, when you look into your mirrors, and try the happy thinking, the "doing of good unto others," along with right physical living, and note how the expression becomes you—how it endears you to others. It is the one unfailing key to beauty.—
The Commoner.

MOTHER

By L. S. M.

For the Gospel Herald.

Mother—it is the link that binds heart to home. God Himself has placed such value upon that name, that long life is promised to him who honors it and even the wise king said that it is only the "foolish man despiseth his mother." We fear that social pride has robbed us of this beautiful name. We hear men and women speak disrespectfully of mother. We would warn the girls and boys to speak gently to your mother. Respect her, for soon at the longest will these earthly ties be severed. Then there will be no regret for disobedience or irreverence. There may be other friends who love you, but none like mother.

Sometimes we mothers get discouraged and feel as if we had done nothing. But the thought arises, Is it nothing that your little helpless children had some one to come to with their childish joys and griefs? Is it nothing that your husband feels safe when he is away at his duties that your careful hands direct everything at home? Is it nothing when business is over that he has the pleasure of home which you have done your best to brighten? Oh weary, faithful mothers, you little know your power."

We are often prompted to pray for more child-like faith in our Lord, that in troubles we might cling closer to Him. If we but imitated the teachable spirit of children, how many heart-aches would it save. If the hand of our Savior were to us what ours are to our children we would indeed be at peace. Our Father is very gracious and when duties press upon us He makes the reward the greater. Surely it is a blessed reward. There is no greater pleasure than that of training children in the nurture of the Lord in the hope of their being washed in the Savior's blood and being followers of Him in life. We sometimes say, "Is it possible parents do not teach their children in the way that they should go? or, on the other hand, is it possible children will not hearken to their parents?" Nature teaches us that childhood is the period of life to instill those precepts, implant those truths, and form those habits which become the people of God. May we be as Hannah—give our children unto the Lord; and not our children only, but we as parents consecrate ourselves so that our children may become strong in the Lord and firmly grounded in the faith. We may not be able to do great things in the sight of the world, but if we can raise noble sons and daughters for the Lord we are sure of not losing our reward and of our labors not being in vain.

Lancaster, Pa.

Sunday School

For the Gospel Herald.

Lesson for Dec. 11, 1910—Matt. 27:23-50

THE CRUCIFIXION

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53:5.

Introductory.—At last we come to the great tragedy of all tragedies, the foulest of all murders which it was ever the lot of human eyes to behold. Words fail us as we attempt to describe the blackness of heart which prompted the murder of our innocent Lord. Men who professed to be the champions of the only true faith of God were guilty of murderously plotting against the spotless Lamb of God, the perfection of innocence and purity and compassionate goodness. But fanaticism is a great breeder of crime. As we saw evidences of plotting, followed our Savior through the various mock trials and beheld the weakness of the rulers who might have rescued Jesus had it not been for their indifference and selfishness, we are not at all surprised at what happened on the cross.

The Crucifixion.—Under this head we wish to notice what the enemies of Christ did, reserving for another head what Christ did. Among the things we notice are the following:

1. **Place of Crucifixion.**—Golgotha, place of a skull. On Mt. Calvary, just outside the city of Jerusalem.

2. **Mockings.**—Adding insult to injury. Showing what kind of a spirit it was that prompted the murder. In this persecution we see the priests, the people, the passers by, the soldiers. "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." "He saved others; himself he can not save." "Let him now come down from the cross, and we will believe him." "He trusted in God; let him deliver him now."

Such were some of the cruel thrusts of the murderous scoffers who surrounded the cross. But Christ was on the cross as a sacrifice for the sins of the world. He bore these afflictions with the same meekness and patience which characterized Him all His life. His accusers were lying when they said they would believe Him if He came down from the cross, for He had performed other miracles equally as great, and they refused to believe. That He might have had the power to deliver Himself is evident, because He afterwards arose triumphant over every foe, even after having been dead and buried.

3. **The Inscription on the Cross.**—It was a truthful reason for His cruci-

fixion. "This is Jesus, the King of the Jews." The Jews objected to this, but it was a simple fact, therefore was He crucified. He was condemned as a criminal, but died as the Redeemer of the world.

4. **Parting of Garment and Casting Lots for His Vesture.**—This was in accordance with prophecy, adding another link to the powerful chain of testimony in His favor.

Jesus on the Cross.—It is in Jesus Himself that we find the most interesting personality. He had proven Himself worthy of His station as a great Leader and Teacher, He was now to show Himself the worthy Son of God upon the cross. Looking out upon His persecutors, He prayed, "Father, forgive them, for they know not what they do." Looking down upon His mother He commended her to the care of the disciple whom He loved. He listened to the appeal which came from the dying thief on His side, and assured him that "today shalt thou be with me in paradise." Not a single groan or complaint is heard; not a single evidence of the slightest malice against His persecutors. Though suffering the intensest agonies, He thought only of the welfare of others. Presently the darkness came. From the sixth to the ninth hour there was darkness over all the land. The Father turned aside from beholding the Son. "My God, my God, why hast thou forsaken me?" came the lamentable cry from the lips of the suffering Savior. But still no resentment or lack of trust. "Father, into thy hands I commend my spirit," was His finishing remark; and crying with a loud voice He bowed His head and died.

All Nature Sympathizes.—We have already mentioned the fact that the sun refused to shine and that there was darkness from the sixth to the ninth hour. "And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose."

It was not only the people of God who were affected. Some of the very men who had a share in crucifying the blessed Lord now realized their monstrous error. The centurian and those who were with him cried out and said, "Truly this was the Son of God."

Here we pause for the time being. In the shadow of the cross we stand, recognizing this as the darkest spot in the history of man, and the darkest blot upon the name of any people known to God or man. Thank God, there are brighter things ahead.—K.

(Continued from page 547).

their account to the managers of the Charity fund in order that proper steps may be taken to adjust the same.

Coschepope, May 2, 1777."

Our Young People

CHAPTER STUDY.—Jno. 17

Topic for December 18.

MOTTO

"I pray for them."

OUTLINE OF CHAPTER

- I. **Jesus Prays Concerning Himself.**—V. 5.
 1. Motive for glorification.—V. 1.
 2. Outline of His mission.—Vs. 2, 3, 4.
 3. Time for glorification after finished work.—V. 5.
- II. **Jesus Prays for the Apostles.**—
 1. They are the medium of Christ's work.—Vs. 6-8.
 2. Their welfare enriches the glory of the Father and Son alike.—Vs. 9, 10.
 3. Need of their oneness.—V. 11.
 4. Need of a guardian.—Vs. 12-19.
- III. **Jesus Prays for All Believers.**—
 1. Believers through the word of the apostles.—V. 20.
 2. Need oneness.—V. 21.
 - a. For the benefit of the world.
 3. Oneness completed by the gift of glory.—V. 22.
 4. Need of a future home.—V. 24.
 5. Blessing of the knowledge of the Father.—Vs. 25, 26.

STUDY OF WORDS AND PHRASES

- V. 2.—"Power over all flesh."—The authority to deal in their behalf in providing for their salvation and finally to sit in judgment upon the wicked.
- V. 2.—"As many as thou hast given me."—The gifts of the Father are not with respect of persons, but with respect of men's attitude toward the soul (Jno. 6: 40).
- V. 10.—"I am glorified in them."—The work of Christ on earth has its hope in those who accept His grace.
- V. 13.—"My joy."—The things of our Savior's delight, viz.: To realize the uplifting of immortal souls to a state of communion with God.
- V. 19.—"I sanctify myself."—Jesus could sanctify Himself only by yielding Himself as an offering consecrated to the will of the Father.
- V. 19.—"That they might be sanctified."—We are sanctified by reason of the plan completed in the personal offering of Christ.
- V. 17.—"Sanctify them through thy truth."—The truth as manifested in Christ has the power to sanctify, that is, purify and set apart to God.

PERSONAL THOUGHT

Do I weigh the burden of the Savior's prayer with sufficient earnestness to become conscious of how much He has done to bring me into a glorious state of fellowship with the Heavenly Father? Lord that I might know Thee in the fullness of Thy glory, and in the depth of Thy love!

SUGGESTIVE ASSIGNMENTS

- For Children.—
1. Text word, "Keep."
- For Young People.—
1. Jesus, Our Great High Priest.
 2. Jesus, and His Highest Joy.
 3. Our Relation in Christ.
- For Older People.—
1. The Night of This Prayer.
 2. The Consecration Embraced in His Words.
 3. The Unselfishness of His Self-benefits.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, DEC. 1, 1910

Field Notes

Bro. D. H. Bender of Hesston, Kan., was with the West Liberty congregation near Inman, Kan., on Thanksgiving Day. An interesting meeting is reported.

We are in receipt of a well written report of a Sunday school meeting held at Pond Bank, Pa., Nov. 13. The same will appear in print next week, the Lord willing.

Thirty-four precious souls won for Jesus is the report of the meetings held in Lancaster, Pa. God be praised. May many more be added to the number by the time these are received into the Church.

Baptismal services were held at the Scottsdale Mennonite Church last Sunday, when three precious souls were received into fellowship, two by baptism and one by confession. The congregation bids them hearty welcome.

A Bible conference held at Middlebury, Ind., closed on Tuesday, Nov. 22. When last heard from the meetings were still continued, with good interest and overflowing attendance. The Lord bless the effort to the salvation of many souls.

Publishing House in Ashes.—Word comes that on Tuesday morning, Nov. 22, the splendidly equipped publishing house belonging to Bro. J. A. Sprunger of Birmingham, O., was burned to the ground, almost a total loss. Our sympathy goes out to Bro. Sprunger in his present misfortune. It is his intention to continue the work.

The permanent address of Bro. M. B. Fast, of whom we wrote last week, is Reedley, Calif. Friends desiring to write him will please note the change.

Bro. Aaron Stoltzfus and family of Port Huron, Mich., arrived at Scottsdale, Pa., on Tuesday, Nov. 22, expecting to make this their future home, at least for the present. May the Lord prosper them in their new field of labor.

If previous arrangements were carried out a Bible conference is in session this week in the New Wilmington Church, Lawrence Co., Pa., in charge of the brethren, S. H. Miller of Shanesville, O., and J. S. Gerig of Smithville, O.

The following encouraging note came from the Mennonite Gospel Mission, Chicago: "Baptism at this place Nov. 26,—three received. Baptism and communion at the Home Mission on the 27th." The Lord be praised. Let the good work go on.

An interesting Bible conference was held last week at the Oak Grove Church near Smithville, Ohio, last week, in charge of Bro. D. D. Miller of Middlebury, Ind., assisted by the home brethren, J. A. Ressler, C. Z. Yoder and J. S. Gerig.

An impressive Thanksgiving service was held in the Sycamore Church, Cass Co., Mo., Bro. A. D. Wenger preaching the sermon. This marked the close of the series of meetings held at the Bethel Church during the ten days previous. In the afternoon Bro. Wenger took the train for the Kansas City Mission, where he expected to remain over Sunday. Results of the meeting, one public confession, membership encouraged and strengthened.

Bro. J. S. Hartzler is making his stay in India practical in material as well as in spiritual ways. Finding that the brick made in the neighborhood at Dhamtari are not of the highest order, he has kindly consented to lend a helping hand in instituting brick making at Balodgahan, having spent some time in that work in his early life. In this he is but imitating the life of Paul who, while vigorously pressing the work of preaching the Gospel found some time for tent-making. It is hoped that an industry may be established at Balodgahan that will mean much for the prosperity of the work at that place.

Correspondence

Chicago, Ill.

(Mennonite Gospel Mission).

Dear Herald Readers, Greeting:—As stated in the last issue of the Gospel

Herald, it is the purpose to hold the dedication services of our new building on Dec. 11. It is our plan to move into the building the week preceding, so that this work may not interfere with the meetings which are to follow.

We have been told of a number who are expecting to be with us at the time of dedication. To enable us to arrange for the necessary eating and sleeping accommodations it would be acceptable on our part if those who are expecting to be present would write us in advance.

A number of sewing circles, also private parties, have arranged to help in the furnishings of the building. We would be glad to receive such things not later than Dec. 6 or 7. Everything should be sent to the new address, 720 W. 26th street.

We crave an interest in your prayers for that occasion and our future work.

Yours in Him,
A. M. Eash.

Middletown, Pa.

(Strickler and Shope Congregations).

Dear Herald Readers, Greeting:—The last few weeks have been a season of joy to believers at this place. Nov. 10 a series of meetings began at this place and lasted to Nov. 20. Bro. J. C. Habecker of Mountville, Pa., conducted the meetings. The Lord was with us. Saints were encouraged and sinners warned. The house to house visits proved very good, as there were three who were old and could not attend the services but were sweetly saved in their homes. In all there were four souls who accepted their Savior, and there are others who are seriously thinking and may accept their Savior later. Let us who know the worth of prayer keep on in our petitions.

On Nov. 12 Bish. David Westenberg was with us and held a preparatory service and the next Sunday we had communion, our bishop, Bro. John Ebersole, being with us. We were glad that almost all could partake and think of what it cost to redeem us. May God abundantly bless us all.

S. L. Christophel.

Washington, Ill.

Dear Herald Readers, Greeting in the Master's Name:—Saturday, Nov. 19, preparatory services were held at the Union church. Peace was expressed. Sunday, Nov. 20, communion services were conducted by Bro. John Nice of Morrison, Ill. Thursday, Nov. 24, we had Thanksgiving services. The congregation was rather small, owing to the threatening of the weather. Oh, that the people might be more thankful at all times for all the blessings that God allows them to enjoy and recognize God as the Giver of everything good is our prayer. We enjoyed a

short stay of Bro. and Sister C. K. Brennenman and are glad for the help they rendered while with us. They left Thursday noon for Chicago where they expect to stay a few days and then go to their new field of labor in Youngstown, O. The Lord bless them in their work. Cor.

Bardo, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We are now enjoying rich blessings. In October Bro. Jake Schwartzendruber and his family arrived here to make this their future home. All seem to be well satisfied with their new home. On Nov. 6 communion service was held at the home of Bro. V. L. Roth, Bro. N. E. Roth officiating. On Nov. 10 Bro. I. R. Shantz of Carstairs, Alta., came down and remained with us nearly a week. While here he made good use of his time and preached every evening at the school house. Some souls were almost persuaded. Our membership now numbers 19 at this place. Pray for us that we may remain steadfast.

Yours in His name,
E. Rosa Sutter.

Archbold, O.

Dear Brethren, Greeting in Jesus' Name:—On Nov. 20, we had Sunday school and preaching at the usual hour and communion services were held in the afternoon and a large number assembled to partake of the sacred emblems. May we all through these services be strengthened in the faith and be more shining lights to the world. Nov. 24 we had Thanksgiving services which were quite well attended. Three precious souls have recently confessed Christ as their Savior and expressed a desire to live for Him. May many more turn from darkness unto everlasting light. May God richly bless all His people.

Cor.

Dinuba, Calif.

Dear Gospel Herald Readers, Greeting in Jesus' Worthy Name:—How glad we are to have the privilege to read the good pieces in the Gospel Herald, and it seems to us we can't do enough of that kind of work. We have a neighbor who has a crippled boy and now he has been sick quite a while. It seems there is no hope of his recovery in this life and oh, to see him saved, how glad we would be. And how we long to see others saved and still be more like Jesus. Our band are all reasonably well. Prayer meeting was at Gabriel Shenk's this week. I am glad for the efforts put forth. Bro. B. L. Horst is at home now. He has been away so much. Our meetings are good when we have no ordained preacher, but how glad we are for one that will be with us all the time. We are glad if ministers come often and

stay awhile. We are expecting Bro. J. P. Bontrager in January. Perhaps he will stay quite a while. We cannot wish for a better one. Pray for us in California and we will do the same for you. May we all live close to our Master, who is able to make us abound in Him.

E. C. and L. A. Weaver.

Lancaster, Pa.

The regular monthly meeting of the Lancaster Sunday school workers will be held at the Lancaster, Pa., Mission, 112 E. Vine St., on Tuesday evening, Dec. 6, at 7 P. M. Everybody invited, especially those interested in Sunday school work.

J. C. Leaman, Sec.

Carstairs, Alta.

Dear Herald Readers, Greeting in His Precious Name:—We are truly thankful for His blessings and spiritual presence felt among us from time to time and can say with the psalmist of old, "Truly the Lord is good." We had our inquiry meeting on Sunday, Oct. 9. All members present gave their testimony and expressed peace and a desire for communion which was observed on Sunday, Oct. 16. Had good attendance and an interesting meeting, nearly all the members being present and partaking of the sacred emblems, showing what the Lord has done by giving Himself for us, that He could "redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." The congregation expect to hold continued meetings in December. Bro. N. Stauffer of High River will have charge of them. Bro. I. R. Shantz is at present laboring with the little flock at Bardo, Alta. May it be to the ingathering of lost ones. There is need of some more laborers. There are several little flocks in the west without a shepherd. Any minister wishing to change locations should look up some of these fields of labor.

Cor.

Caledonia, Mich.

Communion services were held at the Holy Corners Church, Caledonia, Mich., Nov. 6. We have closed the Sunday school for this year. Bro. E. Martin, who labored with us during the summer, has left for his home at Lancaster, Pa. May God's rich blessings go with him.

J. Overholt.

Dale Enterprise, Va.

The brethren, S. H. Rhodes and J. S. Martin closed a three weeks' meeting at the Dry River Church last Sunday, at which time baptismal services were held and three believers were added to the Church. There were four confessions, but one did not come forward for baptism. Bro. Gabriel Brunk and

wife of Wolftrap, Va., spent some time here after our conference visiting friends and relatives. Bro. Brunk also preached the Word. They were at the communion meeting at the Bank Church on the fifth Sunday of October, when Bro. Brunk broke the bread of life to an attentive audience. Bro. Christian Good expects to go to South Fork, Pendleton Co., the last of this week to fill the regular monthly appointments there and conduct a series of meetings. Bro. A. B. Burkholder also expects to begin a series of meetings at the Hoover schoolhouse, in the mountains of West Rockingham on next Sunday evening. May the Lord richly bless the efforts of those who go forth in His name to preach to the lost world, to the ingathering of many souls into His kingdom.

S. M. Burkholder.

Chappell, Nebr.

Greeting in Jesus' Name:—On Oct. 11 Bro. E. L. Frey of Wauseon, O., and Bro. Samuel Gerber of Tremont, Ill., came into our midst and gave us 15 lessons in Bible study and a few interesting sermons, which we all enjoyed very much on Sunday, Oct. 16, 5 young souls were received into the Church by water baptism. Communion services were also held the same day. We all invite the brethren to come again. May God's richest blessing rest upon them. Sunday school and young people's meeting are held regular and church services every 2 weeks, conducted by Dea. John Ernst. We would be very thankful for traveling ministers to stop with us. Remember us in your prayers.

D. A. Stutzman.

Poole, Ont.

Dear Herald Readers, Greeting in the Name of Jesus:—A few lines from this place may be of interest to some. On Saturday, Oct. 22, Bish. Joseph Schlegel and Jacob Stauffer of Milford, Nebr., came into our midst. On Sunday following we had counsel meeting. Everything was in peace. We also had meeting in the evening and several times through the week. The brethren admonished us very much and encouraged us to press on in the work of the Lord. On Oct. 30 we had communion. All the members present partook. After that the brethren left our vicinity and visited the conservative churches in Ontario and on Thursday, Nov. 3, they started for home. I hope they arrived at home safely.

Bro. Jacob Schwartzendruber of Schickley, Neb., is also visiting friends and the churches in Ontario. He preached in our church on Sunday, Nov. 13, both morning and evening. this place.

May God bless us all. Pray for us at Peter Boshart.

Lancaster, Pa.

(Mellinger's Congregation).

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from this place may be of interest to some. We feel thankful to our heavenly Father for the spiritual feast we have enjoyed during the past few weeks. We closed a series of meetings, Nov. 20, conducted by Bro. John W. Weaver of Spring Grove, Pa. Thirty-four precious souls confessed Christ. After all the joy this brings to our hearts there is still a feeling of sadness when we think of those who were made to feel the great need of a Savior, and after the brother's earnest pleading and the Spirit's deep convictions have passed by this beautiful opportunity. May we most earnestly pray that they may yet see the error of their way, and retrace their steps before it is forever too late.

Brethren and sisters, may we not forget that those thirty-four precious souls who have given their hearts to Jesus also need the prayers of God's people, that through prosperity or adversity they may remain loyal subjects to their King. May we as brethren and sisters who have been so much encouraged and strengthened during these meetings "strive to make our calling and election sure." Our prayer is that God may bless the brother as he goes from place to place laboring in the vineyard of the Lord.

Yours in Christ,
I. B. L.

Nov. 21, 1910.

Caledonia, Mich.

Dear Herald Readers, Greeting in His Name:—On Sunday, Nov. 20, we had baptismal services at the home of Bro. Aaron Good, at which time their daughter was received into the Church by Bro. Aldus Brackbill. May she be the means of bringing many more to see their sinful condition and to turn to the Lord and live. Let us pray that she may go on rejoicing and live close to Jesus.

Nov. 21, 1910. J. Overholt.

Millerville, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are grateful to God for the many blessings we receive from His bountiful hands. By His grace we expect to have a feast of good things in the form of a series of meetings to begin Dec. 4, conducted by Bro. John W. Weaver of Spring Grove, Pa. Pray for us, that many might consecrate themselves to the Lord, as a consecrated church can do much in the way of winning souls to God. We can also say that there is more demand here for those who can truly live the life than for those who can tell the story, but both are needed. There are so many here that need salvation.

Nov. 21, 1910.

Cor.

Fentress, Va.

Dear Herald Readers, Greeting:—In the Herald of Nov. 3, and in the Fentress, Va., correspondence item it reads "Moses King of Mo., was here and bought a farm and intends to move on it by Jan. 1, 1911." Should read Sol. King of Mo., and intends to move on it in Dec., 1910. On Dec. 3, 1910, we will, the Lord willing, commence a series of meetings here at the Mt. Pleasant M. H. near Fentress, Va., Bish. A. P. Heatwole of Waynesboro, Va., will conduct the services. We ask the prayers of all who are interested in the work that these meetings may be the means of building us up in that "holy faith once delivered unto the saints," and the saving of lost souls.

Weather nice. Some white frosts in the morning, but real pleasant through the day. Health in general good, for which we are thankful.

Yours in the Master's service,
I. W. Eby.

Nov. 21, 1910.

Hollsopple, Pa.

Dear Herald Readers, Greeting in the Master's Name:—We had a meeting of great rejoicing and also of deep solemnity at the Blough church on Sunday, Nov. 20, when 12 precious souls were received into church fellowship by baptism and one from another denomination as a result of the meetings conducted at that church a few weeks previous by S. G. Shetler. It makes our hearts overflow with joy when our young people come and enter into the Master's service. May God bless them and keep them that they may become strong men and women in the service of the Master.

L. A. Blough.

Nov. 23, 1910.

(Continued from page 549).

the one held at the bazaar in the city of Dhamtari. Thousands of people were gathered in a large open place. Here was the trucker with the woman with her jewels and ornaments, etc., etc., each exhibiting his wares and looking for customers. This is the day of sales in almost every line. While people were desecrating the Lord's day Bro. G. J. Lapp, in company with a number of Christian young men from the Orphanage, found a shady place near where those people were buying and selling and began to sing. The people gathered around to listen. After scripture reading and prayer one of the young men took a Sunday school chart and explained the text drawing a number of lessons from the picture. After this Bro. Lapp preached a sermon. At least one hundred people heard the Gospel in this way who would not attend a regular preaching service in a church or school building and who knows what the result will be. At all

events the command is not that of looking after results. God will look after that. Our part is to preach the Word.

Nothing can be more gratifying to the missionaries than to notice the difference between the young men and women who are Christians and have been brought up under Christian influences in the Orphanages and the heathens around them. The Lord has turned the horrors of famine into a blessing to at least a few hundred people here by bringing them to these institutions where their bodies could be fed and where they could hear of Him who said, "I am the bread of life."

Dhamtari, C. P., India.

FT. WAYNE MISSION NOTES

For the Gospel Herald.

We continue our praises to God for His continued love to the world. One is made to realize more the great love of God when we see His mercy and grace manifested in the lives of many of the unsaved.

When one sees the noble qualities lying dormant in some of the lives who today are living in the depth of sin, we are made to wonder how it ever happened.

But when one thinks of sin and its results upon the human family the question is somewhat answered. How strange it is that one should find preachers, doctors, lawyers, and like, living in the depth of sin. Not long ago one of our sisters visited a home that was in destitute circumstances. When enquiring into their former life, she discovered that he at one time was a preacher, but he meddled with sin and its effects are manifested in his life today. Yet it is marvelous to see the expression of appreciation upon their countenance when even the least kindness is shown to them.

Our Father has wonderfully opened new homes for the Gospel. Last Sunday evening in a drunkard's home, where a little cottage prayer meeting was held, the father and mother of two families gave their hearts to the Lord.

The greatest needs for the work at this place at present are boys' clothing, such as underwear, pants, coats, caps, etc. There are quite a few worthy poor who are in need of clothing for the winter. And we are also sorry to mention that with the approaching winter and the extra expense to carry on the work that our treasury is more than empty again.

We were favored with the visit of Bros. Silas Weldy and David Yoder of Wakarusa, at which time communion services were held at this place.

We ask the brotherhood to continue to remember us and the work in prayer.

Yours truly,
Ben. B. King.

Miscellaneous

THANKSGIVING

For the Gospel Herald.

(The following was written by one who has lately confessed his Savior, and gave expression to his feelings by writing a thanksgiving hymn. It came too late for our Thanksgiving number, but it is never too late to give thanks.—Ed.)

We should for everything give thanks,
For things, great and small;
The mighty God is keeping us,
He made and loves us all

We should be thankful that we live
In this land that is free,
Although some sin and never think
That they should worship Thee.

We should give thanks for sun and rain,
And all the things that grow;
As everything is made by Him
Whom every one should know.

We should be thankful for the air
That He so freely gave;
And that He is so merciful
He wants our souls to save.

We should be thankful for our friends,
And for our loved ones, dear;
And for the holy Comforter,
As He is always near.

We should, above all other things,
Be thankful for His Son,
Who for us died upon the cross
And our salvation won.

—J. S. K.

WHEN IS FORGIVENESS COMPLETE

By Laura E. Burkholder.

For the Gospel Herald.

We have Christ before us tonight as an example of complete forgiveness. When He hung upon the rugged cross of Calvary suffering the awful agonies of death, He offered a prayer of forgiveness to the Father.

Burdened with the sins of the whole world, being falsely accused, wearing a thorny crown, scourged, spit upon, railed upon, mocked and hanging between two thieves, He says, "Father, forgive them; for they know not what they do." He had great love for His enemies and prayed to the Father to forgive them of their sins in His dying hours.

His love is just as great now as it was when He hung upon the cross and He is ever ready to forgive the penitent. He is always the same kind, loving, forgiving, Savior and one we can rely upon in every circumstance of life. Christ is our example, and we should follow in His footsteps. "Forgiveness is a Christian duty," and we are commanded to obey it. We must forgive before we can be forgiven.

"If ye do not forgive, neither will your Father which is in heaven forgive

your trespasses" (Matt. 11:26). "If ye forgive men their trespasses your heavenly Father will also forgive you" (Matt. 6:14). It seems as though we have two kinds of forgiveness: forgiveness from the lips and forgiveness from the heart.

The former is counterfeit; the latter is genuine. If we offend some one and go to them and tell them we are sorry and ask them to forgive us, and in our heart we hate them and speak evil of them, our forgiveness is not complete. This is only a form of forgiveness and not a reality.

Complete forgiveness comes from the heart; it is to overlook an offence and treat the offender as though he was innocent. Be kind to him, love him, bless him, return good for evil, pray for him. Respect him as a friend and show him that we are concerned about him.

God looks on the heart, and so long as forgiveness is not from the heart He will not forgive us our trespasses. There is no definite number of times given that we shall forgive our brother to make forgiveness complete. We should not consider numbers in forgiveness, because they are unlimited.

Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven" (Matt. 18:21, 22). This does not mean that we must forgive our brother four hundred and ninety times before forgiveness is complete. He means to teach that we should forgive our brother as often as he trespasses against us and asks forgiveness, regardless of the number of times we have forgiven him before.

We never complete forgiveness until all is forgiven.

We have forgiveness exemplified in the life of Joseph, David, Solomon, Paul and Stephen.

Stephen, the first Christian martyr, is a beautiful example of forgiveness. Surrounded by his enemies and casting stones at him crushing out his precious life, he commands his spirit to the Lord, saying, "Lay not this sin to their charge." And when he had said this, he fell asleep.

It takes a true Christian, one that has passed through the refiner's fire and has the love of God in his heart, to forgive in a trying hour like Stephen did. We should possess a Christ-like spirit at all times and always make a complete forgiveness. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

La Junta, Colo.

When we by scheming try to dodge a disagreeable duty we are sure to get into it deeper.—D. H. B.

LOVE XXIX

By Jacob Eby.

For the Gospel Herald.

In the book of Daniel we read about four God-fearing and God-loving men: Daniel, Hananiah, Mishael and Azariah. These were captives from the land of Judah. Nebuchadnezzar had made a wise selection. It always seemed to me that God had selected those men; or, in other words, that God's mighty hand was in it.

Daniel purposed in his heart that he would not defile himself with the king's wine. The prince of the Eunuuchs hesitated but finally complied with Daniel's request, which was that they should be proven for ten days. During these ten days Daniel and his companions lived on pulse and water and at the end of the ten days their countenances appeared fairer than all the children which ate a portion of the king's meat. This convinced Melzar and he took away their wine and meat and gave them pulse. God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams. When they were brought before Nebuchadnezzar he found them ten times better than all the magicians and astrologers in his realm.

Nebuchadnezzar had a dream. His spirit was troubled and his sleep was broken because he had forgotten his dream. He called together the magicians, astrologers, sorcerers and chaldeans that they might tell him his dream, but no one was able to show the interpretation. Nebuchadnezzar became furious and threatened to destroy them. He still urged them and promised them gifts and rewards and great honor to have his dreams interpreted but they replied and said, "Let the king tell his servants the dream and we will show the interpretation thereof." It is my opinion that if these wise men had known the dream they would have had some kind of interpretation, but it would have been their own for they had not the love of God in their hearts, so the Chaldeans answered, "There is not a man upon the earth that can show the king this matter." They contended that "There is none other that can show it before the king except the gods whose dwelling is not with flesh." The king was very furious. Daniel and his companions would have been among the number slain, but Daniel answered with counsel and wisdom and asked Arioch, the captain of the king's guard why the king made such a hasty decree. Then Arioch made the thing known to Daniel, and Daniel interpreted the dream. It was the love of God that brought Daniel near enough to God to get the wisdom and the

THE FIELD AS IT IS

By Mary E. Hostettler.

For the Gospel Herald.

"Behold the field." It seems to me I can see our Savior going through Samaria, wearied with His journey. He sat on the well and thought of the field. He looks on His disciples and says, "Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the field, for they are white already to harvest" (Jno. 4:35). Is not this the condition of the field today? We hear the call from India, China, Japan, home missions, etc. We need more laborers. "The harvest truly is great, but the laborers are few." There are souls who will spend eternity in hell, dying now, and who is responsible for it? A little orphan came to a rich man's door

"Her clothes were thin, her feet were bare,
Her head all covered with snow;
'Give me a home,' she feebly said,
'A home and a bit of bread.'

"The night grew dark, and the snow fell
fast
But the rich man closed his door,
As he curled his lip and scornfully said,
'No home, no bread for the poor.'

"I must freeze," she said,
As she thinks on the step,
And strove to wrap her feet in her old thin
clothes
All covered with snow and sleet.

"The rich man slept on his velvet couch,
And dreamed of his silver and gold,
While the orphan lay on her bed of snow,
And mourned so cold, so cold.

"The morning dawned and the little girl,
Still lay at the rich man's door,
But her soul has fled, to the home above
Where there is room for the poor."

Should I ask who was the cause of the orphan's death, you would at once say the rich man. Christian friends, who is to blame when we see the field as it is, and we know there are millions dying, who need the spiritual food and we stand idle all the day. Like the rich man, God has blessed us with plenty. He has placed us in Christian homes, in a land of Bibles. Our Christian parents taught us when we were yet babes. Let us stop for a moment and think of those less fortunate ones, who are not enjoying such blessings.

"In your homes of comfort, by your fire-
side bright,
Do you think of the poor and distressed."

When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked, from his wicked ways he shall die in his iniquity (Ezek. 3:18). Now listen. "His blood will I require at thine hand." Notice, not the preacher's hand, not from the one you

thought ought to do the work and did not, but, his blood will be required at thine own hand. There are so many little jewels in this world and who will teach and warn them. Oh, parents, think of the great opportunity you have to work in His field, in your own homes. Are you bringing your children up in the nurture and admonition of the Lord? Or are you the means of keeping them back from accepting Christ as their Savior in their young and useful years?

Looking at the field as it is, you may think you can not do any thing. "And whosoever shall give to drink unto one of these little ones a cup of cold water he shall in no wise lose his reward" (Matt. 10:42). If you are the means of saving one soul that one may be instrumental in saving one hundred more. Moody said that while he was in England there was a woman in the city where he labored who got stirred up by the text, "She hath done what she could." She had been a nominal Christian for a good many years but she had not thought that she had any particular mission to do in the world. Now she began to look about, and see what she could do. She started to work with the fallen girls in that city. In a little more than a year she had rescued over 300 of the fallen ones. She did what she could. If the Gospel is ever to be carried into the lanes and alleys, up the rickety stairways and down in the cellars, all of us must be about it. If each of us will do what we can a great multitude will be gathered into the fold. The little diamonds will sparkle in the Savior's crown, if we will but search them out and polish them. We cannot make diamonds, but we can polish them if we will. Moody kept the following motto in his Bible: "Do all the good you can to all the people you can, in all the ways you can, and as long as ever you can." If each of us will at once set about to work for God and will keep at it 365 days in a year, then the field will not be as it is now. More workers will be sent out, more purses will be opened for the Master's cause, more heart-searching prayers will be offered to God in behalf of those who are out in the field.

Perhaps we look at it too much as a duty. Can we not engage in the service of Christ because we love Him? I do not find any thing in Paul's letters what a hard time he had in the Master's service. He was constrained by love to Christ, He counted it a joy to labor and even to suffer for Christ. See how he shone for God. He was persecuted, He was regarded as a poor tent maker, but, can you name his persecutors? Paul's life is shining yet. They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

"I may not do much with all my care,
But, I surely may bless a few;
The loving Jesus will give to me
Some work of love to do.
I may wipe the tears from some weeping
eyes,

I may bring the smile again,
To a face that is weary and worn with care,
To a heart that is full of pain.

"I may speak His name to the sorrowful
As I journey by their side,
To the sinful and despairing ones,
I may teach the crucified;
I may drop some little gentle word,
In the midst of some sin and strife,
I may comfort the sick and dying
With a thought of eternal life."

Youngstown, O.

THE FIELD AS IT IS

By Lizzie Wiggins.

For the Gospel Herald.

Jesus says the field is the world, but we will just take a small corner of it and bring out some very striking pictures of things we see in our every day life. For instance, we will take the saloon. How many saloons have we in Canton and how many churches. have we? How sad it is to see so many of our young people going to saloons when they could go to God's house and be much better. As we pass by those places our hearts ache for such, and oh how gladly we would lead them to our dear Savior who has died for all mankind. There are so many homes broken up by drink. There are homes where the husband comes home drunk and abuses his wife and children, and sometimes they must flee from the one who ought to protect them. Oh the misery that strong demon causes, and yet how many drunkards have taken their first drink at home. Fathers and mothers, be careful about giving your children the first drink.

Then we have the theater and the picture show. They are both dangerous pitfalls for many. How easily our young men, and even small boys and girls, are led to such places. If parents would only think and look ahead for their children, how much misery would be missed and if they would only send their children to Sunday school and let them learn about our dear Savior. We have many homes in Canton today who never send their children to Sunday school, who perhaps never heard of a kind, loving, Savior we have. Our aim can only be realized as we allow God to work through us. God's power can cleanse all sinful lives. Jesus paid the price but He left the work of telling it for us to do and if we fail, what will our answer be when we stand before Him. God has a certain work for each one of us to do. Are we doing what we can that our corner shall present a respectable appearance and produce plentifully, or are we allowing weeds and

briars to grow there? While we roam around through the field to see what others are doing and probably finding fault with some untried spot, may God help each one of us to find our mission in life that we may deftly apply ourselves thereto. Christ says, "Go ye into all the world and preach the gospel to every creature." The great, loving heart of our Savior was even then yearning to save those who were wandering in darkness and sin and today we have the same Savior that spoke those loving words. If the glad tidings of salvation mean anything to us we will want others to know of this loving Savior as well as we ourselves do. It pays to do God's will. Does it pay to sow the good seed when there are so many homes that do not hear the Word preached? We send missionaries out to India to teach the heathen there and if nothing is done for these dear ones that are growing up in our city, they will in years to come have missionaries from India to preach the Gospel in America. May God help us to do our part. Has He not given us an example? Are we not His followers? Does the Gospel that cost Him so much mean anything to us? Our lives will tell. May God help each one of us to do our work that the Lord has for us and do it willingly. May God bless us all.

Canton, O.

THE GREAT NEED

Selected by Fannie Tschantz.

The climax has been reached in the matter of organization for the world's evangelization. We have multiplied denominations, with creeds suited to every variety of religious thought and temperament. Societies, clubs, bands, leagues, scouts and movements for aggressive work abound on every hand. With the commission appointed by the great world-wide Mission Conference at Edinburg, for the unification of all Christendom for aggressive work, it would seem that nothing remains to be done in that direction. If the Christianizing of the world could be accomplished by church machinery, surely the consummation is in sight. But it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The first great need of the hour is an unusual outpouring of the Spirit. We say unusual, because the ordinary revival power can not meet the demands of the present occasion. We are sometimes told that the manifestations and gifts of the Spirit bestowed upon the Church at Pentecost were necessary to prove the truth of Christianity and confirm the divine commission of the apostles; that the skepticism and worldliness and ignorance of that time demand such supernatural evidence. But now that we have the Bible and the experience of Christianity through

the centuries such manifestations and gifts are not necessary and need not be expected. Our reply is, that the conditions of society at present time, with its growing skepticism, its deepening apostasy, its intense worldliness and its awful wickedness, requires greater supernatural manifestations to arrest attention and produce conviction than at any time since the day of Christ upon earth. We are convinced, too, that we may expect them.

Pentecost was but the beginning of the Holy Spirit's dispensation and hence but the prelude of the Spirit's manifestations. The Old Testament prophecies seem to indicate this. We are promised "showers of blessings," "rivers of living water," "floods upon the dry ground." And Jesus confirmed this.

"The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father."

But somehow, we become content with a rivulet, when we should flow rivers of living water.

We are content with an occasional shower, when the floods are but waiting for the gates to be opened by prayer, to come down upon the thirsty earth. The Father giveth not the Spirit by measure; but He is waiting for His intercessors, (His remembrancers) to give Him no rest until the windows of heaven are opened, and He pours out such a blessing as there will not be room enough to contain. When the spiritual floods come much of the complicated machinery will be broken to pieces for God's ways and plans are far above ours, and He knoweth what is best. God help us to measure up to our opportunity.

We are impressed also with the idea that there is great need of systematic giving on the part of Christian people, in order to hasten the accomplishment of heaven's design. God's treasury is comparatively empty, because of the slipshod way in which many of His people support His cause. There is surely need of improvement along this line. The giving one tenth of our income is undoubtedly a divinely appointed system, and if faithfully practiced, would result in great spiritual benefit to the individual and immense help in the work of the Lord. In Gen. 14:14 we find God's servant Abraham giving a tenth of all. We find the same promised by Jacob in his memorable vow. He was fifteen years of age at the time of Abraham's death, and knew of Abraham's practice. We find the very first night away from home Jacob made his vow. If God will be with me and keep me, I will surely give the tenth unto Him. In Deut. 14:22, 29: "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year."

Some will say that this was a Jewish law, and we are not under the law but

under grace. But tithing as practiced five hundred years before the law, and, like the Sabbath, was incorporated in the law, and is equally binding under the Gospel. Yea, more than that, with increased light and continued blessing, we are under more binding obligation, not only to give a tenth, but much more.

Love so amazing, so divine,
Demands our soul, our life our all.

Canton, O.

THE BLIGHT OF RICHES

There are few greater handicaps that can be loaded upon young people than the burden of wealth with its usual accompaniments. A keen-sighted business man was recently making a study of several preparatory schools with a view to ascertaining the relative merit of one. Among his conclusions was the following statement: "Many of the highest priced schools are handicapped by having a large percentage of untrained children from the homes of the incompetent rich. So far, ——— has almost entirely escaped this blight." The blight of the incompetency of riches to those who make riches a chief end or possession in life is a crushing one. It means the slow but sure starving of one after another of the interests and capacities whose enriching power gives the life its greatest values. If we have been spared the peril of riches, let us thank God for that. If we have been given the stewardship of riches, let us acknowledge the peril, and find our only escape in surrendering all to Him who owns it all.

ONE REASON FOR THANKSGIVING

The very fact that we have in our land and ration a Day of Thanksgiving appointed by the nation's chief Magistrate, and an official call from the seat of national government to all the people to offer to God thanksgiving, praise and prayer—this fact itself is one great reason for special gratitude. It is also "of profound significance and value as a lesson to the people. It is an annual national declaration of faith in God, an acknowledgment of His supremacy over the affairs of the nation. It proves, in spite of our national sins and political corruption, that we are not a godless people." That we are permitted to live in such a land as this is one great, moving reason for thanksgiving to the God of all grace.—Evangelical.

When the love of God rules the hearts of people, there is unity, and in unity there is strength. When love rules the heart no sacrifice will be counted too great, and there will also be a deep settled peace that the world cannot understand.—S. E. Musselman.

FINANCIAL REPORT

OF Mennonite Board of Missions and Charities for October, 1910

For the Gospel Herald.

Evangelizing

East Union Cong., Ia. \$ 1.00

Chicago Missions

Sterling S. S., Ill. \$ 11.00

Roanoke Cong., Ill. 14.50

Total \$ 25.50

India Mission

Friends, Reedsville, Pa. \$ 25.00

From Souderton, Pa. 24.30

Yellow Creek S. S., Ind. 12.00

Hopewell Y. P. M., Oreg. 13.50

Zion Cong., Oreg. 13.00

Maple Grove Cong., Ind. 75.63

Baden Cong., N. Dak. 1.63

Mattawana S. S., Pa. 7.50

Plum Creek S. S., Nebr. 7.00

Howard & Miami Cos., Ind., Cong. 30.30

Ella Zook 1.00

Blough Cong., Pa. 15.00

Abraham Swartz, Va. 2.00

Infant Class Mt. Clinton S. S., Va. 2.45

Nappanee A. M. S. S., Ind. 34.76

Jno. W. Hess 2.00

East Union Cong., Ia. 24.25

Eliza Betzner 10.00

Sewing Circle, Goshen, Ind., (Support for Bible Woman) 5.00

Sewing Circle, La Junta, Colo., (Support for a Bible Woman) 15.00

A. L. Eshleman & wife, (For Lepers) 20.00

A. L. Eshleman & wife 5.00

Holdemans Cong., Ind. 2.10

Allensville (A. M.) S. S., Pa. 11.16

Katie Litwiller 15.00

Olive Cong., Ind. 23.00

Total \$397.58

Fort Wayne Mission

Goshen Dist. S. S. Meeting \$ 11.43

Holdeman's Cong., Ind. 5.70

Pleasant Grove S. S., Ill. 11.02

Total \$ 28.15

Kansas City Mission

East Union Cong., Ia. \$ 3.00

Sanitarium

East Bend Cong., Ill. \$ 32.00

Weaver's Cong., Va. 13.50

Total \$ 45.50

Old People's Home

East Union Cong., Ia. \$ 1.00

Goshen Cong., Ind. 6.70

Total \$ 7.70

Orphans' Home

B. L. Charles and wife \$ 10.00

East Union Cong., Ia. 1.00

Total \$ 11.00

General Fund

Oak Grove & Pleasant Hill

Congs., Wayne Co., O. \$ 12.17

Clinton (A. M.) Cong., Ind. 31.14

Mattawana (A. M.) S. S., Pa. 4.00

Leah Byler 5.00

Union S. S., Ill. 15.32

David Brunk 10.00
 Mt. Clinton S. S., Va. .55
 Thomas Cong., Pa. 26.63
 Class No. 8-Harmony S. S., Ill. 1.75
 Freeport Cong., Ill. 31.00
 Holdeman Cong., Ind. 27.45
 Stahl Cong., Pa. 17.40
 Beach Cong., O. 9.72

Total \$192.13

Chicago 26th St., Building

Jacob Wolber \$ 10.00

East Union Cong., Ia. 20.00

Middlebury Cong., Ind. 42.25

Waldo Cong., Ill. 436.00

J. D. Miller 1.00

Mrs. Hartman, Chicago 2.00

Ed. Neff 10.00

C. D. Esch 1.00

Mrs. Crane, Chicago 1.50

W. H. Chambers 5.00

Mrs. Martin, Chicago 1.00

Mrs. Forsythe, Chicago .50

Total \$530.25

Medical Mission

Stahl Cong., Pa. \$ 17.40

Armenia Fund

A Sister, W. Liberty, O. \$ 12.00

EASTERN TREASURER

S. H. Musselman, New Holland, Pa.

India Mission

Churchtown S. S. \$ 5.00

Paradise S. S. 40.00

Sem Eby 10.00

Souderton Cong. 20.00

Total \$ 75.00

General Mission Fund

Brethren in Maryland \$ 6.75

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Mission

Salem A. M. S. S., Alta. \$ 6.25

East Fairview Cong. 9.87

Total \$ 16.12

General Fund

West Fairview S. S. \$ 20.27

Albany S. S. (A. M.) Oreg. 20.00

Total \$ 40.27

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission

Geiger Cong. \$ 27.10

Sister Sarah Leis 5.00

Wanner's Cong. 19.23

Conestoga Cong. 48.60

Total \$ 99.93

Toronto Mission

Waterloo Cong. \$ 27.50

Biehn Cong. 9.10

N. Woolrich Cong. 12.70

Weber Cong. 13.00

Berlin Cong. 51.50

Total \$113.80

KANS.-NEBR. MISSION

BOARD

Incidentals

Larned Cong. \$.30

Home Support

Larned Cong. 1.05

German Springs Cong. .25

Home Missions

Larned Cong. 2.05

Home Charity

Larned Cong. 1.00

Evangelizing

Larned Cong. 6.05

Chicago Missions

Larned Cong. 2.10

Kansas City Mission

Larned Cong. 3.80

Roseland Cong. 13.71

Old People's Home

Larned Cong. 1.05

Orphan's Home

Larned Cong. 1.55

Roseland Cong. 10.00

India Mission

Larned Cong. 5.65

German Springs Cong. 5.00

East Holbrook S. S. 6.92

Pleasant Valley S. S. 3.62

Roseland Cong. 5.00

Conf. collection 82.48

La Junta Cong. 24.35

Pennsylvania Cong. 41.50

India Orphans

Pleasant Valley S. S. 8.81

Miscellaneous

German Springs Cong. .75

Plainview S. S. 10.00

Total \$ 236.99

Chris. Snyder, Treas.

LOCAL INSTITUTIONS

Chicago Missions

A. H. Leaman, Supt.

639 W. 18th St.

Visiting friends \$ 4.00

Rents 30.00

Elsie and Mamie Smith 3.00

A Bro. & Sister, Goshen, Ind. 10.00

Danver's S. S., Ill. 11.00

Morrison S. S., Ill. 7.65

William Sieber 2.00

Isaac Lapp 2.00

Sister Wolf, Freeport, Ill. .50

A Bro. & Sister, Cullom, Ill. 2.00

Harry Snively 10.00

John Albright 1.00

Bro. Taylor, Wauseon, O. 2.00

Bro. Risser, Florin, Pa. 5.00

S. D. Gingerich 2.00

Robert Harmon 1.00

A Brother 3.00

Clarence Meek 1.00

Maple Grove Y. P. M., Ind. 7.00

Minn. & Nebr. Conf. 25.00

Mission friends 10.00

Total \$139.15

Fort Wayne Mission

(Sept and Oct.)

Anna Christophel \$ 1.00

A friend, Salem Cong., Ind. 1.00

Bro. Horst, O. 1.00

Bro. Shenk .50

L. J. King 2.00

Primary Class, Hopedale S. S., Ill. 3.67

Salem Cong. 7.60

A Bro., Lancaster, Pa. .50

Sister Smeltzer .50

Emma Cong., Ind. 13.75

Total \$ 31.52

Kansas City Mission

C. A. Hartzler, Supt.

200 S. 7th St.

C. K. Brennehan \$ 1.00

John Oyer 2.00

Sam King 2.00

Rent 9.00

Bro. Hamilton 2.00

I. B. Longenecker 5.00

Ezra King 5.00
 H. E. Hostetler .50
 S. Z. Yoder 1.00
 Mattie Zook 1.00
 A Brother .52
 J. M. Hershey 1.00
 J. M. Nunemaker 2.00
 J. M. B. 1.00
 I. G. H. 1.00
 S. D. Guengerich .50
 Labor 2.88
 Bed clothes 5.50

Total \$ 42.90

Canton Missions

P. R. Lantz, Supt.

1934 E. 8th St.

Orrville & Martin Cong. \$ 15.00

Oak Grove & Pleasant Hill

Cong. 12.17

Wayne, Stark, Medina S.

S. Meeting 7.67

Samuel Steiner 2.00

Bro. Lehman 1.00

A sister .50

John L. Stauffer 8.75

A brother .75

Salem Cong. 5.00

Sonnenberg Cong. 3.00

Total \$ 55.84

Toronto Mission

J. I. Byler, Supt.

1324 Danforth Ave.

Markham S. S. \$ 18.22

Isaac Miller 10.00

William Wideman 3.75

Leonard Hoover 2.00

S. S. Conf., Markham 7.46

Total \$ 41.43

Youngstown Mission

J. S. Lehman \$ 4.00

Eli Blosser (local board) 6.00

Total \$ 10.00

Old People's Home

J. K. Hooley, Supt.

Marshallville, O.

Leah Zimmerly \$ 1.00

Martin Senger 2.00

R. A. Kanagy 1.00

Sarah Kanagy .50

Salem Cong., Wayne Co., O. 4.00

Total \$ 8.50

Orphans' Home

A. Metzler, Supt.

West Liberty, O.

Josie Young \$ 9.00

Addie B. Sams 10.00

Dan Cockrell 14.00

Flora Goldsmith 5.00

Sarah Jones 20.00

Rent 3.25

Leona Conner 4.00

Seth Wyse 5.00

John Malahan 5.50

Auditor Mercer Co., O. 26.00

Mrs. Pezeska 6.00

Nellie Watkins 4.00

Auditor Van Vert Co., O. 18.75

North Lima S. S., O. 12.08

Mr. Evens 6.00

Elmer E. Bush 6.00

W. H. Markins 10.00

Norman Pugh 6.00

W. Martin 3.00

Lizzie Sprowl 10.00

Harry & Lydia Hartzler 6.75

Ora Dickinson 30.00

F. L. Watkins 12.00

Sister, Warren, Mo. .50

Auditor Knox Co., O. 77.86

Bess Jerome 6.00

Sam Agner 5.00

Gillie Runkle	8.00	Nannie Shank	2.00	Jos. Nissley	1.00	Gingerich's Cong., Pa.	13.50
Total	\$329.69	Peter L. Rohrer	1.75	J. C. Leaman	5.00	Cash	13.90
American Mennonite Mission		C. F. Clymer	1.00	J. B. Herr	1.00	Fannie B. Herr	1.00
G. J. Lapp, Treas.		Magdalena Hershey	1.00	A. B. Herr	2.00	Harry Rohrer	1.00
Dhamtari, India.		J. C. Snavey	2.00	Lititz, Pa., Bible Class	10.00	J. S. Rohrer	1.00
Minn. & Nebr. Conf.	\$ 17.00	Ira B. Graybill	25.00	Strasburg Cong., Pa.	38.50	Total	\$924.16
Sanitarium		J. F. Burkholder	5.00	B. Brenneman	10.00	Gratefully acknowledged,	
S. S. Stalter, Treas.		Katie Musselman	.25	Andrew Shertz	5.00	G. L. Bender, Gen. Treas.,	
La Junta, Colo.		Ephrata Cong., Pa.	5.80	Willow Street Cong.	50.00	Elkhart, Ind.	
Hospital Fees	\$325.64	Lizzie M. Wenger	2.00	F. I. Smucker	5.00	Correction.—In the Septem-	
Henry Yoder	12.00	D. M. Wenger	5.00	Landis Valley Cong., Pa.	42.20	ber report under India Mission	
J. R. Shelley	5.00	J. Clayton Kolb	5.00	Mt. Joy, Pa., Cong.	66.66	I gave credit to the Vincent and	
J. S. Buckwalter	5.00	Bro. Algier	2.00	Hershey's Cong., Pa.	20.00	Coventry S. S., Pa., when it	
M. L. Neff	2.00	Mrs. Kemp	5.00	H. B. Lapp	41.40	should have been Cong. instead	
W. L. Nice	2.00	M. L. Lehman	2.00	Lititz, Pa., Cong.	25.00	of S. S. We are always thank-	
		Mellinger's Cong., Pa.	55.80	Habecker, Masonville, Mount-	48.26	ful for our contributors calling	
		Brethren	5.00	ville Congs., Pa.	48.26	our attention to errors.	
		J. Kurtz	1.00	Stony Brook and York,	43.50		
		S. H. Hiestand	1.00	Pa., Congs.			

REPORT

Of the First Quarterly S. S. Meeting of the Marion Mennonite Church, held at Pond Bank, Pa., Nov. 13, 1910

For the Gospel Herald.

The meeting opened at 2 P. M. by reading and prayer by Geo. W. Ernst.

Organization: Mod., Jacob A. Martin, Harvey E. Shank; Sec., Barbara Ernst, Lizzie Martin.

The following subjects were discussed: The power of the Sunday school for good. Joseph S. Lehman, Jacob A. Martin.

Wasted Energies. Henry Martin, I. I. Leshner.

What I ought to do and what I ought not to do on Sunday. Alex. Wagaman, Geo. W. Ernst.

Prayer. Henry Sollenberger, W. W. Hege.

Several hymns were sung by the children.

Evening Session

Song service, 6:30.

Devotional exercises were conducted by A. D. Martin.

An interesting talk to the children was given by Harvey E. Shank.

The drink curse was discussed by W. W. Hege.

Bro. A. D. Martin delivered a sermon from Matt. 22:42, "What think ye of Christ?"

A few of the many thoughts presented: Teach the children the beautiful story of Jesus.

Power comes from the power house of God. The power is the Spirit of God.

Let us pray that we may have that Spirit in our hearts.

The Sunday school is a help in building character and reverence for the Sabbath.

Use of tobacco and strong drink reduces energy.

God wants our whole life (Rom. 12:1).

Our energies are wasted unless we have the light of God in the heart.

"Remember the Sabbath day to keep it holy." How? By obeying His commandments.

Every person should spend some time on Sunday in meditation.

An answer to every message sent to heaven is found in the Bible.

Teach the children the evils of drink.

Ask God and He will give the power to overcome the habit.

The meeting was closed by singing, "God be with you till we meet again," and benediction by A. D. Martin.

Barbara Ernst.
Lizzie Martin.

Married

Barge—Hershey.—On Thursday, Nov. 24, at the home of the bride, Lancaster, Pa., Bro. Ira J. Barge of Sterling, Ill., to Sister Hettie H. Hershey, Bro. Abram B. Herr officiating. May heaven bless the union.

Gingerich—Driver.—On Nov. 6, 1910, at the home of the bride's parents, Bro. and Sister B. F. Driver near Versailles, Mo., Bro. Joseph C. Gingerich to Sister Lina G. Driver, Bro. D. F. Driver officiating. May the Lord richly bless them through life.

Risser—Witmer.—On Thanksgiving Day, at the home of the bride's parents, Bro. and Sister F. E. Witmer, Lampeter, Pa., Bro. Samuel Risser of Weidmansville, Pa., to Sister Ida Witmer, Bro. Noah L. Landis officiating. May God's choicest blessings attend them through life.

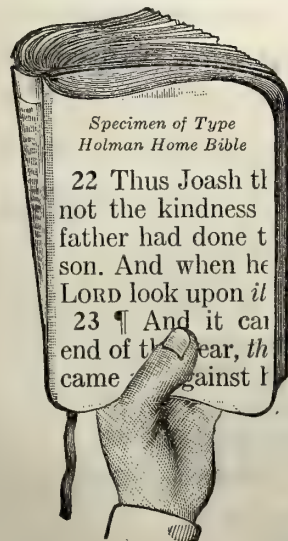
Hostetler—Rohrer.—On Nov. 15, 1910, at the home of the bride's parents, Bro. and Sister Gabriel Rohrer near Orrville, O., Bro. David J. Hostetler to Sister Ada Rohrer, Bro. N. A. Lind officiating. May their married life be a happy one, and a blessing to the faith they have espoused.

Burkhart—Lehman.—On Nov. 24, 1910, at the residence of the bride's parents near Newville, Pa., Bro. Mervin Burkhart to Sister Maggie Lehman, Bro. W. F. Charlton officiating. May God's choicest blessings attend them through life, and may their home be an ideal one.

Reshley—Swartzendruber.—Schrock—Swartzendruber.—On Thursday, Nov. 17, 1910, at the home of the brides' parents, Bro. and Sister A. J. Swartzendruber of Tuleta, Tex., Bro. William Reshley of Henry Co., Ia., to Sister Katie Swartzendruber and Bro. John F. Schrock to Sister Ruth Swartzendruber, Bro. Peter Unzicker officiating. May peace and joy flow like rivers of living water.

THE HOME BIBLE

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

Items and Comments

A recent report of the Labor Commissioner of Missouri shows that the market value of animals produced in that state in 1909 exceeded that for 1908 and that the automobile has not yet displaced the Missouri mule.

King James' Version of the Bible was first published some time during the year 1611. As a commemoration of this event the American Bible Society suggests that a celebration to be held some time next year, as near as possible to Sunday, April 23, and the week following.

Another new record for altitude in flying machines was made when J. A. Drexel ascended to a height of 9970 feet—nearly two miles. Judging the future by the past, we may expect to hear of several fatal accidents before another world record is made.

The noted wife-murderer, Dr. Harvey Crippen, was hanged in London, England, Nov. 22. The most regrettable thing about the whole affair, outside of the murder itself, is the notoriety given an inhuman wretch. Less advertisement for such criminals would mean less crimes.

In a defence before the Interstate Commerce Commission concerning the proposed increase in railroad rates, attorney Brandies brought out the point that what was needed was not rate-increase but efficiency. He charged that the railroads wasted annually more than \$300,000,000 because of a lack of scientific methods.

There is quite a sentiment being developed against patronizing newspapers which carry liquor advertisements. There is more than sentiment in this. Each advertisement of the kind which finds its way into a decent home is an insult to the inmates of said home. Let papers laying claims to decency show it by excluding all advertisements of business in which no decent man can engage.

Plans are being laid for a model city to be laid out on Long Island, nine miles from New York City. The same is being financed by Mrs. Russel Sage, using the money from the "Sage Foundation," of which \$2,500,000 have already been spent for this purpose. It is to be an ideal, a "spotless" town, large enough to accommodate about 1500 families. It is intimated that later on something may be done with a part of the Foundation for the benefit of the laboring classes.

For the past few weeks Mexico has been threatened with a bloody revolution. The smoldering embers have been gathering heat for some time, and may blaze forth in blistering flame at any time. Revolutionists have been active in a number of provinces, and several battles have been fought. At this writing (Nov. 25) the government seems by severe measures to have virtually crushed the uprising, but time will tell whether the triumph will be permanent. The doctrines of the Prince of Peace are sorely in need of being taught and practiced in that unhappy republic. Sooner or later they will learn that "all they that take the sword shall perish with the sword."

Our business as Christians is to serve the Lord in every business of life.—Mark Guy Pearce.

That mercy I to others show,
That mercy show to me.
—Pope.

Obituary

Lantz.—Mary Shultz was born in Missouri, Aug. 15, 1869. She was united in marriage with Mike Lantz, Jan. 14, 1899. To this union were born eight children. Sister Lantz died of pneumonia near Stuttgart, Ark., Nov. 16, 1910. She is survived by her husband, 8 children, brothers, sisters and many sorrowing friends. She was a loving wife, a kind mother, and faithful sister in the faith, having united with the Mennonite Church in her early life and remained true to the end. Funeral services Friday, Nov. 18, 1910, conducted by Jacob Yoder and Samuel Sommers. Text, John 5:24, 29. Interment in the Yoder cemetery.

Good.—Daniel J. Good died of consumption at the home of his son, Roy D. Good, near Dale Enterprise, Va., Nov. 18, 1910; aged 74 y. 8 m. 21 d. He had been in failing health for nearly a year, but was not confined to his bed more than a few days. He had been a member of the Mennonite Church for many years. In business he led an honest and upright life. In disposition he was quiet and unassuming. In sickness he was patient and resigned. He leaves a wife and 7 children to mourn their loss. Two children preceded him to the eternal world. Funeral services were conducted Nov. 20 at Weaver's Church by A. P. Heatwole, assisted by E. J. Berkey and E. U. Hoenshell in the presence of a large congregation. Text, Zech. 1:5. He was laid to rest in the cemetery near by.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Waterloo, Ont., Dec. 6-8, 1910. Instructors, N. O. Blosser, S. F. Coffman.

Aurora, O., Dec. 6-10, 1910. Instructors, Abram Metzler, P. R. Lantz

Roanoke, Harmony, Metamora and Union Church, near Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910. Instructors, Eli Frey, S. E. Allgyer.

Salem church near Smithville, Ohio, Dec. 12-16, 1910. Instructors, A. J. Steiner, J. A. Ressler.

Plaines Church, near Guymon, Okla., Dec. 17, 18, 1910. Instructor, A. I. Yoder.

Mt. Zion Church, near Versailles, Mo., Holiday week. Instructors, Simon Gingerich.

Plainview, Tex., Holiday week. Instructors, A. I. Yoder, J. D. Charles.

Big Prairie Church near White Cloud, Mich., Holiday week. Instructors, Oscar Hosteller, Rudy Senger.

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911. Instructors, J. E. Hartzler, B. B. King.

Sunnyside Church, near Comins, Mich., Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

East Union Church near Kalona, Ia., Jan. 16-22, 1911. Instructors, L. J. Miller, S. E. Allgyer.

Clinton, Central and Lockport churches near Wauseon, O., Jan. 16-20, 1911. Instructors, S. H. Miller, Samuel Gerber.

A PSALM OF PRAISE

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength; seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws. Praise ye the Lord.—Psa. 105:1-8, 43-45.

Family Almanac

(English or German)

1911

Forty-second Year of Publication

PRICE LIST

Single copy postpaid	\$.06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Published and for sale by

Address

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, DECEMBER 8, 1910

No. 36

EDITORIAL

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Bro. Aaron Loucks gives us an interesting talk about the business interests of the House. Read his article on another page.

Those interested in the support of India Mission will please read Bro. Ressler's article on "We Need Your Help a Moment."

The Crucifixion of Christ, to be discussed by the Sunday school world next Sunday, should call forth more than sympathy. It should bring from each heart a resolution to imitate His example in bearing trials and hardships and if need be persecution, that God may be glorified and sinners brought to Christ.

Christian Monitor.—Quite a number of responses have come in in answer to the proposition to send the Christian Monitor free for three months to any address sent in. Those who are moved to send in names will please do so at once, that we may know how many extra copies of the January number to print.

We thank our friends for the liberal supply of articles which have been coming in for the past few months. Would also ask those whose articles have not appeared as soon as they might under ordinary circumstances to bear with us, as we have more articles on hand than room to print them. They will find their way into print by and by. Articles which will "keep" are stored away for future needs.

Bro. Levi Mumaw is the editor of a considerable portion of this issue of the Gospel Herald—that which per-

tains to the book trade of the House. Read what he has to say. All orders should be sent in early, for there usually is a rush in the freight business just previous to the holidays, often causing delay in transportation. Early orders insure prompt delivery. The prices given in our catalogue for 1910 hold good for another year. Illustrated catalogues sent free upon application.

Some people pride themselves on their independence. Independence is all right provided it does not exclude God and His Word. The free thinker imagines himself free from the shackles of superstition and ecclesiasticism, not knowing that in cutting himself adrift from the Imperishable Rock he becomes an outcast from truth without rudder or compass, a helpless foundling floundering around in the realms of agnosticism, an abject slave to some form of infidelity. The freest man is he whose self-opinion ceases the moment he knows what God's opinion is. Satan is ready to capture any man the moment he declares his independence from God. There is no real freedom outside the freedom of the cross.

We were recently impressed with the reading of an article on "Saturday Night Religion." Much of our Sunday religion depends upon what we do on Saturday nights. If we spend a large part of the night in parading the streets of some country town or some other place where we should not be, we are not liable to be very bright, either physically or spiritually, on Sunday. With the necessary preparations for Sunday made on Saturday afternoons and Saturday nights spent in solid sleep, we are in good condition to render God acceptable service on the Lord's day. Our Sunday religion is determined largely by our Saturday night religion. If we are not with the Lord on Saturday nights, He is not liable to be with us on Sundays.

Fighting Evil in an Evil Way.—We have watched for some time the agitation going on in the interest of reform. Civic righteousness, social purity, temperance, peace, economy in expenditures, education, justice and mercy to all creatures—such are a few of the many questions which have during the past few years received the attention of those who would work for the uplift of humanity. Concerning the themes mentioned, our heart is with and our prayers arise in behalf of all of them. Concerning the efforts for their promotion, some of them we can endorse, some we can not.

There is one phase of this question of working for reform which has occasioned us some alarm. In our zeal for righteousness and against sin we are not always careful to use heaven-ordained methods. There is such a thing as defeating our purpose by fighting evil in an evil way. When our righteous indignation is aroused, it is so easy to descend to the low level of bitter invective, railing accusations, unsanctified scolding, thus inflaming passions rather than quickening conscience. Therefore the splendid zeal for righteousness, which might carry everything before it, is often quenched in a flood of malice, prejudice and unreasoning fanaticism.

We look into socialist papers, some temperance papers and some magazines and religious papers and find them ablaze with one continued stream of railing accusations in which neither state nor Church (and sometimes the Word of God itself) are spared. This has been repeated week after week, year after year, until the passion of class hatred has unfitted many people for sober thinking and made them well nigh incapable of looking at questions from the standpoint of charity or of good will to men. Let the masses become fully inflamed with this kind of a condition of mind

(Continued on page 563).

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

LITTLE THINGS

"'Tis the little things" on our pathway,
As through the world we go,
Each with our share of pleasure,
And oft with our share of woe.

"'Tis the little worries"—grow larger;
If we stop one minute to care,
They assume alarming proportions;
Then trouble fills the air.

"'Tis the little words of kindness,"
Just scattered by the way,
Perhaps to one who's suffering;
Who fain would bid us stay.

"'Tis the little mite" you've given,
For sweet charity's sake so dear;
"Cast your bread upon the waters,"
They're flowing, oh! so near.

"'Tis the little joys and pleasures,"
Oft prove life's greatest charm;
'Tis the gentle word of warning,
Has saved many a one from harm.

"'Tis the little words of love sincere,
Which to many a hungry heart
Have made their lives look brighter,
While they've made the teardrop start.
—Marie Merriam in *Way of Faith*.

GOSPEL LIGHT ON TIMELY TOPICS

XVIII. Social Purity

By I. J. Heatwole.

For the Gospel Herald.

Man's Instinctive Longings for a Pure Life

The soul of man instinctively yearns for that peculiar affinity in others that would incline to a pure and holy association. All the wealth and pomp of this world is not sufficient to drown out or dispel from the inner shrine of the human heart, a desire for the companionship of only such who are free from the taint of moral impurity.

Long before the divine attributes of man were known and recognized by the uninspired mind, Socrates the eminent Greek philosopher, who flourished more than 400 years before Christ, had formed the exalted conception, as testified to by Paul (Acts 17:28) that "men are the offspring of God;" that there is a mysterious something interwoven with his physical make-up which when brought in touch with its affinities can be made not only to shine inward and upward, but in many respects outward, to the degree that the lives of others could be made purer, holier and better by the contact.

Socrates himself is said to have so

eagerly yearned for this association and contact, and in his failure to find it among his fellow men, at last prayed to the gods that he might be made "beautiful (pure) within." In later periods the structural elements that enter into a pure and flowing spring from which there was the constant welling forth of a stream in which was the combination of both human and divine instincts.

These higher ideals show that men in all ages had a fair conception of what a pure, clean life was like, but none have ever been able to find in their own lives a standard that could measure up to these ideals.

Constitutional Depravity

The records of both sacred and profane history show no instance (save in the person of Christ alone) where it ever happened that a human being at any period in life was in possession of the human affections, emotions and passions in a state of perfect balance. It has been the common lot for people in all ages to have been born into this world with certain functions of their bodies not in full symmetry with the others—some being more powerfully developed because they consumed much of the vitality of the body to the diminishing of strength to others more important in establishing the principles of noble manhood and womanhood.

Were human beings in all respects perfect, with each organ of the body acting in symmetrical harmony with the others, and the moral instincts true to every requirement of social purity; the whole course of life might become a succession of victories and triumphs over sin and impurity, without the struggles, the failures and short comings that we find so much strewn along the way.

Individual Life is of Itself Incomplete

Without Christ, and our being clothed upon with His righteousness, the perfect individual life becomes a human impossibility. It may, at certain periods, like the full moon have its face fully illuminated by a power that is altogether foreign to itself, but is more often found in its waning and waxing stages, with only partial illumination—the first representing life in retrograde—and the latter, life in the ascendancy.

Hence the conjoining of two or even many individual lives according to the law of affinity alone would not produce a perfect unit of life either by association or birth; for like the joining of so many crescent moons at the tips, they together may form a complete circle of affinities, but their dark, shadowy portions lying within the circle, reflect no light, or in anyway suggest their proper relation to the Sun of Righteousness, whose radiant glory they could otherwise reflect upon a sin-darkened world.

The Link Between Men and Angels

Even before the fall of Adam there was felt the need of an affectionate and appreciate companionship for him. With only the association of the lower yet apparent in spite of his superior endowments that the law of association would in time cause him to descend to the level.

That this apparent want in his life might be supplied woman was created, who with her finer and clearer conceptions of purity, brought her one remove nearer to the divine than himself, and also established the connecting link between man and angelhood (I Cor. 11:10). It is also observed that with the creation of woman the balancing powers of man's life were peculiarly turned in favor of the divine rather than to its physical side.

It is upon the basis of this higher and more ennobling companionship that we have the semi-circles of two component lives conjoined by divine appointment into a unit of life (Matt. 19:6). It is upon this foundation that every true home on earth has been established.

"The web of human life is wove—
Not with a single strand,
But every grand and noble man—
Holds another within his hand."

Purity of the Home

The home sentiment is one of the highest and deepest passions of the human soul; and it is in evidence that of all earthly institutions, the home alone is divinely born.

"That hallowed word is never forgot,
No matter where we roam,
The finest feelings of the heart
Still cluster round our home."

The first principles of social purity naturally take form with the hallowed association of husbands and wives, parents and children, and brothers and sisters; and where these principles are carried to all other forms of society, the common destiny of the Church and the nation is in all respects safe.

When these principles are held strictly sacred and inviolable the fearful record for the United States of about 70,000 divorces annually, the 67,000 girls that each year go as recruits to the "white slave" traffic, together with the hundreds of other forms in which the sexes are prone to seek unholy relations, are either reduced to a minimum, or banished entirely from our fair land.

Without good morals and the higher standards of social purity, neither the Church or the nation can long exist. Though the laws of the state and municipality enjoin an observance of a pure and upright life for all their citizens, where the civil courts fail to enforce the law, or omit the penalty for its violation, all hope for the Church and the nation is gone.

However, no institution of government in the world ever lost its high moral integrity, so long as there remained a pure, clean rural community life to support it. In most countries where there has been a steady gravitation of population from the free, open life of the rural districts to the cities and towns, the situation has tended to make men and women grossly sensual and impure. The tendency in that direction is accounted for in the many avenues of temptation that are here open to the unwary—such as drinking saloons, gambling dens, theaters, circus shows and worst of all, houses of prostitution.

Adequate Measures of Reform Needed

Thus far it is become unmistakably evident that these great evils are slowly undermining and destroying every principle of religion and all good government. Though public sentiment has been rising higher and higher, the standard that leads to the better and nobler walks of life, yet it is apparent that these glaring forms of evil are not only alarmingly on the increase, but are here to stay until the combined elements now arrayed against them are more adequately reinforced.

The unequal contest has continued far too long already; for with the present advanced condition of our civilization and enlightenment, it would seem that a remedy might be found for meeting these unhappy conditions. The one ray of hope remaining to us lies in a thorough and judicious training of the young and the enlistment of the latent energies that yet remain with the boys and girls of today.

When properly trained and cultivated, the divinely moral instinct implanted in the nature of every boy and girl will come to the front and assert itself as readily and naturally as does their depraved nature, which by the same law of stimulation and encouragement tends to lower and degrade them. It is early training that provides in advance for counteracting youthful tendency to the forming of impure and evil motives.

The burning question of the day is that all parents, teachers, guardians, as well as ministers, should become fully awakened to the need of bringing to every boy and girl in their care a stimulus, if not an inspiration, for choosing the pure, the true and the noble things of life, and to form an absolute abhorrence for those that are impure and unholy. In this way the great lesson of life becomes self-taught beforehand, in anticipation of the temptation that is sure to come.

Dale Enterprise, Va.

New ideas need new soil. That is the history of civilization.—Koehne.

HOW MUCH WATER?

By E. J. Berkey.

For the Gospel Herald.

In discussing the subject of baptism I am often asked what I really think of a handful of water for baptism. Immersionists laugh at the idea of a handful of water on the head being really baptism. While baptizing two young applicants in a stream we heard the expression, "It is a mockery to call this water baptism."

This handful of water being sufficient has been ridiculed so much that even some of our own brethren and sisters are somewhat disturbed on this matter, and as these questions come to me often I shall pen a few lines for the benefit of all.

If any one doubts our mode of baptism being scriptural he can find literature to help with plenty of Bible proof by sending to the Mennonite Publishing House.

Now for quantity of water. A handful of clean, sparkling water is more in Gospel order than a river or ocean full of water which is generally polluted and never is clean as a handful of water can be. Literal water cannot possibly wash away sin, **never did**, and not one passage of Scripture gives any reference that it will. Sins going down stream after immersion is unscriptural, absurd, and none but deluded souls can think so. Sin is not on the body, it is a spiritual term applying to the heart. For water to wash away sin it would have to reach the heart and this is a physical impossibility. The heart is an extremely sensitive organ enclosed in a sack or lining which prevents any foreign elements to reach it. Should literal water reach the heart it would be instant death. Literal washing away of sin has not one warrant in the Bible.

Notice I Jno. 5:8. "Three that bear witness on earth, the spirit, and the water and the blood: and these three agree in one."

Agree how? (1) In mode, spirit being **poured**, the blood flowing from side and falling on ground the water must be **poured** or the Bible is untrue for the three agree in one.

After Christ was dead (Jno. 19:30) the soldiers came and "pierced his side and forthwith came out blood and water" (V. 34). These constitute the life elements of the body and also the elements in the spiritual sense. The woman being taken from side of Adam to be equal and bosom companion in life, the Church, the bride of Christ is taken from side of Christ to be His bosom companion through eternity. "Water and blood" the spiritual life—"Born of the water and spirit" (Jno. 3:5).

How much water and blood came

from the side of Christ. The natural anatomy of the body **after death** of a person pierced in the side would be about a handful. But these three agree in one, hence as the blood came as a handful the handful of water is necessary to make it agree. While immersion cannot agree for it is too large in quantity. The Spirit came on Christ at His baptism in bodily shape of a dove. The dove, emblem of purity and innocence—meek, harmless, loving—as Christ was, is but a handful, coming again in **agreement** of blood and water.

In Acts 2:3 the Spirit "sat on them" as the minister's hands are upon the head of the applicant, and then as we would embrace with the hands the "dove" would convert the hand into a suitable vessel to use the handful of water to measure the quantity of water as suitable emblem in baptism with water, a symbol, a type, a shadow of the pure cleansing power of the Spirit in the heart and the only mode, and only quantity to agree with the Spirit, and the blood for "these three agree in the one." Then don't be "driven about with every wind of doctrine" when you have God's way as a pattern, command, and authority, while others have to continually keep propping for fear their building on the sand foundation will fall. Stay by the Word and you have a sure foundation which cannot be moved.

Warrenton, Va.

EDITORIAL—Continued

and heart, and it is easy to see how that the efforts of well meaning people can be defeated and things made worse by order of giving way to anarchy.

We are not insensible to the many forms of wickedness around us, and that this wickedness is found in both high and low places. "The whole world lieth in wickedness" is as true today as it was when by inspiration of God it was first written. Our hearts sink within us as we look around us and see evidences of lust, pride, covetousness, intemperance, dishonesty, hatred, malice, selfishness, ambition, foolishness, irreverence, extravagant waste, gambling, pulpit infidelity, the growing spirit of militarism, graft, deceit, lying, hypocrisy and other vile sins in almost every channel of life that you may name. We are not among those who believe in keeping silent while the forces of evil continue their work of destruction, or of compromising with sin because we can't help things much anyway. We have recognized with pain that the greatest enemy of righteousness is not the roaring lion which destroys through flagrant sin, but rather the angel of light who for the sake of num-

bers and of hiding carnality takes possession of evil in the name of Christianity. Our life and our testimony should therefore be a continual witness against sin in any and all forms and in favor of righteous testimony, righteous living and righteous being.

But we insist that there are right and wrong ways of defending a righteous cause, and that unscriptural methods are as loathsome to God as are any other forms of evil. There is a scriptural and an unscriptural way, a constructive and a destructive way, in fighting sin; and it behooves all the children of God to find and to use the Gospel way for conducting Christian warfare. Turning to the Gospel, we find the following instructions:

"Let your moderation be known unto all men." (Phil. 4:5).

"The weapons of our warfare are not carnal, but mighty through God." (II Cor. 10:4).

"Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice." (Eph. 4:32).

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him any railing accusation, but said, The Lord rebuke thee" (Jude 9).

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

"And every one that striveth for the mastery is temperate in all things." (I Cor. 9:25).

Such is the teaching of heavenly wisdom on the question as to what should be our attitude toward fellow-men in our effort to work for the regeneration and uplift of the world. Violence as a rule brings more sudden (but usually more destructive) results, but it is the heaven-ordained way that wins in the end. Since the children of God are commissioned to work for the conversion rather than the subjugation of the world, their methods should be in harmony with their mission. Therefore discourage all you can anything in the nature of chronic scolding, railing accusations, bitter complaining, etc., for such things are as a rule more destructive than upbuilding, since they inflame passion rather than quicken conscience; promote malice, anarchy and violence rather than good will and genuine reform. Our aim should be to enlighten rather than to provoke. Our words should be calculated to heal rather than to lacerate. Love and truth, not bitterness and coercion, should be the chief elements of power in our testimony and work. Therefore, "Keep yourselves in the love of God." "Do all things without murmurings and disputings." "Be subject unto the higher powers." Do what you can to encourage all people to live "a quiet and a peaceable life, in all godliness and honesty," remembering that "Godliness with contentment is great gain."

ONE THOUSAND QUESTIONS AND ANSWERS ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXIV. Christian Virtues—Zeal

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—
Jas. 1:4.

XXV. Christian Virtues—Patience

896. *How does this rank with other Christian virtues?*

A. It ranks among the foremost.

897. *Who is referred to as an eminent example of patience?*

A. Job (Jas. 5:11).

898. *Who ranks above him?*

A. Christ.

899. *What other qualities are productive of patience?*

A. Faith, meekness, humility, contentment.

900. *What is Paul's admonition to patience?*

A. "Let us run with patience the race that is set before us" (Heb. 12:1).

901. *What else does he say about it?*

A. "Follow after righteousness, godliness, faith, love, patience, meekness (I Tim. 6:11).

902. *What is Peter's admonition?*

A. "Add to temperance, patience" (II Pet. 1:6).

903. *Is there ever a time when patience ceases to be a virtue?*

A. There is not.

904. *Why then should not God have unfailing patience with sinners, and never destroy them?*

A. There are other virtues besides patience. Like all other virtues, patience should be applied where needed.

905. *How does God manifest His patience?*

A. In preserving and blessing a wicked world.

906. *Why is the coming of Christ to judgment delayed?*

A. Because of God's longsuffering or patience (II Pet. 3:9).

907. *How are we assured of the perfection of God's patience?*

A. No soul has ever been, or ever will be, destroyed that God's patience would have saved.

908. *What are the advantages of patience in Christian life?*

A. It renders a person companionable and serviceable. It saves people from many troubles.

909. *What is one of the greatest foes to patience?*

A. A high temper.

910. *Is not a high temper useful?*

A. A consecrated temper, yes. When under control, our temper is no hindrance to patience.

911. *Who needs patience?*

A. The preacher; the parent; the peacemaker; all people who would be useful.

912. *What kept Moses from entering the promised land?*

A. Lack of patience.

913. *What stands in the way of some people's success in the Christian work?*

A. Lack of patience.

914. *What causes some people to backslide?*

A. Lack of patience.

915. *What was at the foundation of Paul and Barnabas' disagreement?*

A. John Mark's lack of patience?

916. *What causes many workers to desert the field and take it easy?*

A. Lack of patience.

917. *What stands in the way of the success of many meetings?*

A. Lack of patience.

918. *What keeps us from solving many mysteries and winning many victories?*

A. Lack of patience.

919. *What lies at the foundation of failure generally?*

A. Lack of patience.

920. *Why the above answers?*

A. Because when patience is perfect we will not let up in our efforts until we have succeeded.

921. *What is patience the life of?*

A. Perseverance, even temper, moral courage.

922. *For what did James especially recommend the prophets?*

A. For their suffering afflictions and their patience (Jas. 5:10).

923. *What was the encouraging message to the angel of the Church at Philadelphia?*

A. Because he had kept the word of patience, he was to be kept from the hour of temptation (Rev. 3:10).

924. *What is the promise to the patient?*

A. They shall inherit promises (Heb. 6:12).

925. *How is patience cultivated?*

A. Through trial of faith (Jas. 1:3).

926. *What does a perfect trial of patience do for a man?*

A. It makes him perfect and entire (1:4).

927. *What is Paul's admonition?*

A. "Be patient toward all men" (I Thes 5:14).

928. *In what spirit?*

A. "Rejoicing in hope, patient in tribulation" (Rom. 12:12).

929. *Under what circumstances may we have glory in tribulation?*

A. When we take it patiently (I Pet. 2:20).

930. *What reason does James give for cultivating patience?*

A. "The coming of the Lord draweth nigh" (Jas. 5:8).

931. *What is the reward for those who patiently continue in well doing and "seek for glory and honor and immortality?"*

A. Eternal life (Rom. 2:7).

An inferior being can never atone for its superior.—D. F. D.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

PHILADELPHIA MISSION NOTES

By Milton L. Neff.

For the Gospel Herald.

"Blessed is that nation whose God is the Lord." We are glad that this nation of ours whom God has so richly blessed both spiritually and temporally, while it is doing many things that are not pleasing to Him, still recognizes God as the Giver of all good, and that every year a special day is set apart when the people are asked to gather in their respective places of worship to offer thanksgiving to the Great Creator for His manifold blessings bestowed. Especially are we glad for religious liberty, where we may worship God according to the dictates of our conscience.

Another bountiful harvest has been gathered in, showing that God has not forgotten His people. He has not only been kind to those who are His chosen ones, but to the disobedient and unthankful He has dealt bountifully, and our prayer is that they may see His goodness and turn to Him.

The thought has come to the writer, that while we thank God for all the pleasant things we receive, do we thank Him for the trials and disappointments, and the things He has withheld from us, that we wanted so bad, and yet were not for our good? How thankful we ought to be that God knows just what is best for us! How thankful we should be for this land where God's Word can be had so easily, and yet so few comparatively appreciate it.

With all these blessings that we enjoy, we should not forget those in need. Jesus said, "The poor ye have always with you." So that with our abundance we are supposed to care for the more unfortunate.

On Thanksgiving Day we were again privileged to be used as a channel through which many poor were given a good dinner, perhaps the only good meal they had for many days. One hundred and ninety-nine were served at the Mission and four meals were carried out to homes. According to our usual custom we saw that they received the spiritual feast first. We had Bible reading, short talks, singing and prayer. They all seemed to appreciate it very much and we wish to thank all who gave of their means to make this dinner possible and for those who assisted in the work.

On Thanksgiving evening we had our regular Thanksgiving service. Bro. John Bressler, who is at present staying in the city, preached for us. Bro. Andrew Mack of Berks Co., also spoke a few words in German.

Our Sunday school and children's services are increasing in attendance since the cold weather set in. We are thankful for the privilege of sowing the precious seed, the Word of God, for we know that it has power to save men's souls and bring joy into many darkened homes. Many are hungering for the pure Word of God. A man said in one of our Bible readings that the reason he likes to come to our meetings is because we make use of the Bible. He said in many churches the Bible is scarcely used or seen. How sad, that the one thing we need so much is esteemed so lightly. David said, "Thy word have I hid in my heart, that I might not sin against thee."

Our cottage prayer meetings held on Monday evenings are well attended and a great deal of benefit is derived, not only by those of the home, but by those who attend. It seems that the more we pour out the more God fills us.

We ask a special interest in your prayers for the work at this place, as while God's servants are sowing the good seed, the enemy, Satan, is sowing tares.

Philadelphia, Pa.

WE NEED YOUR HELP A MOMENT

By J. A. Ressler.

For the Gospel Herald.

Have you time?

It will not take you very long to tell us something about which you must have done a great deal of thinking. And the place where we need help is an important place that all who have the interest of Christ's cause on earth at heart have thought about.

It is the regular, reliable supply of means for the support of the Lord's work.

Appeals, except in the most urgent cases when the need is not generally known, are objectionable. Those who regularly give of the means the Lord has lent them for the Lord's work are apt to feel that their efforts are not appreciated and those who give only when appealed to form the bad habit of waiting for an appeal before they give and if the appeals come too often they get tired of them and cease giving altogether.

The India Mission had for a long time been kept on a short supply financially and at last appeals from there and from the home land were sent out and a generous response relieved the situation for the time. But now again means are running low. We shall soon be where we were last

spring unless something happens. Help us pray that that something may happen.

What shall we do?

The help we want from you for the moment is to take a postal card and sit down and write what you have thought should be the proper means of having the Mission treasury regularly and reliably supplied. Tell us of a plan that you have tried or seen tried for insuring a regular supply of means for the Lord's work. Write what you have thought even if you consider it of not much importance. And send the postal to the writer, J. A. Ressler, Smithville, O. The answer will be given through the Herald. As we want the answers short, don't write a letter on this subject, just a postal. Write a letter some other time.

This matter is important. May the Lord guide in the solution of the problem.

Smithville, Ohio.

FROM CAIRO TO BOMBAY

By J. S. Shoemaker.

For the Gospel Herald.

Our time being limited while in Egypt, we visited as many places of interest as possible during our short stay.

Early on Friday morning, Sept. 2, we went by rail to Heliopolis about 8 miles east of Cairo. When within several miles of Heliopolis we passed the summer palace of the Khedive (King of Egypt). This palatial residence is surrounded by beautiful gardens, with fruit and ornamental trees in abundance. If living in affluence insures happiness (?) then the Khedive has the source of happiness at his command.

Upon our arrival at Heliopolis we secured donkeys and rode to the "Virgin's Tree," about half a mile distant from the station. Here (according to tradition) is the spot where Mary rested with the child Jesus after their flight to Egypt. It is a sycamore tree of large size, with long spreading branches. The same was planted in the seventeenth century, in the place of one that preceded it; thus the identity of the spot is perpetuated. From the Virgin Tree we rode a mile or more to the north, where at the end of a shady lane stands the Obelisk of Heliopolis. This obelisk was erected by Useratesen I, B. C. 2433. It is 66 feet high and is a shaft of solid red granite brought from Assuau. The four sides bear the same inscriptions in hieroglyphics. After spending a short time gazing upon this marvelous monument we returned to the station, just in time to catch the train back to Cairo. Upon our arrival in the city we had the privilege to witness a Mohammedan fun-

(Continued on page 570).

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Christian M. Troyer, who died near Goshen, Ind., Oct. 27, 1910

By D. Brenneman.

For the Gospel Herald.

Our dear father, so true and so good,
Who by his family so faithful had stood,
As a kind father and husband so dear,
Now that he's called away, home seems so dear.

Yet as we think of his suffering and pain,
And of his patience enduring the same,
Our hearts are made glad that his sufferings are o'er,
And that earth's trials shall vex him no more.

Now that he's gone with the Savior to be,
Where he and mother together can see
Jesus the Savior with unclouded eye,
Basking in sunlight of glory on high.

There we can meet him, if faithful and true.
We in the footsteps of Jesus pursue,
After the examples which he left us here,
We in due time shall again met him there.

Where with the Savior forever to be,
Happy and blest from all care to be free,
Oh, what a meeting and greeting of friends
Will not this be where our life never ends?

Oh, let us be faithful and let us be true,
To Jesus the Savior in all that we do;
Then soon with our loved ones together
we'll be,
With them, we the King in His beauty
shall see.

Goshen, Ind.

WHAT SHALL WE EAT?

By John H. Kauffman.

For the Gospel Herald.

As the food we eat has a great influence on our health it is well to give some thought to that matter, and in this article we will see what the Bible teaches on the subject.

When God had made man He said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29).

Now the herb bearing seed is supposed to mean the grains, such as wheat, oats, barley, corn, etc., and the tree in which is the fruit of a tree yielding seed would embrace fruit and nuts. "To you it shall be for meat," that is, for our food. It was a perfect food as God had made it, for in the last verse we are told that God saw everything

that He had made and it was very good.

Now what is the common practice in our time? We take the grain of wheat, that which scientists tell us is a complete food, and grind it up fine by expensive machinery (thereby saving our teeth for the dentist to work upon) and take off the outside part containing the phosphatic elements which are needed to build the bony structure, and which has a favorable effect upon the bowels, and which contains the muscle-making elements, leaving the starchy part which is then baked into bread and sold as the staff of life.

Other foods are ground up, separated, divided, and mixed with other ingredients, salted, spiced and sweetened to tickle the palate and tempt one to eat more than is needed to properly nourish the body, or to tempt one to eat when the body is not in need of food.

I do not think that flesh is mentioned as food until after the flood when God said to Noah: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:3).

In Exodus 9 we find that the Lord had provided manna for the children of Israel as they were on their way through the wilderness. Again an evidence of God's will to provide a simple food for His people, and what followed is an evidence of man's nature to become dissatisfied with simple things, for they became dissatisfied and fell to lusting when they thought of the fish, the cucumbers, the melons, the leeks, the onions, and the garlic. They said, "There is nothing at all, beside this manna, before our eyes." They wept, saying, "Give us flesh to eat." Well, the Lord gave them flesh, not only for a day, or a week, but, as the Word says, "but even a whole month, until it come out at your nostrils, and it be loathsome unto you." What was that when it came out at their nostrils? Was it not a cold brought on by over-eating of the flesh food, and did it ever occur to you that it is the same yet?

In the latter part of the eleventh chapter we read, "While the flesh was yet between their teeth, the wrath of the Lord was kindled against the people and the Lord smote them with a great plague." Why was this? Was it not because they again turned their thoughts to those fleshly lusts from which the Lord had delivered them? It would be well for us to consider the words of the apostle Paul to the Romans, "And make not provision for the flesh, to fulfill the lusts thereof."

In Matt. 15:32 we read how Christ fed a great multitude of people. Did He serve a great variety of food? No; simply bread and fish. And the account does not say that He served food only to the most highly esteemed but to all those who had need of food.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 16:9.

The verse in question reads, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

This is one of the lessons to be learned from the parable of the unjust steward. While his stewardship was still in his possession he made such use of his opportunities that he had friends after his stewardship was taken from him. By and by our stewardship will be taken from us. Now while we have the opportunity, let us make such use of it that we will have Friends to take care of us in eternity.

Is the admonition so often heard, "Make your peace with God," scriptural?

It is not in harmony with the divine plan for reconciliation. God has at all times had a peaceable attitude toward man, going to the extent of giving His only begotten Son in the interests of reconciliation (Eph. 2:14). God has already made peace, and it simply remains for man to accept it. God does the making, man has the privilege of accepting.

How can the Christian service be made a pleasure as well as a duty?

If we are "out and out" for Christ, service becomes a pleasure of the highest degree. We must get rid of all known sin, claim the infilling of the Holy Spirit, respond to His slightest promptings, and throw our whole heart and life into the work. You will find your pleasure in that upon which your heart is set. If set upon Christ, you will have great pleasure in His service; if not, it is an irksome duty.

H. F. R.

After Christ was risen He appeared to His disciples and asked of them, "Have you here any meat" (Luke 24:41)? "And they gave him a piece of a broiled fish and an honeycomb." Again simply two articles.

But now at our weddings the setting of tables is carried to extremes, serving such a great variety of dishes, of highly seasoned and sweetened viands as to induce one to eat so as to overburden the body instead of strengthening it. Well might we ask ourselves if such practices are pleasing in the eyes of the Lord, knowing that the scripture saith, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Ronks, Pa.

Sunday School

For the Gospel Herald.

Lesson for Dec. 18, 1910.—Matt. 28:1-10, 18-20.

THE RESURRECTION

Golden Text.—Lo, I am with you always, even unto the end of the world.—Matt. 28:20.

Introductory.—We closed our last lesson with a view of the darkest hour in the history of man. The lesson before us presents a scene as bright as the last one was gloomy. After our Savior's crucifixion He was taken from the cross and buried by Joseph and Nicodemus. The Jews, not to be baffled by the ominous signs of the displeasure of Almighty God—such as the darkness from noon until three o'clock in the afternoon, the mighty earthquakes, etc.—came to Pilate, still pretending to believe that Christ and His followers were impostors, and demanded that Pilate set a watch over the tomb so that the disciples could not come and steal the body of Jesus and claim that He arose from the dead, as He had said that He would. Everything was fixed to their liking. A mighty stone was rolled to the mouth of the sepulcher. A guard was placed in charge of the tomb, and every precaution was taken to prevent any kind of fraud which the followers of Jesus might see fit to perpetrate. Christ was left in peace in the grave on the Sabbath day. Monday morning came, and the devoted women who had been faithful to Christ during His life now sought to do honor to His body while He slept. "Who shall roll away the stone," seemed to be the great burden of their conversation as they proceeded to the grave.

The Tomb Opened.—But there was no need to worry about that matter. The Lord attended to that. In the fullness of time the power of God asserted itself. Though the powers of earth and hell had conspired to keep Christ in the tomb, it was an easy matter for Him to conquer over every foe. There came an angel from heaven and rolled away the stone. The keepers shook in his presence, and became as dead men. A mighty earthquake was another evidence that the power of God was there. When the women came a glorious message awaited them.

The Angelic Message.—What must have been the feelings of those devoted and sorrowing women as they heard the voice of the angel. "Fear not ye," was his assuring message, "for I know that ye seek Jesus, which was crucified. He is not here: for he is risen."

What! Is it possible that some one stole His body! Ah, no! The angel had more glorious news than that. Christ had actually risen from the

grave. Man had no longer power even over His body. Death itself had been conquered and the period of victory in its fullness had now set in. "Go quickly," said the angel, "and tell his disciples that he is risen from the dead."

Bearing the Joyful Message.—Without delay the joyful women went to bear the message to the disciples. The Lord had risen. Their sorrowing was turned into joy. They went by faith to proclaim the fact that we need not mourn over a crucified leader, but that we can now rejoice because the Lord has risen; yes, risen—a victor over every foe. But greater privileges came their way. They were rewarded by being permitted to behold their risen Savior. A personal message from His lips assured their trembling hearts that all was well. "Be not afraid," was His assuring message, "go tell my brethren that they go into Galilee, and there shall they see me."

The remainder of the story need not be told. Luke says that our Savior showed Himself alive after His passion "by many infallible proofs." At least ten appearances of our Lord are recorded. The fact of His resurrection is established beyond the possibility of a doubt. We need waste no time proving that it is so, but thank God it is our privilege to spend many joyful moments because it is a blessed fact.

The Great Commission.—Our last scene represents our Savior with His disciples before His ascension. Having fulfilled His mission on earth and being ready to depart, He collects His disciples and gives them the final charge. No longer were they to enjoy His inspiring presence, but full provisions had been made for the coming of the Comforter who was to be with the disciples unto the end of the age. This great commission to make disciples of all nations is still in force, and will be as long as the Comforter is with us. Let us therefore be diligent in carrying out our part of the work. But listen to the message:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The next that we see of Jesus is His triumphant flight to glory.—K.

Power of Resurrection

In a cemetery of Hanover, Germany, lies buried a woman who disbelieved the resurrection. According to her will, huge granite slabs were piled the one upon the other on her grave and fastened together with iron clasps so that if there should be a resurrection it could not open her grave. But a tiny seed had fallen into a crevice during the

Our Young People

THE NEW BORN KING.—ISA. 9:6.

Topic for December 25.

MOTTO

"Worship thou him."

OUTLINE OF TOPIC

- I. "Unto us."—Jno. 3:16.
- II. "A child is born."—Luke 2:7; Jno. 1:14; I Tim. 3:16.
- III. "A Son is given."—Jno. 3:16; Luke 1:32, 35.
- IV. "And the government shall be upon his shoulders."—Luke 1:33; Gen. 49:10; Dan. 7:13, 14; Jno. 18:36, 37; Rev. 1:5, 6; 19:11-16.
- V. "And his name shall be called.—
 1. "Wonderful."—Matt. 21:15; Acts 2:22; 4:30; Luke 4:22.
 2. "Counselor."—Isa. 11:2; Col. 2:3; Rev. 3:18.
 3. "The mighty" God.—Heb. 1:8; Rev. 4:11.
 4. "The everlasting" Father.—Jno. 1:1; Col. 1:17.
 5. "The Prince of Peace."—Luke 1:79; Jno. 14:27; 16:33; Eph. 2:14, 16; II Thes. 3:16; Col. 1:20.

WORD STUDIES

"Wonderful."—That which inspires reverence with inquiry because it surpasses all ever seen or heard of.

"Counselor."—One who gives sound advice for the welfare of those whom he counsels.

"Mighty."—Powerful, able to carry out his undertakings.

Everlasting.—Eternal having neither beginning nor end.

Prince.—The leader, preserver and giver—Chief of all the kingdoms.

PERSONAL THOUGHT

A birth of a child. How little we consider it in a usual way! How great its possibilities always! The birth of Christ. How humble the event to human eyes! How unspeakably it has and shall revolutionize the issue of men's eternal interests! Let us reverently worship Him.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Jesus."
2. The Babe in the Manger.

For Young People.—

1. The Wonders of Jesus.
2. The Counsels of Jesus.
3. The Power of Jesus.
4. The Peace of Jesus.

For Older People.—

1. Jesus, the Mighty God in the Flesh.
2. Jesus, the Gift of God.
3. What does the Birth of Christ Mean to Me?

operations, and it germinated into new life, gradually grew into a tree, and in so doing burst the clasps asunder and rolled the huge boulders from the grave. In Christ's resurrection the Roman seal was ignored and broken so the body of Jesus could come forth. There is a time coming when every grave will be opened and all the dead shall come forth, some to everlasting punishment, and some to life eternal.—D. H. B.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, DEC. 8, 1910.

Field Notes

A Word to Our Correspondents.—

We thank you for your liberal contributions. The spiritual tone of your messages makes them not only interesting but also edifying reading. We hope you may all continue. This we would say, however. Whenever possible, try and have them in by Thursday before publication. It sometimes happens, as is the case this week, that a number of letters come in just before we go to press, and then the space is so taken up that we will be compelled to hold interesting letters over a week. However, if it is late news that you are reporting, send it anyway, even if late, and run the risk of having it printed right away or laid over a week.—Ed.

Meetings closed at Middlebury, Ind., on Sunday night, Nov. 27, with one confession.

Bro. D. D. Miller of Middlebury, Ind., filled an appointment at the Sonnenberg Church near Dalton, Ohio, on Tuesday, Nov. 29.

Sister Ella Miller, a former employee of the Mennonite Publishing House, is back again after an absence of several months.

The first copy of the Advanced Quarterly for 1911 was laid on our desk one day last week, and the other quarterlies are rapidly nearing completion.

"Good Sunday school meeting at the Shore last Thursday," is the way the recent meeting at the Shore Church near Shipshewana, Ind., was described in a letter from that place.

The brethren, Jacob Clemens of Lansdale, Pa., and Amos Kolb of Spring City, Pa., were with the Springs, Pa., congregation over Sunday, handing out the bread of life.

Change of Address.—Bro. D. M. Wenger and Sister Lizzie Wenger, our faithful correspondents from New Holland, Pa., have changed their ad-

(Continued on page 572).

Correspondence

Goshen, Ind.

Dear Readers:—The Special Bible Term opened this week with an enrollment of 35, making a total enrollment for the Fall Term of 205. This is a larger attendance than for the same period of any previous year in the history of the school.

A new Sunday school in the Lutheran church in the north-west part of Goshen is one of our activities. Attendance, about 85. This church has been standing idle for several years in a promising district for Christian work, and our workers received a warm welcome.

We expect to hold our Sunday school meeting (Goshen District) on Saturday, Dec. 10.

Judging from our recent correspondence, there is great interest manifested in the graded lessons in certain localities. But apparently the Church as a whole has not taken any visible interest in the matter. Only a very few postal cards have been received for the symposium which was announced a few weeks ago. But with these few it is not an entire failure and there are a few days left for more cards to come in. There are a few schools which are likely to make a trial of the new lessons and by another year we will know more about this subject. Along with this interest, as might be expected, numerous objections are coming up. Many of these, however, are more imaginary than real, which also is quite true to human nature. It is also evident that we see many faults in these new lessons that have been even more true of the uniform system, but to the faults of which we are so hardened that we simply endure them unconsciously.

I wish here to emphasize one great danger already apparent. That is, if we are not careful, we will judge the success of this new system upon a wrong basis. If it makes more machinery or more trouble for the workers we are ready to pronounce it a failure. But should it double the efforts of the workers and yet prove an increased blessing to our pupils it must be considered a success. "It is not how the teacher feels, but how the pupil reacts." If we only expect to save trouble and expense, then our well deserved penalty will be a minimum of

results. "There is no excellence without great labor." True Sunday school economy is not to be determined by the minimum of effort for us grownup people, but by the greatest possible results for those we are trying to teach. So our present danger in regard to this subject is that we may be liable to count only the cost and forget to figure in the income. We may expect to hear much more on both sides of this question in the coming issues of both the Herald and Monitor. Rudy Senger.

Cherry Box, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—As the year 1910 is drawing to a close may we look forward with a desire and prayerful hearts that we may be more useful for our Master in the future than we have been in the past. We are thankful to our kind Father in heaven for the blessings which we are enjoying at this time.

On Nov. 15, Bro. W. E. Detweiler, wife and three children, of Harper, Kans., came into our midst. They were here until Nov. 21, when they left for Kansas City.

On Nov. 23 Bro. Eli Yoder and wife of Iowa came to visit Sister Yoder's parents, Bro. and Sister Bissey, before going on their westward trip for Bro. Eli's health.

We are also glad to state that Bro. George Bissey has again come into our midst to make his home with us. His wife and little ones are still with her folks in Shannon Co. We will be glad to see them come too. On Nov. 29 Bro. Jonas A. Detweiler, wife and little girl of Morgan Co., Mo., and Sister Amanda Detweiler of Harper, Kans., Bro. George Tenton and sister of Marion Co., came. We certainly are glad for all these visits and will be glad to welcome others. Barbara Detwiler.

Hubbard, Oreg.

Greeting in Jesus' Name:—On the evening of Nov. 13 Bro. S. E. Allgyer from Ohio came here from Albany, Oreg., where he had been laboring a few weeks and stayed with us one week, conducting Bible conference through the day and preaching every evening at the Hopewell Church, encouraging saints to go on and warning sinners to flee from the wrath to come. The result was five confessions. Bro. J. P. Bontrager of Albany, Oreg., assisted Bro. Allgyer in these meetings. Bro. Allgyer left Monday morning for California. May the good Lord bless him on the way. We indeed rejoice over these meetings while the brethren were with us. We feel grateful to our heavenly Father for sending us His servants in these western fields where the work is greatly needed. We trust others may come. Pray for us that we may go on with the good work.

Your humble servant,

J. D. Mishler.

Protection, Kans.

Dear Herald Readers, Greeting in Jesus' Worthy Name:—Last Sunday we held our communion services. Bro. S. C. Miller of Jet, Okla., was with us, preaching four instructive sermons while with us.

We are having nice fall weather, but rather dry. Health in general is pretty good.

Today we had a Thanksgiving service. We have so many things for which to thank the Lord. May we be truly thankful, as Paul says in I Cor. 3:15.

Nov. 24, 1910. N. E. Ebersole.

Lancaster, Pa.

(Mellinger's Congregation).

Dear Readers, Greeting in Jesus' Name:—On Saturday, Nov. 12, three precious souls were received into the Church by water baptism. The following day we had communion and about five hundred souls partook of the sacred emblems and observed the ordinance of footwashing. Bish. Abram Herr and Bish. Noah Landis officiated in these ordinances. We expect to take the vote for another bishop on the first of December.

We trust the meetings recently held at this place by Bro. John Weaver may be a means of helping us to be more faithful.

We are grateful to our God for the blessings He is giving us from time to time. My prayer is that God may continue to bless us and all His children everywhere and that we may be found faithful.

Nov. 24, 1910. By a Sister.

Carstairs, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—On Nov. 10, Bro. I. R. Shantz went north to visit a few members living at Bardo and preached for them over Sunday and two nights the following week. He came home sick on Nov. 17, and is now seriously ill with typhoid fever. May the brethren and sisters scattered abroad pray that if it be the Lord's will the brother may soon be restored to his usual health. We have many things to be thankful for at this place. Surely our lot has been in pleasant places. Both our temporal wants and our spiritual needs were supplied. Pray for us that the work may prosper at this place.

Yours in Jesus' name,
M. H. Schmitt.

Nov. 25, 1910.

Birch Tree, Mo.

The little flock at Berea participated in the communion last Sunday. The young man who confessed Christ the Sunday before was received by baptism. We feel grateful to God for sending Bro. Reiff to labor with us. He left us Monday. May God use him as an efficient message-bearer wherever

he goes. Bro. Geo. Bissey also left us, as he is moving back to Shelby Co., Mo. eWmiss his help.

Nov. 26, 1910.

Cor.

Garden City, Mo.

Dear Herald Readers, Greeting in His Name:—We at this place have great reasons to thank God for blessings received. On Nov. 14, Bro. A. D. Wenger came into our midst and labored with us for a little over a week. Bro. Wenger was at home in this congregation and about seventeen years ago preached his first sermon at this place. All enjoyed a renewal of acquaintance with him. Bro. Wenger preached earnestly to us from the Word each evening preceded by a talk on "Holy Lands," which was very interesting and greatly enjoyed by all.

One precious soul was willing to step out on the Lord's side and was admitted into church fellowship by water baptism on Wednesday evening. Although the visible results were not very great, we were greatly blessed by the labors of the brother, for we have reasons to believe that all the members were strengthened and blessed.

A joint meeting of the Sycamore and Bethel congregations was held at Sycamore on Thanksgiving Day. Bros. Wenger and L. J. Miller preached. After the services Bro. Wenger left this place for Kansas City.

In His name,
Cor.

Nov. 26, 1910.

Pryor, Okla.

By request we will write a little about this place.

There are 15 members here now. We are expecting our minister and others to come next week. When they all come who intend to come as soon as they can, there will be 35 members.

We are situated in Mayes Co., Okla., the northeastern part of the state, about seven miles northeast of Pryor. It was formerly called Pryor Creek, and is on the main line of the M. K. & T. R. R., about 200 miles south of Kansas City. Land is rather irregular, a little sandy and gravelly in places, some good and some poor. There is a large river about four miles east of us and also a river about 8 miles west of us. Good raw land is selling at about \$35 to \$40 per acre. The principal crops are corn, oats, prairie hay and some wheat and cotton. We think the climate would be much the same as in the middle west, only a little longer summers and shorter winters. Our altitude is only 600 feet above sea level, so we expect more rain than farther west and southwest. We see very few colored people, a few Indians, and quite a few people that are part Indian. Our neighbors are good people. There are

good, large school-houses and plenty of scholars to have good schools.

We do not consider this the garden spot of the world. If there is such a place, or a place without serious drawbacks, we do not know where it is. There may be other places that would suit most people better, but we think this will suit us well enough, and if we work the Lord will add His blessings so we can live here the same as elsewhere.

We are here aiming to stand firm on the principles and doctrines of the Bible as taught by our forefathers, hoping to stand separate from the world, or aloof from drifting into worldliness as much as possible. We are all well and had fine weather the few weeks we have been here.

Wishing you all well and asking an interest in the prayers of God's people, we remain.

Yours for the good of the cause.

P. Hostetler.

Nov. 27, 1910.

New Holland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—No report from this part of God's great harvest field appeared in these columns since Oct. 16. We again feel to praise God for His goodness.

The agreement for holding services in the First M. E. Church was renewed for nine months. We were glad for the interest manifested in the services on Oct. 30, when Bro. N. H. Mack of this place, preached from I Cor. 15:22, and Nov. 13, when Bro. I. B. Good of Terre Hill, Pa., preached from the 97th Psalm. This afternoon Bro. J. W. Weaver of Spring Grove, Pa., preached to a well filled house. Text, Gal. 6:14.

Mention was made of holding a series of meetings at this place. We trust that this privilege will be granted, as they would result in the salvation of lost souls and in encouraging saints on life's journey. Pray for the work.

D. M. Wenger.

Nov. 27, 1910.

Greencastle, Pa.

Dear Herald Readers:—Bro. J. F. Brunk has been working in our midst for the past few weeks. Besides preaching at various churches he conducted a series of meetings at the Cedar Grove Mennonite church. The interest and attention was very good. There were quite a few confessions as well as a number who are being reclaimed. We praise God for the way He led in this work. We trust that we all may be encouraged to depend more upon Him for guidance and strength. Truly "the Lord hath done great things for us; whereof we are glad."

A. D. Martin.

Nov. 29, 1910.

Canton, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—On Nov. 24, we had an all-day meeting. In the forenoon praise and Thanksgiving services. Then over sixty partook food for the body which the kind brethren of Holmes and Columbiana counties sent to us. We certainly feel grateful to them. In the afternoon we had children's meeting and in the evening prayer meeting and a sermon by Bro. Detweiler. We believe God was pleased, as we felt His power and love hovering over us as never before. One of the brethren said it was a Thanksgiving he would never forget and that it was the most blessed Thanksgiving he had ever experienced. On Sunday night several souls confessed their Savior and want to live for Him. No one is truly happy until all is surrendered to Him. There are several applicants for church membership.

Yours for the needy,
Fanny Tschantz.

Nov. 29, 1910.

Elkhart, Ind.

Bro. Geo. Lambert of Elkhart, Ind., is spending some time among the German congregations of the northwest. He has been with the brethren in the vicinity of Mountain Lake, Minn., during the latter part of November and reports a pleasant and profitable time.

Bro. J. E. Hartzler spent about two weeks with the congregation at Middlebury, Ind., preaching at Elkhart on Sunday forenoon, Nov. 20.

Bro. J. F. Funk filled the appointments both morning and evening at the Barker St., Mich., M. H. On account of unpleasant weather the congregations were small.

Nov. 29, 1910.

York, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—It may be of interest to some to hear from the York congregation. On Nov. 24, Bro. Jacob Snyder, son Samuel and daughter Erie, from Roaring Spring, came into our midst. While with us Bro. Snyder preached five sermons. Services were held Thursday morning at Stony Brook and in the evening at York. On Friday evening he preached to the Hanover congregation. He again preached at Stony Brook Sunday morning, and in the evening at York. Bro. Snyder gave us many encouraging thoughts. They left Monday morning. As the time drew near for their departure we felt loath to part from such a pleasant visit.

Continued meetings began here Dec. 1 with Bro. Noah Mack in charge. May the Lord abundantly bless the work that is now going on, that all may let

their light so shine, that others may take the same steps in the way of righteousness and that they may be brought from darkness to the marvelous light of the Son of God.

Cor.

Dec. 2, 1910.

(Continued from page 565).

eral procession composed of 60 or more, riding upon donkeys. There were but two women in the procession. These were heavily veiled, and were undoubtedly near relatives of the deceased. The corpse was borne on the shoulders of six men. Those who rode in advance of the pall-bearers sang or chanted continuously. There were but few in the procession who really appeared like mourners.

Probably the most important institution we were permitted to visit while in Cairo, was the American Mission's College for girls. This school has been but recently founded and opened for the admission of students less than a year ago. There are already about 400 students, including Moslem and Jewish pupils. Miss Kyle, the head of the institution, took us through the various departments of the school, but the school not being in session we did not get to see any of the students. The staff of teachers including Miss Kyle numbers 20. The building and rooms are very commodious, and the equipment good considering the age of the school. It is evident that this institution is in a position to do much in the way of lifting the educational, moral and religious standards of many in Cairo and surrounding country, which indeed is very much needed, because of the ignorance, moral depravity, sin and superstition, which is so prevalent in this country.

At 4:15 P. M. of Sept. 3, we left Cairo for Beulah situated about 25 miles north on the railway leading from Cairo to Port Said. We were met at the station by Pre. Samuel Work whom we had met at Baalbek. He and his wife have charge of a mission and mission school at this place. The same is under the auspices of the American Mission Board of the U. P. Church. He also has the oversight of three or more village schools in the district. We were kindly received into the mission home and were shown through the school and mission buildings. The mission school is not very well attended at present on account of opposition waged by the Moslems and Copts in the village. Shortly after our arrival at the mission we had the privilege to attend a season of Bible study and song service, conducted in the Arabic language. Those who took part seemed to be much interested, both in the study of the Scriptures, and in the singing of the hymns or psalms,

but we were not able to comprehend what was taught or sung.

A young Moslem came to the mission after 8 o'clock in the evening to receive instruction out of the Bible. He (like Nicodemus) came "by night" for fear of his people. Before leaving he made application to be received into Christian fellowship by water baptism. Thus the good work goes on.

Early the next morning we bade farewell to these noble workers and boarded the 7:40 train for Port Said, arriving at our destination at 11:30. Under the direction of our guide we went direct to the Savoy Hotel where we took dinner, then awaited the arrival of the S. S. City of York, on which we had engaged passage for Bombay. The vessel arrived at 4:00 p. m., promptly on schedule time. Our guide arranged for our embarkation immediately upon the arrival of the ship, but as soon as the vessel had anchored in harbor the quarantine flag was raised, and we were compelled to wait until the medical examiners had gone through the ship before we were permitted to embark. After our luggage was safely deposited in our state-room we bade our friend Aboosh good-bye, he returning to land, and we waiting the signal for our vessel to lift her anchor and set sail, bearing us onward toward "India's coral strand." Our vessel made very slow progress between Port Said and Suez on account of the narrowness and shallowness of the canal. It took 16 hours to run from Port Said to Suez, a distance of 91 miles. A mixture of mosquitoes, sand-flies and sultry temperature made this first part of the voyage uncomfortable. Our vessel stopped an hour or more at Suez, then started on her voyage down the Red Sea. The entire voyage from Suez to Aden, a distance of about 1300 miles, was very pleasant as far as the calmness of the sea was concerned, but the extreme heat made it somewhat uncomfortable for the passengers, even though each state-room was supplied with an electric fan. We found that these were not a luxury, but a necessity for our comfort. It took a little over 4 days to run from Suez to Aden. There was little to break the monotony of the voyage, except the occasional passing of vessels sailing in the opposite direction, with now and then a glimpse of the mountainous shores of Africa and Arabia, and the passing of a few islands.

Our steamer did not stop at Aden, but passed in full view of the port, as she steered toward Bombay. The ship had a heavy cargo of freight. Its crew numbered about 100 men, including officers, all natives of India except the officers. There were but 48 passengers on board, 26 first class and 22 second class, including children. Booth Tucker and wife of the Salvation Army were among the second class passen-

gers. They were returning from England to India to look after the interests of the Army in this country. They report having 1200 stations in India, with 2500 workers. Also 500 day schools, 13 boarding schools and 3 hospitals. These of course are scattered over various parts of India.

On Sunday afternoon, Sept. 11, Booth Tucker and wife conducted a religious service in second cabin deck. Mrs. Tucker gave a practical talk on the subject of faithfulness and Mr. Tucker commented on the 23d Psalm, the talks given were edifying. The meeting was not very well attended on account of the roughness of the sea at this time. Some could not get out on account of sea-sickness. Fortunately Bro. Hartzler and the writer did not have the least attack of sea-sickness during the entire voyage.

The voyage across the Arabian Sea was reasonably smooth with the exception of two days during which we passed through the tail end of a Monsoon. During this time the vessel rocked considerably, and the billows occasionally swept the deck. Most of the women and children were afflicted with sea-sickness, at least for a day. We were made to realize, at least to a degree, the words of the psalmist, "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waters thereof are still. Then they are glad because they be quiet, so he bringeth them unto their desired haven."

The desired haven in this case was Bombay, where husbands were awaiting the arrival of their wives, wives the arrival of husbands, and others the arrival of friends. Tears of joy moistened the writer's eyes, and a sense of deep gratitude filled our hearts as we got a glimpse of Bro. and Sister M. C. Lapp as they waited at the Princess pier, to extend to us a hearty welcome to the shores of India. With them were Bro. Lichty and Sister Miller of the Brethren Mission who also extended to us a hearty welcome.

Since Bro. Hartzler has (in a former article) definitely described the nature of our landing at Bombay, we will conclude by saying "Hitherto hath the Lord helped us" and "The Lord hath done great things for us, whereof we are glad." "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

Rudri, C. P., India.

Miscellaneous

THE SHEPHERD'S VOICE

By M. L.

For the Gospel Herald.

O wandering lamb of His loved flock
Why leave His tender care,
And take the road where danger lurks
And hidden pitfalls are?
Hark to the voice, the Shepherd's voice,
Out on the lonely wild
Piercing the darkness and the mists,
Return my wandering child.

However fair the morning breaks,
The noon will scorch with heat,
And paths that seemed so smooth at first
Grow stony to thy feet.
The Shepherd's flock is leading on
For pastures green and fair,
But thou hast wandered for astray
Where sin's enchantments are.

O wandering soul thou hast a home,
Why wilt thou longer stay?
The Father's house stands wide with room
Oh why wilt thou delay?
Come back, the Shepherd from afar,
Calls through the gathering gloom,
Yet once again His voice is heard
Come home, my child, come home.

York, Pa.

EXAMPLE

By Nancy Wedel.

For the Gospel Herald.

There is everything in having a good example; in being able to say, I do thus and so because it is good and right, and then to give a reason by example which admits of no room for argument. This is where every Christian stands.

We have the best of examples—Christ. In every condition of life He has left an example which leaves no room for doubt. It matters not what our surroundings may be, what temptations we may face, He was there before us. It is indeed blessed to know that as we face every sorrow, every trial, He too faced it and was victorious.

We also may be victorious through His victory. He left us an example of child-like trust in the Father. He has taught plainly by words and example that nothing can happen to us but what He allows, and then the Spirit brings to our remembrance these precious words, when we face what appears to be sure defeat: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is then that we catch a glimpse of the silver lining of the cloud and realize His presence and know that victory is near at hand.

But there is another side to the question: Not only is He our example, but

we too have become an example by being in Him. We are before the world as He was. People are watching us to see what we really mean, not by what we say but by what we do. Like John the Baptist we have become messengers sent forth with a divine message. We have become light-bearers to lighten the darkness of a sinful world. Unless we keep the lamp clean and bright, it must fail to give out a clear light and will soon be obscured altogether. We are, in fact, beacons standing out boldly and fearlessly, giving forth a steady light amid both storm and calm.

As we are watching Christ for examples, the world is watching us. How necessary, then, that we copy carefully, that we give heed to the many little details which complete life's picture. We can not afford to take our eyes from off our Model, not for a moment, but like true artists we must study our subject carefully and honestly, and then we shall be enabled to claim success, and our efforts will not have been in vain.

Reader, remember that our example came into the world to give rather than take. Let us then do likewise, and when face to face with death we shall be comforted by the thought that our life has been of some value; that we have lived rather to do good than to get good, and then they who may be following us will be led nearer to the great Example.

Chambersburg, Pa.

LOVE XXX

By Jacob Eby.

For the Gospel Herald.

In the person of Daniel we have under consideration a man of God who loved his God and walked with Him. After he had received the king's permission for time to interpret his dream he went to the house, made the thing known to his three companions and together they praised the God of heaven. Then was the secret revealed to Daniel in a night vision and he blessed the God of heaven.

And Daniel said, "Blessed be the name of God forever and ever, for wisdom and might are his." He giveth wisdom unto the wise, and knowledge to them that know understanding. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might; and hast made unto me now what we desired of thee, for thou hast made known unto us the king's matter.

Then Daniel asked permission to bring this matter to the king and interpret it. The king granted the request. Everything came to pass just as Daniel interpreted it.

Then the king Nebuchadnezzar fell upon his face, worshiped Daniel and commanded that they should offer an

oblation and sweet odors unto him. The king said unto Daniel, "Of a truth it is, that your God is the God of lords and a revealer of secrets." Then the king made Daniel a great man, gave him many gifts, and made him ruler over the whole province of Babylon. Then Daniel requested of the king that he set Shadrach, Meshach, and Abednego, over the affairs of the provinces of Babylon, but Daniel sat in the gate of the king. Here we see the results of prayer. Loving faithful, and obedient Daniel and his three companions prayed in love to their God and God graciously heard and wonderfully blessed them in their petitions.

But now Nebuchadnezzar's heart and mind was changed. He made a great image of gold and gathered together all his princes and governors and dedicated it. When they heard all kinds of music they were to fall down and worship the idol. Shadrach, Meshach and Abednego refused to do so. For this they were thrown into the fiery furnace, but the Lord delivered them. Nebuchadnezzar was full of fury and he commanded that the furnace should be heated seven times hotter than it was wont to be heated, and he commanded the mighty men to bind them and to cast them into the furnace. The heat was so great that it slew these mighty men, but Shadrach, Meshach, and Abednego passed through the fiery furnace unharmed. Now the king changes his decree, takes care of God's people, blessed their God and says there is no God like Him.

"IF A PREACHER HAPPENS TO COME"

By S. B. Wenger.

For the Gospel Herald.

"We will have a few meetings and try to gather into the Church some that ought to be members, if a preacher happens to come and has time to stay a few days."

This is the attitude many of us take toward the Lord's work. We arrange our business affairs for a year or several years ahead, lay our plans and work to them. We do not wait for things to happen to come our way. We are looking ahead and know what it will take to meet our affairs to make them more profitable. We know how many acres of the various kinds of grain we will endeavor to raise next year, how much stock we can keep, how much help it will take to handle our business and arrange accordingly. We lay plans and work to accomplish certain ends.

This is all right. The Lord has placed us here as stewards, and we are very faithful and diligent in caring for these earthly possessions, and trying to gain more to them.

Are we thankful enough for these blessings? Do we express our thank-

fulness in a practical way by giving to the Lord's work a sufficient amount of the means with which He has blessed our labors? There are many ways in which our means can be used and made a practical thanksgiving.

It is not all in giving for missionary purposes abroad, though this goes with it. We have the poor and unfortunate all about us as an illustration of practical thanksgiving. An aged man who was well fixed financially, loaned money to another party who had sickness and misfortune, allowing him to pay back only as he became able, and charged him no interest. After a few years when \$125 of the debt still remained on national Thanksgiving Day the aged brother went to the unfortunate brother and said he had a little thanksgiving gift he wished to present and gave him the note and did not want him to pay any more of it. He then went to a thanksgiving service and gave liberally to missionary and orphans' home work. This was his way of practical thanksgiving.

But "when the preacher happens to come, we will have meetings." The Lord has placed us as stewards, not only over these earthly possessions, but also over the work of the Church. Had we not better plan some work ahead for Christian Services and try to gather into the fold some souls that the Lord will require at our hands? Perhaps we can help the preacher to come. Plans for Christian work far ahead are more necessary than plans for financial gain. Our work should not be for the present day only, but we should lay foundation work for future generations. If more of our means were used to carry on the Lord's work there would be more accomplished in the future. We look too much to the present only. The future is where our aims should be. It matters not whether we see the fruits of our labors. If we judiciously use our means and talents in the Lord's service, it will not be lost. We may sow the seed and future generations reap the harvest.

But, "when a preacher happens to come." He might come oftener if it were not that he has a home to pay for, a family to support, obligations to meet, the same as you or I. Is that all? No; he is tied down, not only by the duties of family and home relationship, but he has the responsibilities of a minister in his home congregation. In the community in which he lives he is expected to do all the duties of a lay-member, and the duties of a minister, to know more than the average man, to be the model man of the community, and to preach well. He is on double duty. He is pressed down by overwork. His wife is overworked and careworn by the cares of home while he is away in the Master's service. Don't pay the preacher a

salary, but don't forget to do his family a kindness and help bear the burdens. Remember the work in a practical thanksgiving.

South English, Ia.

A WORD TO OUR FRIENDS

For the Gospel Herald.

It may be of interest to our friends who are interested in the effort to wipe out the debt of the Menonite Publishing House to know what progress is being made.

A number of brethren and sisters have responded to the plan of paying their subscriptions five years in advance. By states, Pennsylvania leads with the longest list, with Ohio a close second and Indiana and Illinois and Maryland next.

During the month we have added many new subscriptions. Renewals are coming in faster than in the previous month. The book trade has shown a marked increase also. We appreciate what has been done, and thank you for the help you have given to the cause.

In the next letter we shall report the amount received on the five-year plan, and also the number of new subscribers to our periodicals. As we are nearing the close of the old year, may we not expect a hearty response from everybody in one way or another in making this the banner month of the year.

We are here to serve the Church the best we can, and anything you can do will add that much to the sum total of what is accomplished. We feel that the results attained will largely be what amount of thought, prayer and work each brother and sister puts into the work.

That God may abundantly bless all the efforts put forth, and that the work of the Publishing House may become a greater power for good and for God, is the earnest and sincere wish of your brother in the Lord.

Sincerely yours,

Scottdale, Pa. Aaron Loucks.

(Continued from page 568.)

dress to Leola, Pa. Friends desiring to write them will please note the change.

Bro. Charles Shelley, who for several years has given faithful service to the Menonite Publishing House, left on Wednesday of last week for his former home in Juniata Co., Pa., which is also to be his future home. He left many friends here, who wish him God speed wherever he goes.

Bro. C. A. Graybill and wife of Scottdale, Pa., were called to Juniata Co., Pa., last week to attend the funeral of Sister Graybill's mother, who died of pneumonia. Obituary notice later. May God comfort the bereaved.

LOST OPPORTUNITIES

By A. Campbell.

For the Gospel Herald.

Through the spirit of love and good will to all I want to place before the eyes of the public a few thoughts.

If you will go with me to Rev. 20:12 you will find these words: "And the books were opened; and another book was opened, which is the book of life." In the first sentence he said, "The books were opened." It seems to me by this that there is something resembling a record, the contents of which, after completed, are carried over into another, which is the book of life. It seems that we are judged out of these books according to our works. My thought is now, there is a book called opportunity. We are taught that "as we have therefore opportunity let us do good unto all men, especially to those who are of the household of faith." If we are equipped with the necessary requirements to do good it is a joy to our souls to perform our duty. We need support in the beginning, which I firmly believe will start the ball without any more effort. That support is **love**. Oh, that great word, love! How it is misused, smothered, made light of, spit upon; ridiculed, despised, hated, spurned. Yet as the morning sun rises in the eastern horizon and ascends to its utmost height, surmounting far above all others in its glorious light, dark clouds may observe the elements, lightning may flash and thunder roar; yet we look for the sun in its radiance and splendor to come forth; so it does and we suppose all things look more beautiful than ever before, but isn't it just the same as before. It is mingled with nothing to taint its brightness; it's the same at all times, all seasons, all places, ever ready to shine so all may see.

So is love. The One who rules the one is master of the other. Love conquers all things. It is the light of the world, the home, the Church.

There are so many opportunities offered to us, and yet we sit with folded hands, asking for something to do, while souls are perishing right at our door. Why? No love. Can we doubt the sun when we see it. "No," says the world. "But you have no love or you could see it also. If you had loved my soul you would have warned me when you saw me."

Here is an incident which I give by way of illustration. It was in a Southern town. The meeting had been in progress for several days. The minister was invited to dine with one of his brethren. Upon entering the parlor he spied the picture of a young man. He said to their daughter, "Who is this young man?" He got no reply, but turning around found her sobbing. Then she answered, "That

is my brother. But he is dead." He asked for the particulars about his death. She said, "A revival was in progress in our town. Father did not assist but opposed the meeting. Brother and I got under conviction and both confessed. But father took us away and warned us never to return again. The next morning my brother got on his tricycle, went up the railroad to charge the batteries, for the electric block system. He had finished his work, was returning home, when a double-headed express train behind time shot around a curve and was on him before he knew it. They reversed the engines and blew the whistle. He tried to leap but the train caught him. They picked up what was left and brought him home. Before the church bell rang that evening brother was a corpse." Then she gave a scream and said, "Oh brother, my poor brother was in hell before the next service, and my own father sent him there." Friend, that was awful.

During a revival an old preacher plead with a wicked young man to go to give his heart to God. The young man stood by his sister's side. She was standing on the end of the bench. The preacher had about persuaded the young man to give up, when he looked up into his sister's face and said, "Lucy shall we go?" She said, "No, brother, not tonight," and turned to the preacher and said, "No, Mr. Sexton, we will not go. We are young yet and want to enjoy life. There is plenty of time yet for us." The old preacher continued to plead and the brother looked the second time into his sister's face only to get a like reply. Had that girl known that in six weeks her brother would be shot down in cold blood and would die drunk, she no doubt would have acted differently. But Jesus saw it. Sad to relate, she lost her last opportunity and the books were opened to her.

James M. Taylor gives this which I'll close on. He would close his eyes and see a big, curly-headed gambler, rising up in front of him. Over this man he had a great influence. "I could go to him and say, 'Come D., let's do this; let's go yonder; let's engage in that,' and he never refused me. I loved him and believe he loved me, I never tried to lead him to Christ. I never asked him once to seek Christ the Savior of his widowed mother. I did not use my opportunity here, so he left for an extended trip. He touched a number of towns and cities, gambling as he went. He returned to a city near his home and was in what was known as the Central House Bar on Depot street, just after midnight on Saturday night. They were all drunk. He had a large amount of money for which he had gambled belted about him, when Calico Bill, a noted character in the crowd, drew his revolver

threw it in D's face and said, 'D, I am going to shoot you.' 'Ah,' said my friend, with a smile on his face, 'you cannot shoot me. I am your best friend.' But he lowered the revolver, took deliberate aim, touched the trigger and a missile of death went through D's heart. He died drunk, a murdered man, with stolen money (gambled for) belted about him, on Sunday morning. He dropped into hell because somebody had not used their opportunity. Was it I?

"I have lost so many precious opportunities I can see them more plainly. Now I mourn because I've had them once. Some one comes to me and with love asks of me, 'give me the truth.' I give them a lie. They build upon it as the truth. But ere long I reveal to them they have been mistaken. I gave them the opportunity to believe. They have done so. Ah, can it be that those with whom we have taken sweet counsel have gone astray. If we have an opportunity and love them will we let the books be opened?"

You so often had your opportunity. That dear soul was lost and you are the cause of it. Can we find sufficient cause to improve ourselves and take the first opportunity we see by the way? So we may have a right to the tree of life.

"I'm a stranger here within a foreign land,
My home is bright and fair upon a golden strand;
Ambassador to be for realms beyond the sea,
I'm here on business for my king."

Basic, Va.

REPORT

Of Bible Conference held at the Mennonite Church in Middlebury, Ind.,
Nov. 18-21, 1910

For the Gospel Herald.

Instructors, J. E. Hartzler, I. W. Royer; Mod., Andrew Hostetler; Chor., David Blough; Sec., Frances Oyer.

Book Studies of I Cor. and I Tim. were conducted throughout the conference, each day sessions by J. E. Hartzler and I. W. Royer respectively.

This method of study was very helpful and interesting, proving a great success.

Devotional Bible Study. J. E. Hartzler

Some essential qualities of devotional Bible study are earnestness, sincerity, faith and obedience.

Some benefits derived from it are cleansing, growth, joy, peace, knowledge, life and light, power, courage and victory.

Cross Bearing. I. W. Royer.

Self-denial is a cross, but it pays. Cross-bearing means crown-wearing. The world crowns but it pricks, it stings, it fades and is lost.

What the Bible teaches on Dress. J. E. Hartzler.

We should oppose modern fashions because they are anti-Christian, expensive, antagonistic to spiritual life, and because they violate the laws of health. Comfort,

economy and neat dress, avoiding superfluities, should be considered in the mode of dress.

Personal Work. I. W. Royer.

Every Christian works. The greatest work and hardest work in the world is individual soul-winning. Some soul will not be won unless you (individually) win him.

Missionary Work in Home Communities. I. W. Royer.

The Sunday school is a mighty factor in the missionary efforts in the home community. Give boys and girls a chance to earn missionary money. It creates an active missionary spirit. All homes ought to be missionary.

Life Insurance. J. E. Hartzler.

It robs many poor.

It enriches a few at the expense of many.

It holds out great inducements to get something for nothing, hence it is a form of gambling.

It tends toward putting a premium on suicide and murder.

It is a poor business investment.

Marriage. I. W. Royer.

The sacredness of the marriage vow should be taught our youth to avoid unhappy and ill-suited marriages.

Fasting. I. W. Royer.

Prayer and fasting in times of grief, sorrow or great calamities was common in the old dispensation.

It brings revelations of heaven, conquers the enemy and wins the victory.

A good interest and attendance throughout the conference was manifest which shows that the efforts of the brethren were appreciated.

Evangelistic meetings are being conducted by Bro. Hartzler, having begun Nov. 15 and lasting until the 28th.

—Secretary.

REPORT

Of the Quarterly Mission Meeting for Logan and Champaign Counties., Ohio, held at the South Union Church, Nov. 24, 1910

For the Gospel Herald.

Eli D. Yoder acted as moderator.

After the devotional service by C. K. Yoder and organization, the Thanksgiving sermon was preached by David Plank. Text, Jas. 1:17. God is the source of all good; and we must not forget that every advantage we have, and every blessing we enjoy, is the result, not of personal virtue but of God's love. We should be grateful from the depths of our hearts and show it in our lives. True gratitude will find expression in practical deeds. The reasons for thankfulness are innumerable but chief among them is God's incomparable love.

After a general discussion which proved to be an informal praise service, **Blessings according to our faith**, was discussed, first in an essay by Lizzie Longenecker, and then by Roy Allgyer, and J. Y. King. We receive blessings in direct proportion to our faith, which serves as exercise for spiritual development.

A recitation by Archie Headings, followed by song and prayer, closed the forenoon session.

In the afternoon a children's meeting conducted by Maud Byler was especially interesting because of the enthusiasm displayed by the children and their leader in songs, recitations, scripture verses, and object lessons.

"What do you more than others?" was taken up by Alma Warve, Will Stoltzfus and J. W. Headings. This is a question not merely of doing but of excelling. We, as Christians, ought to excel because we make greater pretensions than the ungodly. We promised Christ and therefore owe it

to Him, and we have a greater knowledge of Christian experience.

The last topic of the day, **Christ's Friends**, taken from Jno. 15:14, was discussed by Fannie M. King and Earl M. Yoder. There are two classes of professed friends: those who are, and those who are not. The former are always ready for service, the latter can never be depended upon.

The conditions for Christ's friendship are obedience to His commands. Chief among these are, (1) "Present your bodies," (2) "Look on the field," (3) "Pray ye," (4) "Give ye," (5) "Go ye." These imply not merely saying, nor hearing, nor knowing, nor believing; but **doing**.

Open discussion followed every topic.

The offering amounted to \$132.42, and was sent to the General Fund.

Thus was spent an enjoyable and profitable Thanksgiving Day.

Edna Metzler, Secretary.

REPORT

Of the Second Local Semi-annual S. S. Conference of Wayne, Stark and Medina Counties, Held Oct. 8, 1910, at the Crown Hill Church near Rittman, O.

For the Gospel Herald.

Moderators, N. A. Lind, J. S. Gerig; Chors., Earl Steiner, D. D. Hartzler; Sec., D. D. Hartzler.

What effect do Sunday school meetings have on the local Sunday school? D. D. Hartzler, Mary Leatherman.

Danger signals. B. B. Stoltzfus, Mary Zook.

Children's Meeting. Crissie Yoder.

What effect has sociability on the Sunday school? Earl Steiner, Martha Mumaw.

God's service, how promote it? N. A. Lind, Veronica Yoder, D. C. Amstutz.

Thoughts Gleaned

Sunday school meetings very often do not have the desired effect on account of a lack of zeal for the salvation of lost souls. Teachers, scholars, and superintendents are often absent, thus depriving themselves of the benefits of the meetings.

Better work can be done in the Sunday school by the exchanging of methods as well as by receiving the inspiration and enthusiasm which meetings of this nature usually create.

Spiritual wrecks, like railroad wrecks, may be avoided by danger signals along the way.

The restrictions given in God's Word are not harsh commands but danger signals to keep us in the narrow way.

Lack of co-operation of officers, teachers and scholars retards the progress of the Sunday school.

The worker in the small Sunday school should bear in mind that seemingly insignificant work, faithfully performed, is great in God's sight and thus avoid the danger of becoming discouraged.

Non-essential formalities in Sunday school should be discarded when newer methods can safely be used to better advantage.

True Christian sociability is the outward manifestation of a heart filled with the love of God. It increases attendance in the Sunday school. It is a strong factor in helping lost souls from the depths of sin.

The individual is responsible for the promotion of God's service.

Entire consecration is necessary for His service. Self-will must be laid aside. Hard labor by personal work and otherwise is necessary.

The successful promoter of God's service must be cheerful during trials and encourage others by kind acts and words and

good example. His service can be promoted in every vocation of life. Pure motives are essential for service.

J. A. Ressler, J. A. Lichty and H. N. Stauffer were re-elected as executive committee for the following year.

A collection amounting to \$9.97 was held and after deducting expenses, the balance was donated to the Canton Mission.

A resolution was passed that superintendents give a report of their schools at each meeting of conference.

A resolution that the executive committee arrange for a teachers' session at the next meeting was adopted.

Secretaries.

REPORT

Of Fifth Annual Sunday School Conference of the Pacific Coast District, held at Albany, Ore., Nov. 8, 9, 1910

For the Gospel Herald.

Organization: Moderators, S. E. Allgyer, M. E. Breneman; Treas., J. E. Glick; Chor., Jos. Widmer, A. Kauffman, J. M. Schlegel, Florence Burck, Fanny Schrag.

Progress in Sunday school work and its results. Fanny Schrag.

Trained teachers, how to get them. A. M. Shenk, Barbara Widmer.

How may the Sunday school become more effective in soul-winning? Daniel F. Shenk, Elmer McTimmends.

Does it pay to hold a weekly workers' meeting? Jos. Widmer, A. Kauffman.

How can a Sunday school best aid in mission work? S. E. Allgyer.

What can be done to encourage more earnestness—

1. In older members? C. R. Widmer.

2. In young members? Ben Emmert.

3. In the unconverted? Lillie Schrag.

Approved and disapproved methods in modern Sunday school work. J. B. Yoder, Ruby Haines.

Sunday school promotion. Dan Widmer, Enos Miller.

How obtain best results in teaching primary class. J. B. Mishler, Florence Burck.

How can we best teach against worldly amusements? D. B. Shelley, Harley Burck, Mary Tory.

Our young people; who shall have them, the Church or the world? J. E. Glick, Effie Widmer.

Some of the thoughts presented were:

As a result of Sunday school our young boys and girls are in the Church. Results can only be fully revealed in eternity.

If we want trained teachers we should use Christ's example. Make them a special teachers' class was suggested and approved.

A Sunday school should be a soul-saving institution. Teach the value of a soul, get filled with the power of God and try to bring scholars to a decision.

A workers' meeting enables teachers to get better prepared. New teachers get the benefit of older teachers' experience. Teachers will then all teach the same thing.

The first essential in mission work is the mission spirit. We are largely what we are taught. Teach the need. Get a knowledge of the field. Give the older members something to do and show them that we need them. Use Paul's advice to Timothy. Stir up the gift that is within you. We can create earnestness by showing interest ourselves.

Show the unconverted that they are welcome in Sunday school. Give them a place. Do not ignore them.

We should regard Sunday school work as a privilege rather than as a duty.

The teacher should not use the lecture method. Draw out the pupils. Never tell a scholar something that you can get him to tell you. If a scholar is absent, investigate. Show them that they are missed.

The primary teacher must teach the mind through the eye.

We can best teach against worldly amusement by precept and example, if we compromise, our teaching is in vain. The future of the Church depends largely on our young people. The world has no right to them because they were bought with a precious price.

REPORT

Of Sunday School Meeting held at the
A. M. Church near Leo, Ind.,
Nov. 24, 1910

For the Gospel Herald.

The speakers had given their topics due consideration and presented them in a convincing way.

Sister D. Moser read an essay on the subject, **What are some of the ways in which we injure the Sunday school?** It was also further discussed by Bro. Rudy Senger.

Sister Eva Kauffman and Bro. Wm. Weaver spoke on, **How can the Sunday school be a means of advancing the mission spirit?**

Lizzie Lichty and M. S. Steiner gave some good thoughts on, **Blessings derived from Sunday school and Church working together.**

The lost, and the Church's responsibility for their salvation, was discussed by Bros. F. Martin and B. B. King.

A live Sunday school means a live church.

The Sunday school is the Church at work.

The lost may be our own sons and daughters.

Sister Della Bickel proved her qualification for her work in the way she handled the Children's Meeting.

George Dowden.

REPORT

Of Sunday School Meeting held at Fairview, Mich., Nov. 24, 1910

For the Gospel Herald.

Organization: Mod., E. A. Bontrager; Sec., M. S. Steiner.

Sphere of the Sunday school. F. F. Stutzman.

The teacher and his class. E. A. Troyer.

The teacher away from his class. B. F. Hartzler.

The Sunday school as a missionary enterprise. Menno Esch.

What benefits derived from teachers' meeting? S. W. Detweiler.

The power of a consistent life. Levi Kauffman.

The need of children in Sunday school. Open discussion.

A unanimous vote was received for a similar meeting next Thanksgiving Day.

Thoughts Gleaned

Our lives, not what we teach, is what counts.

The aim of the Sunday school is to teach children, larger ones included.

Every teacher should be prepared, present and on time each Lord's Day morning.

Scholars as well as teachers should have well prepared lessons.

If teachers cannot be present they should choose a substitute that the class may have a prepared teacher.

Take away the Sunday school, and the missionary branch of the Church is sorely crippled.

Parents should take and not send their children to Sunday school.

The consistent life can alone be proven by the Word of God.

Secretary.

Married

Miller—Lapp.—On Nov. 24, 1910, at the home of the bride's parents, by Bish. Benjamin Beiler, John Miller, of Mascot, Pa., and Miss Annie Lapp of Gordonville, Pa.

Oberholtzer—Eshleman.—On Nov. 22, 1910, Bro. Abraham W. Oberholtzer and Sister Katie Eshleman, both of Dauphin Co., Pa., were united in matrimony. May the Lord's blessings rest on them.

Shenk—Schrage.—On Thanksgiving evening at the home of J. M. Mishler, Bro. Daniel F. Shenk of Ohio and Sister Fanny Schrage of Hubbard, Oreg., in the presence of about 60 guests were joined in the bonds of holy matrimony, Bish. J. D. Mishler officiating.

Beiler—Stoltzfus.—Amos Beiler of Mechanicsburg, and Miss Annie Z. Stoltzfus, were united in marriage on Thanksgiving Day, at the home of the bride's parents, Deacon Samuel U. Stoltzfus of Bareville, Pa. The ceremony was performed by Bish. John Beiler, of that district.

Diller—Kulp.—On Nov. 8, 1910, at the home of the bride, Bro. Jos. Diller of Hanover, York Co., Pa., and Sister Maggie Kulp of Souderton, Pa., were united in the holy bonds of matrimony, Bish. Jonas Mininger officiating. May God's blessings go with them through life's journey.

Moyer—Hunsberger.—On Nov. 20, 1910, at the home of the bride, Bro. Christian Moyer of Salford Twp., Montgomery Co., Pa., and Sister Sarah Hunsberger, of Souderton, Pa., were united in the holy bonds of matrimony, Bish. Jonas Mininger officiating. May God's blessing be with them through life's journey.

King—Hartzler.—On Sunday evening, Nov. 27, 1910, at the home of the officiating minister, Elder David Plank, Bro. Abraham King, Jr., of Bellefontaine, Ohio; and Sister Alice H. Hartzler of West Liberty, Ohio, were united in the holy bonds of matrimony. May the blessing of God go with them through life, both temporally and spiritually.

D. P.

Obituary

Troyer.—Christian M. Troyer was born in Holmes Co., Ohio, Aug. 22, 1833; died of dropsy in Goshen, Ind., Oct. 27, 1910; aged 77 y. 2 m. 4 d. He was married to Elizabeth Yoder, Feb. 24, 1861. She preceded him to the spirit world, June 17, 1908. To this union were born nine children, seven of whom survive.

He was a consistent brother in the A. M. Church for many years. Funeral services at the Clinton M. H. by J. H. McGowen and Paul E. Whitmer. Interment in near-by cemetery.

Nissley.—At her home in Florin, Pa., Oct. 30, 1910, Sister Anna B., wife of the late Henry S. Nissley (for many years deacon of the Kraybill congregation) died, from the infirmities of old age; aged 81 y. 4 m. 10 d. There are five children left to mourn the loss of a kind, sympathetic Christian mother. The Church also deeply mourns the loss of so kind a Christian mother, one who was always so much concerned about the welfare of our young friends. We feel that one of the strong pillars of our church has been removed.

May God build more such pillars to uphold His doctrines and establish His kingdom upon earth. Text, Rev. 14:13.

Freed.—Sister Hannah M. Freed (nee Thomas) beloved wife of Bro. Ephraim Freed, died at her home west of Souderton, Pa., Nov. 17, 1910; aged 60 y. 11 m. 6 d. Sister Freed had been suffering about five months of heart trouble and later of dropsy, but she bore her affliction patiently. Besides a deeply stricken husband, one son and two daughters survive, also one brother and one sister. The deceased was a faithful member of the Mennonite Church of Souderton. Funeral services were conducted at the house by A. G. Clemmer, Jos. Ruth and C. Allebach, and at the church by M. R. Moyer and Jonas Mininger. Interment at Souderton.

Nofziger.—Jesse Nofziger was born Oct. 26, 1887; aged 22 y. 11 m. 17 d. He united with the Amish Mennonite Church in his younger years. He was a faithful member and in Sunday school always filled his place as much as possible. He united in marriage, Jan. 30, 1908, with Araminta Short. They were blessed with one son who died in infancy. He leaves to mourn their loss a loving companion, father, mother, four brothers, one sister, and a host of relatives and friends. About 1200 people attended his funeral at the Amish Mennonite Church near Archbold, Ohio. His remains were laid in the Eckley Cemetery.

One of his last requests was that they should sing, "Jesus, Lover of my Soul."

"Oh, why is it, Jesse, you've left me,
And gone to that heavenly shore,
Where angels are singing and calling,
Where sickness and death are no more?"

Nissley.—Anna Nissley, widow of Jacob K. Nissley, died last evening at 6 o'clock after a lingering illness from old age at her residence on West Donegal street, in Mount Joy borough. Her husband died four months ago. She is survived by one daughter, Ella R. Mumma, of Easton. She is also survived by two brothers, Jonas E. Risser of Mount Joy and Reuben Risser of Evanston, Ill. The deceased is also survived by a number of grandchildren and great-grandchildren. Mrs. Nissley was aged 82 y. 5 m. 23 d. She was a member of the Mennonite Church for more than 50 years, and was widely known for her many good traits. Her funeral will be held on Monday morning at 9:30 o'clock at the Mennonite church in Mount Joy by Bish. Jacob N. Brubaker and Bro. Peter R. Nissley. Interment will be made at Kraybill's church. Another kind mother.

—Florin News.

Leatherman.—Isaac Leatherman was born in Bucks Co., Pa., Oct. 27, 1827; died in Wakarusa, Ind., Nov. 18, 1910; aged 83 y. 27 d. At the age of 12 years he moved with his parents to Wayne Co., Ohio. Oct. 26, 1848, he was married to Rachel Shaum, who died May 6, 1889. In the spring of 1853 they with his father's family came to Elkhart Co., Ind., settling on the banks of the Baugo, the present site of the Leatherman homestead. To this union were born 14 children, 10 of whom survive. His second wife was Susan (Link) Bochart, who survives him. For six years he was a great sufferer, and the last 8 months almost helpless. He bore his sufferings with Christian fortitude. He united with the Mennonite Church in 1867 and remained faithful unto the end. Funeral services were held at the M. E. Church in Wakarusa, Ind., by J. H. McGowen and Wm. Moore from Psalms 103:1. Services at the residence by Silas Welby. Interment at North Union near the old homestead.

FOOD FOR MIND AND SOUL

We are apt to overlook our greatest needs. It is as important that we be supplied with good reading matter as it is that we have wholesome food. At the earliest date possible children should be interested in books, especially good religious books. Let their first knowledge be of the Bible and in old age they will have something in which to trust. Start the boys and girls right by storing their minds with facts about God and His wonderful works.

In the list of books that follows we try to supply wholesome food for the mind and soul. Our aim is to offer something suitable for all ages.

Among these books you will find suitable presents for Sunday school children as well as all other persons. If you desire to secure any of these books in quantities write stating just what you require and we will quote you special prices.

Our 90-page **Catalogue** will be sent free to any address. Write today if you do not now have one. We also have a well illustrated catalogue of **Mottoes** and **Scripture Wall Texts**. It is also sent free.

FOR THE LITTLE FOLKS

These books are suited to children from the smallest up to about eight or ten years of age. Those who cannot read will be interested in the many illustrations. All the books in this list are illustrated.

Bible Stories for Little Folks

Lithographed cover. A splendid reward for Sunday school children. Per doz., postpaid, Our Price25

Little Folks' Bible Tales

Small gift books for children. Select Bible stories well illustrated. Cloth boards; decorated covers. Titles: Early Bible Heroes, The Children's Friend, Stories of Jesus, The Childhood of Jesus, Reapers and Gleaners, The Little Captive Maid. (Post. 3c.) Pub. Price, 20c. Our Price, each16

One-Syllable Books

In this series we offer six different books. Children from three to twelve years of age will be interested in them. They are written either in words of one syllable or in words divided into syllables. They contain a number of colored illustrations and are bound in a beautiful cloth binding. The titles are:

A Child's Life of Christ. 49 illustrations.

A Child's Story of the Old Testament. 33 illustrations.

A Child's Story of the New Testament. 40 illustrations.

Bible Stories for Little Children. 41 illustrations.

Story of Jesus. 40 illustrations.

Bunyan's Pilgrim's Progress. 46 illustrations. Pub. Price, 50c. Each, postpaid, Our Price30

First Steps for Little Feet

By Charles Foster, author of "The Story of the Bible." 328 pages, with colored frontispiece and 148 illustrations. Printed in large, plain type. This book has been prepared for the instruction of very young children. It consists of separate passages of lesson, most of them quite short, and each one complete in itself. Just the thing for little folks just beginning to read. (Post. 12c.) Pub. Price, 75c.50

Bible Story Booklets

Bible stories in a medium size booklet, nicely illustrated with colored pictures. Price: Single copy, postpaid, .05
10 copies, postpaid,40



Toy Books

This series contains the following titles: "The Good Samaritan," "The Prodigal Son," "The Good Shepherd," and "The Sower." Bound in nicely lithographed covers, well printed and illustrated. Postpaid, each,10
12 for \$1.00

Bible Stories and A, B, C.

For little children. Printed on the best linen and illustrated by beautiful lithograph and half-tone pictures, with Alphabet in colors. Sure to please the little folks. Postpaid25

FOR BOYS AND GIRLS

We here list a number of books suitable for boys and girls from 8 to ten years of age up. Most of these books are illustrated and bound in cloth.

Talk With Our Boys and Girls, A

By Daniel Kauffman. In this book you have a plain talk along lines of practical living, for boys and girls from the age of twelve or thirteen until they assume the actual responsibilities of life. There are twelve chapters in the book, which treat on the following subjects: Growing; Having an Aim in Life; Make use of Your Spare Moments; Jewels; Pleasures; Companions; Influence—Of Others Over You; Influence—Of Yourself Over Others; Little Things; A Few Don'ts; Things Worth Remembering; The One Thing Needful.—The writer aims to encourage boys and girls to make the best use of their opportunities and to aim for a useful career in time and glory in eternity. The book is nicely bound in cloth.35

Story of the Gospel, The

By Charles Foster. The Child's Life of Christ, printed in short, easy words.

Easy to read and understand. 366 pages, 160 illustrations. Size 5½x7½ inches. In words children can understand — with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting Story of the Life of Christ. The value of this book to parents and teachers, who wish to instruct young persons in the truths of the Bible can scarcely be over-estimated. Its very general use and sale of more than 150,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design on the cover. (Post. 10c.) Pub. Price, 75c. Our Price, .50



Paton, John G., Story of

South Sea Cannibals.—Told for young folks. By James Paton. "This is a very fascinating book. We assure our readers that they will be loath to lay this book down until finished. It is replete with thrilling adventures." 397 pages. 45 illustrations. (Post. 12c.) Pub. Price, \$1.00. Our Price80

Beautiful Bible Stories

By Jesse Lyman Hurlbut. This book gives in connected form the principal facts of the Bible, the lives and adventures of its heroes, with the most remarkable and interesting scenes in its history, collected and retold in simple Bible language for children. Profusely illustrated by special line drawings, beautiful half-tones and lithographs. Size, 8½x6¼ inches. Fine cloth binding. (Post. 9c.) Pub. Price, 50c.25

Bible Pictures and What They Teach Us

This book contains four hundred beautiful engravings; with full interesting descriptions of scenes in the Old and New Testament. Printed in large, plain type. Size 8½x10 inches. 320 pages. Bound in fine cloth, ornamental design, stamped in gilt and colors. (Post. 25c.) Pub. Price, \$1.50. Our price,95



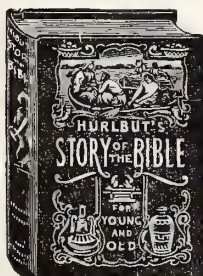
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John Ploughman's Pictures

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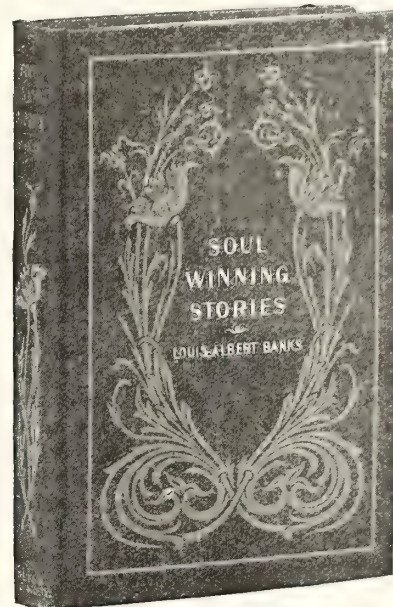
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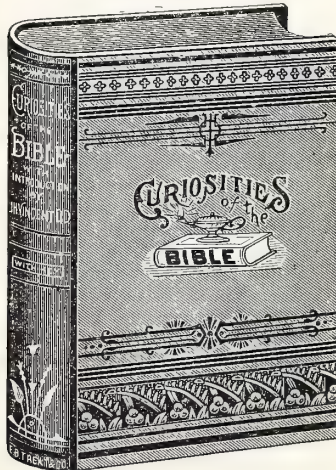


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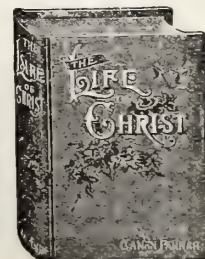
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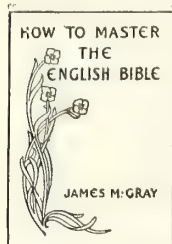
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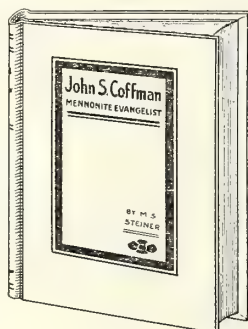


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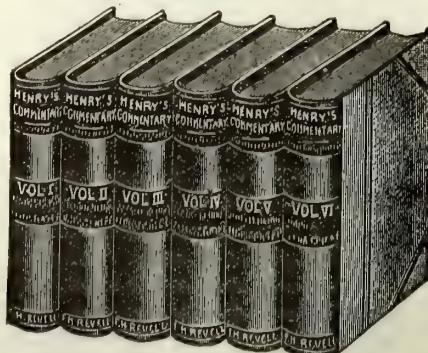
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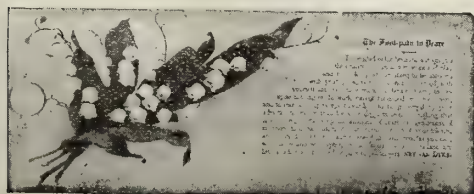
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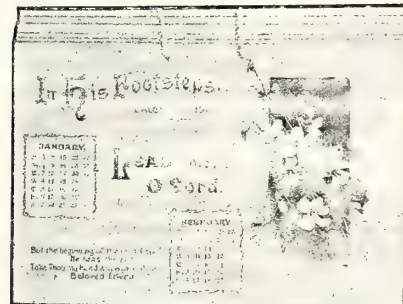
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Items and Comments

The first real winter wave of the season swept over the northern part of the United States last week, being uncommonly severe in places for the time of the year.

Last year is said to be the banner year in the consumption of stimulants and narcotics, and the liquor and brewery interests are accusing the temperance people with being the cause of it. If that is the way to boost the liquor trade, why do not liquor men join the temperance societies?

In response to the offers of several western railway presidents to employ Attorney L. D. Brandeis at a liberal salary provided he could show them how to save \$1,000,000 a day by scientific methods, he has sent them a reply offering his service gratis, and suggests a conference of railway presidents before whom he offers to present his plans.

Sylvester E. Scoville, Presbyterian minister, former president of Wooster (Ohio) University, and one of the prominent figures in the recent World's Citizenship Conference in Philadelphia, died suddenly of pneumonia at his home in Wooster, Ohio, Nov. 29. He was in his 76th year, and active to the time of the sickness which ended his life.

It is said that the American public is swindled by "get-rich-quick" schemes amounting to an annual loss of \$100,000,000, and that through this influence \$500,000,000 more is kept out of legitimate investment channels. The sins of covetousness are many. As soon as the Golden Rule is adopted by the American people, these swindlers will be out of a job.

In a lecture on "Economic Agriculture," George T. Powell, president of the Agricultural Experts' Association, attributes the high cost of living to the law of supply and demand. He advocates the teaching of agriculture in the rural schools. The introduction of the Golden Rule and universal application of Gospel simplicity would solve this question as no other thing can.

To encourage faithful service on the part of its employes, as well as to provide for the sustenance of the aged who have spent their life in honest toil, the United States Steel Corporation has decided to pension its aged workmen, and appropriated \$8,000,000 for this purpose. "Workmen 70 years old will be compelled to retire on pension." The pay is to be determined by the wages received. This rule is to go into effect Jan. 1, 1911.

In an attempt to start an interchange of sermons by ministers of all denominations the Jewish rabbi, J. Leonard Levi of Pittsburgh, Pa., has invited any Christian minister in his city to preach in his pulpit. In the opinion of this man and others like him, sociability is of more importance than the question as to whether Christ is the Son of God or a mere impostor. There is a point beyond which religious toleration constitutes blasphemy against God.

Dr. Cook of North Pole fame has practically admitted that he did not reach the North Pole. In a forthcoming series of articles in Hampton's Magazine, he confesses that he does not know whether he reached it or not, stating that his plea now is not to have people believe that he reached the Pole but that they might believe him to be an honest man. "Confidence in my fellows means more than attainment of the Pole,"

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Gist of the Lesson by R. A. Torrey. Vest Pocket Size. A concise exposition of the lessons. The purpose of the book is to furnish busy men and women a practical and helpful handbook. Leather, Pub. Price, 25c. (Post. 2c). Our Price, \$.19.

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BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Roanoke, Harmony, Metamora and Union Church, near **Roanoke, Metamora and Washington, Ill., Dec. 9-18, 1910.** Instructors, Eli Frey, S. E. Allgyer.

Salem church near **Smithville, Ohio, Dec. 12-16, 1910.** Instructors, A. J. Steiner, J. A. Ressler.

New Bethel Church, near **Guymon, Okla., Dec. 17, 18, 1910.** Instructor, A. I. Yoder. Mt. Zion Church, near **Versailles, Mo., Holiday week.** Instructors, Simon Gingerich,

Plainview, Tex., Holiday week. Instructors, A. I. Yoder, J. D. Charles.

Big Prairie Church near **White Cloud, Mich., Holiday week.** Instructors, Oscar Hostettler, Rudy Senger.

Pleasant Grove Church, near **Martinsburg, Pa., Dec. 22-27, 1910.** Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near **Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911.** Instructors, J. E. Hartzler, B. B. King.

Sunnyside Church, near **Comins, Mich., Jan. 4-10, 1911.** Instructors, J. E. Hartzler, B. B. King.

East Union Church near **Kalona, Ia., Jan. 16-22, 1911.** Instructors, L. J. Miller, S. E. Allgyer.

Clinton, Central and Lockport churches near **Wauseon, O., Jan. 16-20, 1911.** Instructors, S. H. Miller, Samuel Gerber.

BREVITY OF LIFE

Like the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood—
E'en such is man, whose borrowed light
Is straight called in, and paid tonight.
The wind blows out, the bubble dies,
The spring entombed in autumn lies,
The dew dries up, the star is shot,
The flight is past, and man forgot!

—Selected.

"I must be true.
That when from earth I pass away,
To bask in God's eternal day,
That I may to my Maker say:
I have been true."

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GOSPEL HERALD

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VOL. III

SCOTSDALE, PA., THURSDAY, DECEMBER 15, 1910

No. 37

EDITORIAL

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

No man has ever yet taken delight in a cause with which he was not in sympathy. Love is the key which unlocks the door to sympathy and joy and peace.

Whatever your plans for Christmas may be, let them be such that God can enter heartily into them. Read carefully I Cor. 10:31, and then lay your plans accordingly.

Safe in India.—Such is the joyful news contained in the latest message from Bro. and Sister C. D. Esch, found on another page. May God's richest blessings rest upon their labors while laboring for the rescue of perishing souls in heathen lands.

Hymnals.—It may be of interest to some to know that we have several hundred of the word edition of "Church and Sunday School Hymnal" bound in leather, which will be sent out at the rate of \$3.75 a dozen or \$30 a hundred as long as the supply lasts. The regular price of this book is 50c.

Errata.—In our editorial last week on "Fighting Evil in an Evil Way," the type made us say a few things which changed materially what we wanted to say. In the sentence closing with "by order of giving way to anarchy," drop out "of." In the sentence beginning with "Since the children of God are commissioned to work for the conversion rather than the regeneration of the world," change the word "regeneration" to "subjugation." Having noted these changes, read that editorial again, and then determine how near the thought therein expressed harmonizes with the teaching of the Bible.

Recent Ordinations.—In at least three of our congregations and districts in our Church important ordinations have taken place during the past ten days. On Sunday, Dec. 4, the congregation at Mummasburg, Pa., called Bro. Amos Myer to the ministry and ordained him by lot. On the same day the lot was cast for bishop in the Church in Columbiana and Mahoning counties, Ohio, the same falling upon Bro. A. J. Steiner. Two days later the lot was cast for bishop at Mellinger's Church, Lancaster Co., Pa., when Bro. C. M. Brackbill was called to that responsible station. Bro. Steiner was ordained to take the place of the late Bishop John Burkholder, while Bro. Brackbill is to fill the place made vacant by the death of Bishop Isaac Eby. The Lord bless these brethren abundantly, and use them as able instruments in His hands in building up the Church in their respective fields.

The inspiration of the Bible is admirably expressed by James M. Gray, dean of the Moody Institute, in the following illustration:

"Moses, David, Paul, John, were not always and everywhere inspired, for then always and everywhere would they have been infallible and inerrant, which was not the case. They sometimes made mistakes and erred in conduct. But however fallible and errant they may have been as men compassed with infirmities like ourselves, such fallibility and errancy was never under any circumstances communicated to their sacred writings."

That expresses a foundation truth when the inspiration of the Holy Scriptures is under consideration. Whatever may be said concerning the men whom God inspired to write His messages to man, the messages thus delivered were given by inspiration of God, and are therefore as reliable as if God, who is perfect in wisdom, power and truth, had spoken the same with His own lips. Therefore we look upon the Holy Scriptures as being absolutely reliable in every respect.

How different the claims of Christ from those of modern prophets. Christ died according to Scripture, and according to His own prophecy He rose again. As "Elijah II" John Alexander Dowie posed before the world as a prophet of almost invincible power, yet he lived to see the day when he was practically disowned by his own followers. The magnificent religious system built up by Mary Baker G. Eddy looked upon sickness as "an error" and death as a delusion, but in the fulness of time she passed through sickness into death as any other mortal would. One would think that people would soon tire of following false prophets; "but man has sought out many imitations." As long as the world stands we will probably hear of new "inventions" to deceive the people.

Conservation is the theme under consideration this week in the series of articles on "Gospel Light on Timely Topics." Until the last few years we heard little of the word, and since that time mostly in connection with material things. Looking at the question from a spiritual standpoint, it is a practical application of the fact stated in Psa. 24:1: "The earth is the Lord's, and the fulness thereof." Apply this to the money question and it means that we should scrupulously avoid spending our money for anything that is not to the glory of God, that it may be used to the advancement of His kingdom. Applied to the care of the body, it means that we should not waste our strength in dissipation or vainly seeking after worldly glory, that we may give our full powers to the service of God. Similar applications could be made along other lines. Briefly stated, we are a part of the "fulness" of which the psalmist speaks. Therefore let there be a careful conservation of all that we possess or control that all may be used to glorify our Maker and advance the cause of Christ upon earth.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XIX. Conservation

By H. Frank Reist.

For the Gospel Herald.

The reader of current items is familiar with the term conservation. It is used chiefly with reference to natural resources, particularly timber and minerals. The protection desired is not that which would result in the nonuse of these substances, but only that which would result from ceasing to waste them. Coal and all other minerals would be preserved if left in the bowels of the earth, but they would be of no service to mankind. Despite the great advance made by science in conserving and applying these forces, it is generally concluded that in great measure they are wasted or lost. The term conservation, then, as used at the present time, and applied in this article, means far more than a mere preservation from injury or decay, but rather the proper application and use of all the forces at our command.

There perhaps never was an age in the history of the world when the need for conservation was as urgent as now. In the space at our command we can take up only a few things, touch these only briefly, that need to be conserved. We ask the reader to make further applications.

Wealth.—Whenever the Church passes through a period of material prosperity she is always seriously endangered by the evils accompanying such a period. Adversity usually brings about better spiritual results than prosperity. "I am rich, and increased with goods, and have need of nothing," is the way the revelator puts it. Wealth has the tendency of gradually shifting the dependence upon God to dependence upon itself. The first consideration of many is to seek "these things" first and then add the "kingdom of heaven"—just the reverse of the Biblical order.

Wealth will prove either a blessing or a curse to the individual, depending upon the way it is used. It will either serve to enlarge the borders of the Kingdom or retard them. When we make a Bible study of the giving of means we are forcibly struck with the

many promises to those who give generously and cheerfully. From the very beginning of the human race the blessing has always been with the liberal giver. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25).

The New Testament clearly teaches that we are simply stewards entrusted with these means to use them in the interests of the Master until He comes to take a reckoning. Our first concern, then, is to provide for the Lord's table, trusting Him to provide for ours. Marvelous is the multiplying power of money if without reserve it is given to the Lord.

The Christian who conserves his wealth will seek the guidance of the Lord in all the investments he makes. When investing in material things he is prompted by the desire to legitimately increase his wealth so that it may be used to still further promote the Kingdom. By so doing he throws upon the Lord all responsibility for making the investment profitable. Everything is Thine, O Lord. Take it and use it.

The reason our work is languishing financially is not because we lack the ability to give, but rather the willingness. The generous and cheerful giving by our boys and girls to the Children's Missionary Fund during this year sets an example worthy for us to imitate. Great the joy when called upon to give a reckoning of our stewardship while on earth, when Christ reveals to us the dividends accumulated there because of the proper investment of the means that were entrusted unto us. But sad if we have not as large dividends awaiting us as we should, because of bad investments. Nothing is our own, everything belongs to the Lord. Let us consider it such and use it accordingly.

Simplicity.—This is a great and inspiring theme. Its magnificent beauty unfolds unto us as we study it and meditate upon it. The Bible teachings upon it are soul-stirring. The genuine Christian life is simplicity itself. The whole plan of salvation is so simple that many fail to grasp it. Sad to see so many people living anything but the simple life, even among those who profess to be living it.

Simplicity is far more than a mere manifestation through a simple apparel, an avoidance of the fashion follies of the world. This is simply one of a number of ways that it may express itself. True simplicity springs from the heart, from a condition of mind. "It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be; that is, honestly

and naturally human. This is not so easy nor so impossible as one might think. At bottom, it consists of putting our acts and aspirations in accordance with the laws of our being, and in accordance with the laws and wishes of the Eternal God."

How few people are really themselves. We allow custom to become our taskmaster. We are enslaved by the fear of man. We do as others do, knowing at the time that it is not in accord with the laws of our being, nor according to the wishes of God. When we study the lives of those around us, and perchance our own life, we will see many things that hinder the living of the life of simplicity. True simplicity may be summed up, I believe, in the words of the prophet, "And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Simplicity? Yes, simplicity in apparel, but let us not pat ourselves on the back when we are in accord with this specific teaching and at the same time in other ways living anything else but the simple life. Let us observe the whole Gospel teaching upon this subject. Let us keep our eyes centered upon Christ, walk after Him, thus attaining to true simplicity.

Energy.—This is an age of extravagance, of waste, of dissipation. Not only is this evident in material things, but also in things mental, moral and spiritual. Energy to be conserved must be wisely applied. To conserve the energy in the coal, the heat generated must be brought under control, regulated and directed. It must be restrained for the purpose for which it was generated. So spiritual energy given to those who have the baptism of the Holy Spirit is not conserved by not making use of it, but by proper use. The talent buried and not used is taken away. This spiritual power comes through Christ, and He must have the power of control and direction. Unless He is at the helm the power is largely wasted.

Do you feel that your efforts do not count as they ought? Do you fail to get results? Have you ever wondered whether your energy is misapplied? Listen. Perhaps you are mistaking the energy of the flesh for the energy of the Spirit, and as a natural consequence you fail to get anything accomplished. First be sure you are in the Spirit and work in the power of the Spirit.

However, having the Spirit, there is a possibility of waste. Every opportunity is not necessarily a call. It is sometimes better to hold your peace than testify, and wait for a definite leading of the Spirit to speak. We may dissipate this power by disregarding the restraint of the Spirit.

O the wonderful possibilities the young people have of conserving their

physical, mental, moral and spiritual powers for a future life of great usefulness! Powers wasted in youth will mar the entire life. We cannot go into a discussion of this here, but determine your present conduct in the light of what you ought to be and what God expects you to be.

Conservation of energy suggests the needs of an efficiently organized work. Just as there is a waste of energy in a machine that is not constructed upon scientific principles, so is there waste of power in the Church that lacks a thorough and efficient organization through which the Spirit can freely work. An organization in which there is rancor, jealousy and strife is prodigal in its waste of power. Unity based upon love and righteousness is a mighty conserver of energy.

The Faith.—That the Church is passing through "perilous times" cannot be questioned by the most casual observer of the conditions surrounding her. When we compare prophecy (II Tim. 3:17; I Tim. 4:1-3; II Pet. 2:1-3; Rev. 3:14-22; etc.) with present conditions and note the progress made toward the fulfillment of it during the last thirty or forty years, we are forcibly impressed with the dangers threatening. Because the lines between the Church and the world are no longer so sharply drawn it requires more grace and courage to live out and out for Christ now than at any other period of the world's history. Many churches have made one concession after another. Heresies have come in and are still coming in. The deity of Christ, His immaculate birth, His resurrection are denied. The atonement, without which it is impossible to become reconciled to God, is ignored, and many other teachings of the Bible are no longer considered authoritative. In fact there are those who teach that the Bible is no authority at all; that it does not give expression to absolute truth, but that each individual through his own reason may establish his own authority. He makes his own philosophy his authority. He who does so has only a short step until he makes himself his own god. Men of this stamp are out of place in the pulpit; they have no message of hope and comfort to bring to a dying world.

These teachings perhaps have not made great inroads into our Church, nevertheless we dare not relax our vigilance. However it is well to take a brief survey and see whether we are in need of conservation along other lines. Are we teaching the truth as found in Christ? Are we "rightly dividing the word of truth," giving the proper emphasis to the different teachings, or are we emphasizing some at the neglect of some more fundamental truths? Is there a possible danger of teaching a salvation through works instead of faith? Are we emphasizing "doing"

at the expense of "being?" If we are, we need to get back to the old faith of first being and then doing because we are, and not in order that we may become.

Let us study this faith, live the truth as found in Christ and our lives will confound and put to rout the enemies of Christ. The truth will then defend us and itself, and there will be no occasion for us with our finite wisdom to try and defend the truth. We need to carefully consider our own bearing and see whether we are preaching and living the entire truth as it has been delivered unto us by the inspired writers.

We have barely touched a few of a number of points that might be considered. Let us look upon our wealth as a sacred trust that is not to be wasted for the gratification of selfish desires, but to be used in the interests of the Kingdom only; hold fast to the faith once delivered to the saints; practice the true and pure simplicity of the Gospel; allow the Spirit to have His way with us so that every stroke for God will count, then we may be considered as real conservators of that which makes for character and the life that is one with God.

Scottdale, Pa.

TEMPTATION

By A. K. Kurtz.

For the Gospel Herald.

Freedom from sin does not exempt any one from temptation. The fact that mother Eve, and our Savior were tempted is conclusive evidence of this truth. The drunkard or the slave to lust may be so thoroughly saved from these sins, by faith in the Lord Jesus Christ, that the severest temptation to again indulge in the same sins will be easily overcome, because "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

No one in this life ever gets to where the piercing fiery darts of the enemy may not be thrust with more or less severity into the innermost soul. Paul had a thorn in the flesh, which gave the enemy an opportunity to buffet him. This thorn however was no sin to Paul. The apostle says: "We should count it all joy when beset with divers temptations" (Jas. 1:2) because "the trying of our faith worketh patience." From this we infer that temptations are our good. We should be able to discriminate between trials and temptations. God may try our faith in various ways but never tempts to evil. He "scourgeth every son whom he receiveth." Many of God's children can praise Him for sending trials, because they were a means of bringing them nearer to Him. We have a subtle enemy to deal with, and we need to study God's Word and have the guidance of

the Spirit in order to be able to prove the spirits and then have on the whole armor of God in order to stand and live a life of victory over sin.

One of Satan's most fruitful plans of destroying souls is to bring reproach to the cause of Christ, or Christianity, and it is well for us to be awake and watch that we be not found on the wrong side, because he aims to overthrow or undermine the very foundation of our faith. The sinner, because of the careless life of some Christian professors, concludes that there is nothing in Christianity, and the professor that is satisfied with the popular side of Christianity, stumbles at the erring holiness professor whose life does not correspond with his profession. Because of this the doctrine of holiness is not, even by some ministers, held forth as an essential to our eternal welfare; yes, a home in heaven.

Why hide behind a refuge of lies? It is Satan's device to lower the standard of Christian living, and it seems he has wonderful success in the work. And we ought "not be ignorant of his devices and allow him to get the advantage of us" (II Cor. 2:11). The professor of religion that takes refuge behind the faults of the holiness professor, will not fare any better than the sinner that hides behind the faults of the careless professor, because without holiness none shall see the Lord. Because some fail to live holy lives and others do not care to, does not change God's Word. It will stand, though we all protest against it; stand, though all the powers of darkness protest against it, and seek to lower the standard it teaches to a level that suits or fits those that are not willing to do the whole will of God. It is necessary that we heed the admonition of the Savior to "Watch and pray, that ye enter not into temptation." If our lives were watched with the same care and diligence that the dollars and dimes are watched in the transaction of business, fewer would be led into sin, the standard of Christian living would be raised higher, and Satan's devices more easily detected.

Watching and praying must go together. One without the other will not suffice to detect the enemy's devices or resist his temptations to evil. If we watch our lives and see where we have failed or have been overcome of the enemy, we naturally come to the Lord in prayer for forgiveness and grace and strength to overcome any succeeding trial or temptation, and in this way by heeding the Savior's words to watch and pray we may be able to live a holy life, although tempted and tried in a wicked and sinful world.

Smithville, O.

Whatever there is that stands in the way of your spiritual progress, you should pray for its removal.—A. L.

**ONE THOUSAND
QUESTIONS AND ANSWERS
ON POINTS OF
PRACTICAL CHRISTIAN LIVING**

By Daniel Kauffman.

For the Gospel Herald.

XXVI. Temptations.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life.—Jas. 1:12.

932. *Who is the author of temptations?*
A. Satan.
933. *What is the secret in being overcome?*
A. "Every man is tempted, when he is drawn away of his own lust, and enticed (Jas. 1:1-14).
934. *What should we keep in mind when we are sorely tempted?*
A. "There hath no temptation taken you but such as is common to man" (I Cor. 10:13).
935. *What is our comfort in the hour of temptation?*
A. "God is faithful, who will not suffer you to be tempted above that ye are able" (I Cor. 10:13).
936. *Who is our great example in temptation?*
A. Christ, who was in all points tempted as we are, yet without sin" (Heb. 4:16).
937. *What was the secret of His power in temptation?*
A. He resisted by the Word (Matt. 4:1-11).
938. *What lesson for us?*
A. The tempted can not be overcome so long as we stay by the Word.
939. *What is the safeguard against temptation?*
A. Watchfulness and prayer (Matt. 26:41).
940. *What shall we watch?*
A. Ourselves, our surroundings, the approaches of the tempter, God and His promises.
941. *What makes Satan a successful tempter?*
A. His subtlety.
942. *What lesson for us?*
A. The need of heeding our Savior's admonition to watch and pray.
943. *Why do so many people fall into temptation?*
A. Lack of watchfulness and prayer; relying upon their own strength instead of depending upon God and his Word; willingness to be lead by the tempter.
944. *What should be our daily prayer?*
A. "Lead us not into temptation (Matt. 6:13).
945. *Should not this read "Suffer us not to be lead into temptation?"*
A. If it is true that God is our leader, it is but natural that we should pray that He lead us.
946. *Does God ever tempt us?*
A. God tempts in that He tries us (Gen. 22:1), but never in the sense that He causes us to stumble (Jas. 1:13).
947. *Is it a sin to be tempted?*

A. If it were, then Christ would have sinned.

948. *Can we ever get so high spiritually that we will not be tempted?*
A. Not until we rise above Christ.
949. *What has James to say about temptation?*
A. "Count it all joy when ye fall into divers temptations" (Jas. 1:2).
950. *If that is the case, should we therefore seek temptations?*
A. "Thou shalt not tempt the Lord thy God" (Matt. 4:7).
951. *But if we are tempted?*
A. And endure it, "the trial of your faith worketh patience" (Jas. 1:3).
952. *What is the promise to those who endure temptation?*
A. A crown of life (Jas. 1:2).
953. *Which temptations are most dangerous?*
A. Those that can hardly be recognized as temptations.
954. *What is the secret of getting away from the power of temptation?*
A. Getting near to God.
955. *How?*
A. By forsaking the world with all its sins, and fully accepting the whole Gospel.
956. *What puts us under the power of temptation?*
A. Trifling with sin.
957. *Through what channels does Satan work?*
A. "The lust of the flesh, the lust of the eye, and the pride of life."
958. *How may the first be reduced to a minimum?*
A. "Set your affections on things above." "Keep the body under."
959. *How may the second be reduced to a minimum?*
A. Keep as far away as possible from impure sights and impure associations.
960. *How may the third be reduced to a minimum?*
A. Remember your nothingness and your helplessness (I Cor. 10:12).
961. *Of the three avenues mentioned, which is Satan's most successful way?*
A. The latter.
962. *Why?*
A. It strikes the very life of man.
963. *In what does the pride of life consist?*
A. Pride in self, pride in our own powers, pride in admirable traits of character.
964. *What are some of the things in which good men are tempted to take pride?*
A. Physical strength, intelligence, piety, humility, morality, etc.
965. *What is the remedy?*
A. "Watch and pray."
966. *When do backsliders lose their Christian experience?*
A. During times of temptations (Luke 8:13).
967. *What is the incentive for work among the erring?*
A. "Considering thyself, lest thou also be tempted" (Gal. 8:1).
968. *What is the Christian's consolation?*
A. "The Lord knoweth how to deliver the godly out of temptation" (II Peter 2:9).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

KEEP AT IT

By J. A. Ressler.

For the Gospel Herald.

Guarding the mountain passes was the garrison of the Philistine enemies of God's people. The little handful of the faithful were only a body-guard for the new king and not a proper army. Only sharpened farming tools had they for weapons. Saul had a sword and armor and so had his son Jonathan. Two men with proper arms to meet that host which had placed garrisons all over the land!

You know the story of how Jonathan and his armor bearer climbed up through the sharp rocks and how the Philistines sneered at them. Then when the first slaughter was made and the two men had killed their twenty in the half acre of land, the Philistines saw matters in a different light. They realized a power was there which they had not recognized before. The picket guard of Saul saw that something had gone wrong in the enemy's camp. They turned one against the other and the great multitude melted away. And the Lord that day gave a great victory to Israel.

If it had not been for the foolishness of Saul in prohibiting the sustaining of the strength of his men by taking food the victory might have been complete. They had to give up the battle next day and let the enemy go to their place. The work so gloriously begun, so blessed of God, ended in failure simply because they didn't keep at it.

That is not hard to understand. The farmer who sows but does not cultivate and reap gets no gain. The merchant who buys a good and complete stock and then neglects his business and does not sell fails. They do not keep at it.

A certain missionary in his report spoke of the qualities required in the new workers they needed at his station and among them was the ability to "keep eternally at it."

He is certainly right. The missionary in the active battle understands it. He knows what havoc the enemy of souls brings about in the new-born church when there is a slacking up of the active work. Unless the absence is well arranged for the end of the furlough finds so much piled up and so many wrong things to set right that he begins to wonder whether vacations pay. Keeping at it is the way. If the individual missionary cannot—and it is true that he cannot always—then let some one take up the loose ends at once and keep up the work.

The apostles understood it. Going to jail did not stop their work. It opened the way for them to preach to magistrates and even to kings. They kept at it.

And you have not forgotten that every true Christian is a missionary, have you?

Look at the great army of the faithful. They are not all at the same kind of work. But they are all keeping at their own particular duty—keeping at it.

One is a pastor, one an evangelist, one an exhorter, one a provider for the poor, one a visitor of the sick. Each one of them is keeping right at his work—if he is of the army of the faithful.

And a great number have not been singled out to so-called office in the Church, but are nevertheless just as much called to active duty for the Master. The place of them may be to give of what God has seen fit to bless them with to support the active workers at the front. Let us who are called remember that the Lord's work will fail of complete success unless we keep right at it.

We have found out long ago that giving by fits and starts, as the impulse may move, is not the way to keep the Lord's treasury in working order. What we need to do is to keep right at it.

Begin with yourself. Begin. Begin right. Then keep at it.

Begin right in the Sunday school. Then keep at it.

Begin right in the Church. Then keep at it.

Begin now. Don't wait. And keep right at it.

Smithville, O.

INSPIRATION THAT IS FROM THE DEVIL

By J. S. Hartzler.

For the Gospel Herald.

We usually think of inspiration as being a certain sensation brought about by the workings of the Holy Spirit upon the mind, so that the individual is moved to say or write things that God would have the world know. When referring to the writings of His Word, that certainly is the true idea. When referring to things that people say or write it *may* be true, and referring to *some* things that people say or write, oft times under the cloak of religion, it is absolutely a false idea, notwithstanding the fact that the thought is considered more than human. We must admit that there is an agency which brings about a sensation that is not the work of the Holy Spirit nor the mere production of the human instinct. When some author gives a graphic description clothed in poetic thought he is often said to have been inspired, not thinking of any other than divine inspiration, despite the fact that the author in his life was clearly immoral, or that his writings are materially lacking in moral tone. He may have been inspired but the source of the inspiration should be considered. (In Matt. 24:24, in showing

"great signs and wonders" there surely was some kind of inspiration that was not divine). Acts are said to be inspired as well as writings and sayings, and need the same consideration as to source.

The Hindu festival, Dasher, began Oct. 9, and the third day, called Jiwara, was one of the greatest of the whole ten days. This festival is in honor of the universal goddess, the mother of the universe, and the source of peace, happiness, and all kinds of pleasure. Going from Balodgahan to Sunderganj we stopped at the village of Chatod to witness the ceremonies of the Jiwara. Before we arrived drums were beating and people were moving about quite rapidly. One man was making of hideous music on an instrument somewhat resembling a bagpipe. In course of time, the excitement growing more intense, a number of the people were worked into a frenzy. They danced, and talked excitedly.

A picture, hideous and repulsive, was made on the ground with common wheat flour. Upon this picture they placed a number of vessels into which had been sown some grain eight days before. The grain was kept in a warm room with a light burning at its side day and night to induce rapid growth. The goddess is supposed to live in these plants grown from this seed, and all kinds of devotions are made before the lamp and the seed during the time of festival.

People began to dance around these plants. Some of the men with long hair shaking their heads furiously presented a picture that was certainly heathenish. Among these was one who was biting his tongue intensely. Two men brought an iron rod about four feet long, with an ornamental band and two side prongs. One of these took hold of the protruded tongue with one hand and with the other hand ran this iron rod up through the man's tongue so that it extended out above the tongue about two and a half feet. Some one placed a coconut on the top of this rod which swung back and forth until the sufferer put up his head as far as he could reach and pushed it off, and it fell to the ground. Then a lemon was placed upon it. Soon he pushed that off also. These people are supposed to be so inspired that no blood flows out and that it produces no pain, but several times the man cried out because of the intense pain, but all the time kept moving around. Now the ceremony began in earnest. The whole crowd began to move to and fro. Several came with long bamboo poles with streamers which seemed to be a signal for those who were near to move around the man with the iron rod through his tongue. While moving in a circle they moved out a little farther from where we sat. We did not care to follow; it seemed too awful. But imagine our feelings as that crowd moved away carrying the vessels with the sprouted grain, and another one came with about the same kind of movement and music, headed by another man who

had the same kind of iron rod through his cheek.

They proceeded in this way to a large tank, as they call it (we would call it a pond). Here the dirt from the plants was deposited, the plants washed, and taken back to the house of the man who had planted them. The rods were now removed, having been in the cheek and the tongue as above described for about one and a half hours.

To witness such a scene is very hard on one's nerves. To know that the whole system is wrong, that the people suffer all this to no avail and to compare the noise that they call music with such strains as "Nearer My God to Thee," or "The Lord My Shepherd is," is heart-rending.

These rods called trishools will be kept by these men as relics as long as they live. As they look upon them as they hang upon the wall, they will think of their worship to the great goddess of the universe and of the enjoyment (?) produced by their great inspiration—from the devil.

Dhamtari, C. P., India.

THE WORK AT DHAMTARI

For the Gospel Herald.

Dear Herald Readers, Greeting:—We are thankful to our heavenly Father for the blessings He is constantly bestowing upon us.

On Sunday, Oct. 16, one young man who had been a Hindu was baptized and another who had at one time been a member of the Church, but was led astray, was reclaimed. On the following Sunday, Oct. 22, fourteen of the orphan girls and two old widows were baptized.

We are very happy for these converts and ask you to assist us with your prayers in their behalf. Satan is as busy in India as he is in the home land, and puts many temptations in the way of those who turn to the Lord. Let us earnestly pray for them.

On Oct. 18, four couples were married: Tijau and Dasmal; Jutail and Romoti; Regwa and Jamma; Hagru and Punai. May the Lord's rich blessings rest upon these new homes.

Elsie D. Kaufman.

Dhamtari, C. P., India.

CHICAGO HOME MISSION

By Amanda Leaman.

For the Gospel Herald.

We are glad to say the Lord has been blessing us at this place and we feel like pressing on in the work. Our song and praise service on the evening of Thanksgiving Day was a blessed service. Many of those present spoke of the love and goodness of God in calling them from a life of sin and dissatisfaction into a happy life in His service. After the praise service Bro. C. K. Brenneman, a former

worker here, preached a helpful sermon. Bro. and Sister Brenneman are spending a week at the different stations in this city while enroute from the West to their new mission field at Youngstown, Ohio.

Last week Bro. John Nice and wife of Morrison, Ill., were with us. Bro. Nice officiated at our baptismal and communion services. Eight precious souls were received into church fellowship. We trust they will all become workers with us in the Lord's great harvest field. A woman and her daughter, of the Jewish faith, had expressed their desire to unite with us, but on account of severe persecutions in the home they felt obliged to withdraw their names as applicants for membership in a Christian Church. They have our sympathy, and greatly need our prayers that the way may open for them to unite with us.

Our Bohemian work is not progressing as fast as we should like to see it. Sister Ruth Buckwalter is still devoting considerable time to the study of the language and expects ere long to be well enough versed to do visitation and personal work.

Bro. J. H. Bontrager and wife joined our force of workers at this station recently. Bro. Bontrager was at home in this city several years ago and was a helper in our Sunday school at that time. We appreciate their assistance in the work.

Many visitors have come and gone during the past few months and have been a source of encouragement to us. We are grateful to the brotherhood for the interest shown in manifold ways. May the Lord bless and prosper this work as well as the Church at large, is our prayer.

Chicago, Ill., Dec. 1, 1910.

YOUNGSTOWN MISSION NOTES

By Mary E. Hostetler.

For the Gospel Herald.

"The Lord has done great things for us, whereof we are glad."

We certainly have many reasons to praise the Lord for the manifold blessings He bestowed upon us the past few weeks.

The Sunday school meeting held at this place Nov. 20, was a good spiritual feast long to be remembered. About seventy came in from the country. This not only shows that they are interested in the work, but that they are also willing to take an active part.

The average attendance in Sunday school for the past month was ninety-three.

On Dec. 2 Bro. and Sister C. K. Brenneman came to help in the work. Bro. B. will take Bro. Steiner's place as superintendent and pastor. Bro. Steiner has a warm place in the hearts of the people here; but on account of him being so far out in the country and having

home duties he could not be with us at all the services. So we feel glad that the Lord of the harvest has sent forth more laborers into the harvest.

Bro. E. M. Detweiler of Columbiana is also with us at present, holding a series of meetings. Pray for us and the work that souls might be gathered into the fold and find Jesus as their friend and helper.

Youngstown, O.

ITEMS FROM FT. WAYNE MISSION

By Melinda M. King.

For the Gospel Herald.

We are busy these days, as it is drawing close to Christmas.

The Sunday school is picking up in interest again since the cold weather has set in.

There has been a great deal of sickness all about us, but we feel grateful to God for His healing power, in again restoring to health.

Bro. King is in Wakarusa, Ind., holding a series of meetings, expecting to continue until about Dec. 16.

Visitation work has been very effectual this fall, and a number of worthy poor have been supplied with clothing which were supplied by thoughtful sisters of various sewing circles.

The home department work is very successful. Hearts of individuals are being touched by coming in direct personal contact with the Word. We surely have many reasons to praise God. He surely has been doing great things for us.

Last Sunday Bro. Amos Geigley of Goshen, Ind., came to assist us in the work. He preached two helpful and impressive sermons. We are always glad for brethren and sisters to visit us, especially ministering brethren.

We ask an interest in your prayers, that the work in this part of His vineyard may prosper.

Ft. Wayne, Ind.

MENNONITE ORPHAN'S HOME

Friends of the Mennonite Orphans' Home, West Liberty, Ohio, will be interested in the following notices which appeared in two neighboring papers on the same date—Nov. 30. Through the self-sacrificing efforts of the workers within the institution and the prayers and practical sympathy and support of friends without, the Lord is blessing this work to the care of the homeless and helpless, the salvation of souls and the strengthening of the cause of Christ.

Forty Gallons of Honey for the Children

Among the donations received this week at the Orphans' Home was 40 gallons of honey from G. J. Yoder, Meridian, Idaho, who, in addition to donating the honey, also paid the freight in advance, which alone amounted to \$11.45. Mr. Yoder is a brother to Mrs. Maria Smucker, of Mt. Tabor. His soul is so full of sweetness and

love that he remembers the Orphans' Home at this place every year with a similar donation, and the honey is of the very finest quality.—*West Liberty Banner*.

A Well-deserved Tribute

The Mennonite Children's Home in West Liberty is a Logan county institution of broader charity and extent than the people of Logan county appreciate. People of Mennonite faith living far and near help to support the Home and substantial gifts of provisions of all kinds are almost daily received there, showing the keen interest existing in this grand, good work in behalf of orphan children.—*Bellevue Examiner*.

MESSAGE FROM THE SEA

For the Gospel Herald.

Gulf of Aden, S. S. Persia,
Nov. 9, 1910.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—We will try and be true to the promise we made so often to the dear friends in America before we left and write a few more things, which we trust may be of interest to so many whom we would like to remember personally, but it is impossible.

We left Trieste, Austria, on the evening of Oct. 27, and enjoyed a very calm and peaceful voyage through the Adriatic and Mediterranean Seas.

We saw little of interest along the way. The land which we were enabled to see mostly from a distance was mountainous and rough, and for the most part, barren. We passed many islands on the west shores of Greece and sailed by the south and west shores of the Island of Crete, which is interesting to us on account of Paul's experience there and we very much wondered as we went by where the haven was with the harbor in which he wanted the centurion to stay for the winter.

Early on Nov. 2, we arrived at Port Said and were awakened by the noise of the coolies carrying coal on our vessels. If they work accordingly as hard as the noise they make they would surely get a great deal done. They seem to have a kind of song on the wing all the time they are carrying coal; not very musical to us, however, I suppose one needs to be educated to appreciate it.

Our ship lay in the harbor at Port Said one day. We went ashore and bought sun hats and other necessary articles for the hot weather, for here we began to feel the effects of the tropical sun quite keenly.

We left Port Said Nov. 3, at 1 A. M., passing through the Suez Canal, which is 87 miles long, and it took us about 18 hours to go through it. The land on either side is nearly all barren waste. It made one feel as though we had left a great sea of water and entered one of sand. Here and there one could see a flock of goats with a keeper, or a few camels. As we passed

(Continued on page 592).

Sunday School

For the Gospel Herald.

Lesson for Dec. 25, 1910—Luke 2:6-20.

CHRISTMAS LESSON

Golden Text.—For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

Introductory.—The scene of our lesson is Bethlehem and its surroundings. In that quiet little village an event of surpassing interest and importance has taken place, but the world moves on as if nothing had happened. In the busy rush of life men were pressing after the dollar, and as usual people were graded according to their wealth. It is not surprising therefore, that the poor carpenter from Nazareth should be pointed to a stable as the place of his night's lodging, for the inn was full of more favored people.

Birth of Jesus.—We see the faithful Joseph, doing the best he could making it comfortable for his virgin bride as they occupy this lowly place for their temporary home while he in obedience to the command of the emperor complies with the request to pay his taxes. While here in this humble home Jesus was born. He was wrapped in swaddling clothes and laid in a manger, for there was no room in the inn.

Annunciation to the Shepherds.—But the lowly station of Jesus was to be no barrier to making the fact known that a King and a Savior had been born. What! That helpless infant, that child of poverty-stricken, obscure parents, is it possible that He should make His presence felt? Is it possible that He should work His way so that great men should do Him homage and kings tremble because of His presence? Yes; for God Jehovah was His stay. Yes, He Himself is God manifest in the flesh (Jno. 1:14). Heaven and earth were at His command. Helpless in the flesh, omnipotent as God, He is soon to make His personality felt in a remarkable way.

At this time there were shepherds abiding in the fields, keeping watch over their flocks by night. Suddenly a glorious vision is seen in the sky. They are startled by the message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." This was the beginning of the remarkable vision. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to man."

The angel left no doubt as to how

they might recognize the child. "Ye shall find," he said, "the babe wrapped in swaddling clothes, lying in a manger."

Such a vision was truly wonderful! They could not doubt it. All was clear as day. How it must have thrilled the hearts of these shepherds, as their faithfulness was at last rewarded with this heavenly revelation. That there had been for some time a general expectation of the Messiah, we have no doubt. But it is not likely that they were expecting a vision like this. The natural thing to do is to investigate.

Shepherds Visit Jesus.—"Let us now go even unto Bethlehem, and see this thing which is come to pass," said the shepherds. It was not, Let us go and see whether it is true or not. That point was settled in their minds. They actually believed what the angel had told them, and they went forth in faith.

Going to Bethlehem, they found things just as the angel had told them. There were Mary and Joseph. There was the little infant King. Well may they join the heavenly hosts in sounding His praises. The Prince of Peace had at last made His appearance. It is a most impressive lesson on the reward of piety and faith. The scene beggars description. In the presence of the King, the shepherds had the experience of their lives. Worshiping Him in spirit and in truth, they return to their regular posts of duty.

Publishing the News Abroad.—The commendable feature of the course which the shepherds pursued is that they made known to the world around what they had seen. In this they were the first real missionaries to tell the world about Jesus. May we imitate their example. Not only do we want to bow before our Savior, but we want to tell the world about His goodness and His power to save.

This being the time of the year when it is commonly supposed that our Savior was born to earth, it is an appropriate time to publish the glad tidings of salvation. "Good tidings of great joy" does not mean carnal feasting and worldly foolishness, as the world today looks upon Christmas festivities, but it means an imitation of the course of the shepherds, who humbly and reverently worshiped the King and spread the tidings round to others. Concerning worldly pleasures it is written, "She that lieth in pleasure is dead while she liveth;" "know thou that for all these things God will bring thee to judgment." But they who worship in sincerity the glorious King and publish abroad the "good tidings of great joy" have a part in that real soul-satisfying experience which shall ripen in the fulness of joy in the world of eternal glory.—K.

Our Young People

Topic for January 1.

MOTTO

"Seek ye first the kingdom of God and his righteousness."

OUTLINE OF SUBJECT

- I. **Definition.**—Right beginning—a beginning toward a certain aim which will not hinder the accomplishment of that aim.—Cf. Luke 6:47-49.
- II. **Some Aims to Begin On.**—
 1. A perfect manhood.—Eph. 4:13; Jas. 3:2.
 2. A useful career.—II Tim. 4:7.
 3. A crown of righteousness.—II Tim. 4:8.
 4. An everlasting home.—Luke 16:9.
- III. **Right Ways to Begin.**—
 1. "Dig deep" to get rid of all destructive or weak material by—
 - a. Repentance.—II Cor. 7:10, 11.
 - b. Confession.—I Jno. 1:9.
 - c. Absolute surrender of self.—Luke 14:33.
 - d. Abandonment of bad masters.—Luke 16:13.
 2. Go down to the bed-rock, Jesus Christ, and become—
 - a. Justified by faith.—Rom. 5:1.
 - b. Made a new creature.—II Cor. 5:17.
 - c. Built up in Him.—Col. 2:6, 7.
 3. Use good material from the bottom up—
 - a. Gold, silver, precious stone.—I Cor. 3:12, 13.
 - b. The stones of true character.—I Peter 1:5-7.
 - c. The guide-book of truth.—Jno. 17:17; 15:3.
 - d. Follow the guidance of the Spirit.—Jno. 16:13; Gal. 5:25.

STUDY OF THE TEXT

Luke 6:47, 48

- V. 47. "Cometh" "heareth" "doeth."—The proper order; the first things; the inseparable links in the chain of a successful life in Christ.
- V. 43. "He is like a man that built," etc.—Here the builder began by digging to bed-rock and then built upon it. This plan of coming, hearing, and doing, is a beginning at the foundation.

PERSONAL THOUGHT

A new year lies before us. Its opportunities are many. With the freshness of its first day I desire to lay hold of the principles that have made life truly a success in God's sight throughout my life thus far. I want to turn from everything that will make me fail in this world and in the world to come. Lord teach me a right beginning for every day of this year.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "First."
2. What Can Children Do to Begin to Be Useful?

For Young People.—

1. Examples of Right Beginnings:—
 - a. The Prodigal Son.—Luke 15:18.
 - b. Building a Tower.—Luke 14:27-30.
 - c. Timothy.—II Tim. 1:5.

For Older People.—

1. Examples of Wrong Beginnings:—
 - a. The Prodigal Leaving Home.—Luke 15:11-16.
 - b. Simon the Sorcerer.—Acts 8:18-24.
 - c. The Rich Young Man.—Mark 10:17-22.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

TRURSDAY, DEC. 15, 1910

Field Notes

Bro. J. F. Brunk and wife of La Junta, Colo., are at this writing (Dec. 7) in the Johnstown, Pa., field, where Bro. Brunk is handing out the bread of life to the multitudes.

We are in possession of a program of a Bible conference to be held at Daytonville, Iowa, Dec. 19-24. Instructors, E. L. Frey of Wauseon, O., and J. W. Hess of Palmyra, Mo. The subjects to be discussed are practical, especially appropriate for a comparatively new place where the plain teachings of God's Word had not been heard until within the past few years.

Bro. Joshua B. Zook of Allensville, Pa., made a recent trip to the Johnstown, Pa., field where he gladdened the hearts of the people with the story of the cross and tidings of salvation.

Bro. E. J. Berkey of Warrenton, Va., left his home Dec. 8 for an evangelistic tour of about two months in Indiana, his first stopping place being Topeka, Ind. The Lord bless him in his labors.

At the Deep Run Mennonite Church, Bucks Co., Pa., baptismal services were held on Sunday, Dec. 4, at which time 20 precious souls were received into church fellowship at that place. The Lord keep them faithful unto the end.

Baptismal services were held at the West Union Church near Wellman, Ia., on Sunday, Dec. 4, when 19 precious souls were received into church fellowship. May each of them remain true to the baptismal vow and continue as a light to the world.

A letter from Hesston, Kans., indicates an interesting and profitable meeting during the short Bible term going on there at this time. An evangelistic meeting was announced to begin on Wednesday evening, Dec. 7. The Lord bless the work.

The following message comes from Seville, O.: "Bro. D. D. Miller commenced a series of meetings at the Bethel Church, Monday evening. Interest good, attendance increasing, one confession this week, others under conviction. Remember the work in prayer."

Bro. S. E. Allgyer of West Liberty, Ohio, who during the past few months has been lending a helpful hand to the brethren of the Pacific coast states, was expected at Hesston, Kans., early last week, where an appointment had been made for him on Thursday evening, Dec. 6.

We are in possession of a program for a proposed Bible meeting to be held at Slate Hill, Cumberland Co., Pa., Jan. 3-5, 1911. Though but a three days' meeting, there is much work planned for that time. Those coming from a distance are requested to inform Bro. Samuel Hess or Bro. J. H. Rupp, Shiremanstown, Pa., of their coming. The Lord bless the meeting.

The Scottsdale Mennonite Church recently enjoyed a number of visits, among them one from the brethren, Jacob Clemens of Lansdale, Pa., and Amos Kolb of Spring City, Pa. On Monday and Tuesday evenings of last week they favored us with helpful sermons, and the next day left for Mason-town, Pa., where they expected to preach the Gospel of the kingdom be-

fore reaching their homes the latter part of last week.

Bro. Moses Brenneman and wife of Elida, Ohio, who have been in the middle western states during the past two months, attending conferences, visiting congregations and visiting with their son Bro. Andrew Brenneman and family of Plainview, Tex., are now on their homeward journey. The brother preached for the Pennsylvania congregation near Newton, Kans., on Sunday morning, Dec. 4, and for the Hesston congregation in the afternoon. They left for South English, Ia., the next day, expecting to spend Sunday, Dec. 11, with the congregation at Sterling, Ill. The Lord bless them along the way.

Correspondence

Bombay, India

Dear Readers of the Herald, Greeting:—We are glad to say that the Lord has blessed us with a safe and prosperous sea voyage even unto the end. We arrived in Bombay at 10:00 A. M. yesterday, one day early, as our ship was not due until today. We didn't have any one to meet us at the dock, as the folks were not expecting us until today.

Sister Anna Stalter and the Brethren Hartzler and Shoemaker are now with us. Bro. M. C. Lapp is coming tomorrow.

We will stay here until Monday, when Sister Stalter will accompany us to Dhamtari and the other three brethren start on a trip through north India.

We have not seen much of India yet, but enough to know that it needs the Christ. Pray that our lives may be of much use in bringing Him to them.

Yours in His love,

C. D. and Mina Esch.

Carstairs, Alta.

Dear Readers, Greeting:—No doubt all readers of the Herald are anxious to hear of our dear Bro. I. R. Shantz. Am sorry to let you know that he is still seriously ill. We ask an interest in the prayers of all brothers and sisters. May the good Lord see fit to spare him for his family's sake and for the sake of the Church, where his help is so much needed. May God's will be done is our prayer.

Yours in His name,

M. H. Schmidt.

Marticville, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We were glad to have the privilege of having a series of meetings at the Byerland church. We have reason to believe that the Lord was with us in these meetings. Twenty-seven souls confessed their Savior. May God bless them that they may be bright and shining lights. The meetings were conducted by Bro. John Senger of Kinzer. May

we all live nearer to our God than we ever have before.

Edna Hess.

Boswell, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Nov. 14 Bro. N. H. Mack came into our midst and began a series of meetings at the Thomas Church, continuing two weeks, earnestly admonishing us from the life-giving Word and warning sinners to flee from the wrath to come. We thank the Lord that Bro. Mack's labor was not in vain; that three young men were made willing to confess their Savior and were received into the church by water baptism.

On Nov. 30 Bro. Jacob Clemens of Lansdale, Pa., preached for us an interesting sermon from Matt. 8:3.

Yours in His service,
Joseph Saylor.

Minot, N. Dak.

Dear Herald Readers, Greeting in our blessed Master's Name:—We are now having some wintry weather, have been sleighing for several weeks with but a few inches of snow. Sometimes pretty cold, yet not much below zero until Monday eve Dec. 5, it was 14 degrees below but almost calm.

Many of the would-be weather prophets predicted a hard winter and we are having a good start. But we praise Him who doeth all things well for his continued mercies. May we still continue to trust Him. After being debarred from the house of worship for several Sundays on account of sickness in the community, we again are permitted to meet.

Bro. S. G. Lapp of Keota, Ia., is expected in our midst by Dec. 9. We trust that God may have His way and all may redound to His glory.

Our aged Bro. and Sister David Yoder are not improving any in health.

In His name,
L. S. Glick.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—Yesterday, Dec. 4, we rejoiced at the Hopewell Church when 6 precious souls were received into the Church, five by baptism and one from another denomination. There are three other applicants who will be received later. May the good work go on. We trust that these young souls may be shining light in the Master's kingdom and that others may also make the wise choice. Pray for the work at this place.

J. D. Mishler.

Dec. 5, 1910.

Mummasburg, Pa.

A series of meetings was opened at this place on Dec. 4, by Bro. Kauffman of Lancaster Co. May the Church be strengthened and souls be saved.

In choosing a minister for this place

yesterday the lot fell on Bro. Amos Myer, who moved here from Lancaster Co., last spring to help in the work. We pray the Lord may use the brother for a large service in the Master's work.

Fannie Musselman.

Dec. 5, 1910.

Lake Charles, La.

Dear Herald Readers, Greeting in Jesus' Name:—As it is quite a while since a message from this place has appeared I will write a few lines this afternoon. The weather has been quite fair this fall, but in looking at nature around us we are reminded that its life is fast drawing to a close, and this makes us think of the time that ere many days or years pass by we will be called upon to give up this natural life to begin in eternity a never ending life. This life we must enter, prepared or unprepared, and sad to say that very, very few seem to be making preparation for the great beyond.

We still have Sunday school and meeting whenever weather permits. On Thanksgiving evening we met at the home of our ministering Bro. J. I. Nice to spend the evening in singing, praying and short talks by the different brethren and sisters suitable to the occasion.

Pray for us at this place that we may remain faithful unto the end.

Dec. 4, 1910.

Columbiana, Ohio

Dear Herald Readers:—Our Sunday schools at Midway, Leetonia, North Lima and East Lewistown are preparing to reorganize for the coming year. There are localities where Sunday schools are closed for the winter and we wonder why. Our attendance is good during the winter and if we were to close our schools for the winter it would almost be or seem like closing church services.

Bro. Enos Detweiler of this place began a series of meetings at the Youngstown Mission last evening.

The brethren I. J. Buchwalter and John Blosser were with us over Sunday, holding ordination services at which time Bro. Albert Steiner was ordained to the office of bishop. Bro. Blosser preached at East Lewistown last evening and this evening he will be at the Youngstown Mission.

Dec. 5, 1910.

Waynesboro, Va.

Dear Herald Readers, Greetings:—Thanksgiving services were held at Springdale on Thanksgiving day, and also a conference meeting, when the questions and discussions of conference were read and talked upon; and if all go to work and do their part a great work will be accomplished for good.

A collection was also held for missions.

Bro. E. J. Berkey is at present holding a series of meetings at the Mt. Pleas-

ant Church. We hear the interest is good, and hope there may a number come out on the Lord's side.

Bro. Joseph Geil of Broadway, Va., will begin meetings at the Hildebrand Church on Sunday, Dec. 4, and Bro. A. P. Heatwole and wife of this place, leave for Fentress, Va., today to begin meetings there.

Let all Christians pray, that a great work may be done, at these places as well as at all others, and many souls be born into Christ's kingdom.

Maggie M. Driver.

Dec. 3, 1910.

Dinuba, Calif.

Dear Herald Readers:—We thank the Lord for the way He has prospered the Church at this place. Bro. S. E. Allgyer of West Liberty, Ohio, came here on Saturday, Nov. 26, preaching for us three times. His texts were, Jas. 4:14; I Cor. 16:13; II Cor. 5:14. Although his visit was short his presence with us was a blessing to us all. May God bless him and protect him, is our prayer.

Our minister, Bro. B. L. Horst, has been on a bed of affliction for a few days and could not be present at these meetings, but he is now recovering. May God bless him that he may again enjoy health and strength. We encourage any brother or sister that is coming this way to stop and give us a visit, for they always prove a blessing and encouragement to the Church.

Yours in Christian love,
Ernst D. Isgrigg.

Dec. 1, 1910.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Some time ago this congregation, with some outside help, purchased a tent in which to hold Gospel services. On Oct. 22, meetings were begun at Oakland, three miles south of Webb City, and ten miles south of our home church. Revival services were conducted for three weeks by the home ministers, followed by one week of doctrinal sermons.

On last Sunday baptismal services were held, at which time eleven were baptised. Several of these were from other denominations, and were, upon request, rebaptised, not being satisfied with their past experience, or mode of baptism.

Bro. J. M. R. Weaver of Newton, Kans., is continuing the work this week. At present there are two more applicants for membership. The attendance is good, and souls are under conviction. We ask an interest in the prayers of God's people for this work. This is an entirely new field and much teaching and prayer will be needed. We now have fourteen members there. We expect the meetings to close next Sunday, after which Bro. Weaver will begin a series of meetings at Galesburg.

Myrtle Shenk,

Dec. 2, 1910.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. and Sister Moses Brenneman of Elida, Ohio, stopped with us a few days. Bro. B. preached two sermons on the evenings of Dec. 1 and 2, then left for Newton and Hesston, Kans., and other places on their return home. May God bless them as they go from place to place, and a safe return home. Dec. 11 we expect to reorganize our Sunday school for the coming year. May God bless all His faithful children everywhere is our prayer.

S. G. Schmidt.

Dec. 5, 1910.

Lancaster, Pa.

(Landis Valley Congregation).

Dear Herald Readers, Greeting in the Name of Jesus:—We have been enjoying a spiritual feast during the past few weeks. On Nov. 20, Bro. David Mosemann opened a series of meetings at this place, closing Dec. 4. We praise God that 14 precious souls arose and confessed Christ during these meetings, some young and some older. Let us pray earnestly that God may keep these faithful and strong, and make of them useful men and women in His service. While we rejoice in the salvation of these dear souls, we are made sad to know that some with whom the Spirit was striving and for whom we were praying would not yield, but turned a cold shoulder to our dear brother's earnest pleadings. May we who know the worth of prayer still continue to pray for them.

On Dec. 4, Bro. Noah Landis preached to us from John 3:5. May God abundantly bless him and make him a power for good in His great harvest field. May God's blessing also accompany our Bro. Mosemann as he goes from place to place to preach the Gospel.

Yours in Christian love,
Rebecca H. Hauck.

Dec. 5, 1910.

Greencastle, Pa.

Dear Herald Readers, Greetings in the Dear Redeemer's Name:—We have been made to rejoice in the past few weeks for the many blessings God has bestowed upon us. Bro. and Sister J. F. Brunk of La Junta, Colo., have been in our midst, Bro. Brunk conducting a series of meetings at the Cedar Grove Church, closing Nov. 26. Saints were encouraged and sinners warned from the wrath to come. Eighteen souls were led to confess Christ as their Savior and one was willing to come since. The Lord willing, we expect to hold our communion services Dec. 25. Preparatory and baptismal services the day previous. Pray for the work of this place.

Yours in the Master's vineyard,
A Sister.

Dec. 5, 1910.

Kinzer, Pa.

(Hershey's Congregation).

Dear Herald Readers, Greeting in Jesus' Name:—I feel to write a few of the doings at this place. On Nov. 20, we had communion services, Bish. Benjamin Weaver of Weaverland, serving us in the place of our departed bishop, Isaac Eby.

We had services on Thanksgiving Day, Bro. C. M. Brackbill preaching.

On Dec. 1, we took up the work of selecting a bishop to take Bish. Eby's place. Votes were cast on the above date at Mellinger's, Strasburg, and Hershey's districts. Six were chosen, three of whom were excused, leaving Bro. C. M. Brackbill, Bro. J. B. Senger, and Bro. Sanford Landis to pass through the lot, which fell to Bro. Brackbill. This was a very important work and Bro. Brackbill has a very responsible position to fill. He greatly needs the prayers of a sincere people and let each one of us earnestly pray for him.

We have another serious problem of selecting a preacher for the Hershey district, which will take place at some future date.

My wish and prayer is that we might not forget to pray for each other at all times.

Yours in Jesus' name,
Elwood Hershey.

Dec. 7, 1910.

Orrville, Ohio

(Oak Grove Congregation).

Greeting in Jesus' Name:—The Bible conference held here Nov. 21 to 26 was well attended, and many new truths learned. The evening meetings have closed with five confessions, Bro. D. D. Miller of Middlebury, Ind., being our instructor. Bro. Miller has gone to Medina Co., to remain there two weeks. May the Lord bless him in his work.

Dec. 7, 1910. Cor.

Dale Enterprise, Va.

Bro. A. B. Burkholder closed a week's meeting at Hoover's school house in West Rockingham, Nov. 27, which resulted in two confessions. Baptismal services were held at the close when the persons who confessed were received into the Church.

The brethren, C. Good and Jos. W. Coffman, closed a two weeks' meeting on South Fork mountain, Pendleton Co., W. Va., on Dec. 4, at which time a communion service was held. A good interest was manifested during the meetings but there were no other visible results.

Communion services were also held with an old sister living some distance from there the same day, and an appointment filled near her home in the evening. On the following day the brethren, accompanied by Deacon Henry Blosser, who has been with them several days, returned to their homes.

Yours in the Master's name,
S. M. Burkholder.

Dec. 8, 1910.

Miscellaneous

DO A LITTLE BIT OF GOOD

Time is passing—Oh, how swiftly!
Soon we'll pass beyond this vale;
Then, all vain our hopes and wishes—
Naught with us can then avail.
Tho' we long to do some kindness,
Wish for strength for useful deeds,
Time we wasted in our blindness,
Could not wait for human needs.

Now is the God-given moment;
Let not pass this day in vain;
Precious souls are longing, hoping
For our love to soothe some pain.
Opportunity is present
Every precious day and hour;
Give a word, a smile, a blessing,
Write a letter, send a flower.

Living creatures all around us,
Hunger for the Bread of Life;
God's great goodness still aboundeth,
Time and strength He still provides.
Shall His steward then be careless?
Oh, can we thus slight His trust?
Dare be idle, slothful, pray'rless—
Dare be selfish? God is just.

Time is fleeting; soon will vanish
All our strength and power for good;
Selfish thoughts, then, let us banish;
Live each day as Jesus would.
Kindly deeds and loving actions,
Fill each day with real heart food;
Opportunities are passing—
Do a little bit of good.

Nancy D. Underhill in *The Inglenook*.

IN ONE ACCORD

By Minnie E. Schload.

For the Gospel Herald.

For the past few weeks the words at the head of this article have been dwelling in the writer's mind. They refer to the time spent at a recent Bible instruction. I often think of the many persons who had been in attendance, and the majority strangers. The few familiar ones could easily be counted. But for all this the writer felt at home.

The majority had one common aim in view and therefore were in one accord. What was this aim? Was it to find out the easiest way to get a lot of money? Or was farming the general subject? No; neither of these. It was to build us up spiritually. Also to learn where we have fallen short of being faithful in all things. In short it was to learn more of our Father's will.

Although we were strangers, yet in the Spirit we were not strangers. For that Spirit was present which claims us as children in the family of God and as brethren and sisters in the Church. It indeed was a Gospel feast. And how my heart also rejoices to be in a home where there is a family altar. That is a place where parents and children come together to give God the praise due Him and ask Him to guide them that day.

How we are interested to meet with those of like faith when away from home! There is such a oneness that makes Christians feel at home. It also

reminds one of an instance I once read in the "Martyr's Mirror." (The account is found on pages 353 and 354 of that book. I think it is touching and those having the book might read the whole account by reading it from the Martyr's Mirror.) The Turks took some people from Moravia to Thessalonica as slaves. These slaves became acquainted with the Christians at the latter place. They told the Thessalonians of a sect that lived in Moravia who were like them in life and conversation and that they were called Anabaptists. This brought to the Thessalonian brethren a desire to find out whether there were professing Christians who lived up to the faith as laid down in God's Word. So they sent three brethren to Moravia, which is in Germany. Their first stop was on the frontier of Hungary. Here they enquired concerning this sect. A priest then went with them to another place where the Huterites lived. But these differed on three points of doctrine. They then left them with tears because of the long journey taken in vain. Their guide then took them to another sect at the same place. These were then called the Schwitzer church. They derived their name from Hans Schwitzer. They agreed well on all points of doctrine and were filled with joy. Note their earnest desire to locate those of same faith. Was it not to build one another up? It is further stated that they acknowledged each other as brethren and in token thereof commemorated the Lord's supper.

They also said that the Church of God at Thessalonica had remained steadfast in the faith from the apostolic times. Also, that they still at that time preserved in good condition the letters written to them by Paul. After this they departed in peace for their home, having commended each other with tears and the kiss of love, unto the keeping of the Lord. Think of their long journey. Are we as much concerned about our brethren and sisters in the faith? We need not all go to visit them but we can write to one another encouraging each other in the Lord if we are thus led; and more than this we can hold each other up to the throne of grace which will greatly help those who have given up all and have also gone across the waters to foreign fields. Let us also pray for those who have believed on Jesus through them, as well as all in the homeland.

Ephrata, Pa.

LOVE
XXX

By Jacob Eby.

For the Gospel Herald.

Nebuchadnezzar had seen how God saved His people, even in the fiery furnace. He changed his mind, confessing God's kingdom. It seems to me he received some of God's love, for he ac-

knowledge how great are His signs, how mighty His wonders. His kingdom is an everlasting kingdom and His dominion from generation to generation.

But his heart was soon turned. He made a great feast to a thousand of his lords, and drank wine before them. Yes, he commanded the vessels of the temple to be brought so that all might drink of the wine. They drank of the wine and praised the gods of gold, of silver, of brass, of iron, of wood and of stone. In the same hour came forth fingers of a man's hand and wrote upon the wall of the king's palace. The king saw the hand and he was troubled, so that his knees smote one against another. Is it any wonder that the king was troubled? Dear friend, how often have you been troubled? How often has your conscience been seared? This is something for us all to consider, whether we really have the love of God in our hearts.

But now the king cried aloud to bring in the astrologers, the soothsayers, and the wise men of Babylon to read the writing and show the interpretation thereof. Oh, what promises the king made to anyone that would interpret the writing. He proposed to clothe that one with scarlet, to put a chain of gold about his neck, and to make him a third ruler in the kingdom. Then came in all the king's wise men, but they could not read the writing, nor make known the interpretation thereof.

The queen came into the banquet hall and said, "Oh, king, let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the Spirit of the holy God, and in the days of thy fathers light and understanding and wisdom was found in him whom the king Nebuchadnezzar thy father made master of the wise men. Now let Daniel be called. He will show thee the interpretation."

Then the king sent for Daniel, told him what had happened, that the wise men and astrologers were unable to interpret the vision, or read the writing, and asked him to interpret the same, offering to clothe him with scarlet, put a chain of gold about his neck and make him the third ruler of the kingdom.

Then Daniel answered him, saying, "Let thy gifts be to thyself and give thy rewards to another; yet will I read the writing, and make known the interpretation thereof. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses:

they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will. And thou his son, Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

That night was Belshazzar slain and Darius took the kingdom. So far we find Daniel ready to do anything for his king without gifts or honors. All that he wanted was to love and obey God, which should be our chief concern at all times.

ONE WAY

By T. F. Brunk.

For the Gospel Herald.

(The following was written in response to Bro. Herner's article on "Giving," published in the Gospel Herald a few weeks ago.—Ed.)

In the first place, we do not want any one to get the idea that this is given in a boastful way. At the same time it affords the writer (who has had charge of this work since October, 1907) some pleasure to look back over the work and think of the blessings that we have received in giving to the Lord.

It is through the influence of others that the following appears in print, and we trust that the method will receive earnest consideration. This plan for raising money was given by the Missouri-Iowa Mission Board, at the Conference in September, 1907. How many of the congregations have carried out the wishes of that Board I do not know. However some started and then dropped it.

Since October, 1907, we have taken up 37 collections. Total amount, \$232.65. Our average membership during this time has been about 25. We realize that we can collect more money by taking monthly than by quarterly collections. Besides, monthly collections are more helpful to the Board, while it is a good way to educate the children to give. By the time that they are grown they will re-

adize that giving is a part of the Lord's work and a Christian duty. The following figures will give some idea as to what is being done by the Liberty congregation near South English, Ia., one fourth going to the Kansas City Mission and three-fourths to the India Mission:

1907-8	1008-9
Oct. \$8.88	Oct. \$6.40
Nov. 5.20	Nov. 7.48
Dec. 6.20	Dec. 6.00
Jan. 4.80	Jan. 4.90
Feb. 7.25	Feb. 7.40
Mar. 6.40	Mar. 6.35
Apr. 5.52	Apr. 7.50
May 6.00	May 6.20
June 6.12	June 6.20
July 8.30	July 4.86
Aug. 6.00	Aug. 6.70
Sept. 8.48	Sept. 4.90
Total, \$79.15	Total, \$74.54
South English, Ia.	

THE LIFE OF A CHURCH

A local church is an organism. It is a growth. It lives an open life. It stands for the things of supreme value. It takes hold of the unseen and the eternal.

Many people hold the Church too cheaply. They have no proper estimate of its significance and value. They are held all too closely to its fellowship and in its service.

The life of a church is a wonderful thing. It is impossible to write it out. We can not gather up into statistics or into reminiscent story the sum total of the secret springs of its beginning; of its varied and manifold labors; of its toils, trials and sacrifices; of its gifts of money and service; of its teaching, its Christian nurture, its guardianship; of its sweet fellowship and its uplifting, comforting power; of its gracious preserving influence in the community; of its prayers already answered, or yet laid up in heaven; of the souls sought, won, saved, built up into holy character; of the suffering, sorrowing, helped, comforted, cheered.

The Church that stands for God, for truth, for righteousness in any community, no matter how poor, how small, how weak, is needed there. To share its fellowship is a privilege, an honor, and it may be a duty. Let none despise it in its day of small things.—*The Evangelical*.

WHAT AND HOW TO TEACH THE INFANT CLASS

By Phoebe Harshberger.

For the Gospel Herald.

There are questions which confront every interested and consecrated primary teacher. The children are the future hope of the Church. "Train up a child in the way he should go and when he is old he will not depart from it," is

as true today as it was thousands of years ago.

When we consider the value of a soul, think of the little ones as being pure and innocent in the eyes of God, and realize our responsibility toward them, we are made to feel the necessity of putting forth more effort to teach them the right way. The first teaching should be in the home, before the child is old enough to take his place in class. If the parents are Christians, there will be many things taught during this period. Since not all parents are Christians it is all the more necessary to do effective teaching in the class.

Since the inclinations of man are evil from the earliest stage of existence, it is important that the infant mind be taught that there is a God who created them; that the words of the Bible are inspired of God; that He loves and protects them; that we should love and obey His words. This can be done by illustration.

Teach them that their relation to God is similar to their relation to their parents. If they obey their parents, their parents will be pleased with them, and if they disobey, their parents will be grieved, and will punish them. Teach them that God deals the same way with His children.

Obedience is the first Bible principle which the infant mind is able to grasp. It is a blessing to children when they are taught obedience from their earliest childhood. Obedience to parents leads to obedience to God.

Our Sunday school lessons contain many good principles or truths which the teacher should form into simple words that the children may be able to comprehend. Explain the meaning of words that are in the lesson. Words that are simple for you are difficult for them. Draw illustrations from our every day life. Teach them to commit Bible verses and texts also portions of Scripture, such as the first psalm, the beatitudes and other precious Scriptures. Have them repeat them over and over again. Fill their minds with good thoughts and it will help to crowd out the evil.

Encourage regular attendance. Children will attend more regularly if parents set the example.

We want to teach nothing but pure Bible doctrine; hence the question with us is not so much what to teach as how to teach, to get the best results.

There should be for the infant class during recitation, a separate room, if possible—light, pleasant and cheerful with comfortable seats. We find the picture lesson cards an aid in teaching.

If they become restless or disinterested give them something to do. Sing a song with them and encourage them to help. Let it be a spiritual song especially adapted to the children.

It has been said that "first impressions are the most lasting." It is then

doubly important that the younger pupils have a teacher who will see that these impressions are for good. The little ones as lambs of the flock, need the best of care and spiritual food to develop them into strong men and women. Besides this, the teacher should have a pleasant face, a sunny disposition and a love for children, for with them the teacher's personality goes a long way.

Children also learn by imitation. If the larger folks always set a good example for the children to imitate, how much easier it is to teach. Do we realize that we are all teaching the little ones, be it good or evil, as we come in contact with them outside of the Sunday school?

May we ever be faithful in our calling, wherever it may be.

Mattawana, Pa.

(Continued from page 586).

along this canal we wondered where Abraham crossed the country, where Jacob and his family, and where Jesus in His infancy passed these sandy deserts on their way to Egypt and return. Down into the Gulf of Suez we looked and wondered where Moses led the children of Israel triumphantly through the divided waters.

The coasts on either side of this Gulf are mountainous and barren and in the far distance to the north-east could be seen a range of mountains which are said to contain in their number of peaks the sacred Mt. Sinai.

This morning we stopped at Tibuti, a French town on the coast of Africa, where a number of natives were left on shore. There were about fifty in number who had been to Vienna this summer at an exposition. They look real savage in many ways. In religion they are Mohammedans. Yet what heathen ways and superstitions. As we saw them bow down and touch their foreheads on the floor facing Mecca and heard them repeat their dull, monotonous prayers we were filled with love for their souls, wishing that we might lead them into the true light of the Gospel of this loving God whom they ignorantly try to worship.

If nothing prevents we will be in Aden tomorrow where our ship stops one day. Then we have from there one day's sailing to Bombay. How glad we will be to get there. We are now in our fifth week of sailing though God has been very good to us and sailing for the most part has been very agreeable, yet one is inclined to get tired of it.

We are now about 12 degrees from the equator, but will go north a little from now on. The weather is like hot August in U. S. A., but not very disagreeable, as we have plenty of breeze.

Pray for us that our faith fail not.

Yours in His love,

C. D. and Mina Esch.

REPORT

Of Fifth Annual Church Conference of the Pacific Coast District, held at Albany, Oreg., Nov. 10, 11, 1910

For the Gospel Herald.

Organization: Mod., S. E. Allgyer, J. P. Bontrager; Sec., Daniel F. Shenk, M. E. Breneman; Committee on resolutions, D. Hilty, Amos Shenk, F. H. Hostetler.

Bro. S. E. Allgyer preached the conference sermon, using as a text, Neh. 4:6, "For the people had a mind to work."

The following questions were discussed:

Duty and responsibility of the Church.

Since the Church is an institution of God, be it resolved that it is the duty of the Church to teach the whole Gospel, according to Matt. 28:19, to be active in gathering in lost souls, to see after the need of the poor, sick, widows and orphans, exercise charity and wisdom, be active in sending out consecrated workers into the field.

What are the prophecies we are seeing fulfilled in these present days?

Some of the prophecies we are seeing fulfilled are: The Gospel preached and accepted by the heathen (Mark 13:10), a falling away of the faith (II Thes. 2:3), the "perilous times" spoken of in II Tim. 3:1-4, false doctrines taught and accepted (II Pet. 2:1).

The duty of the laity.

Since the laity is the body of the Church, be it resolved that it is their bounden duty to stand together and work in unity for the extension of the cause of Christ, pray for the ministry, and be obedient to the teachings of God's Word.

Should not the Church take a more active part in promoting the prohibition cause?

Since the liquor traffic is a great evil to our country, be it therefore resolved, that the Church take a more active part in teaching against it by precept and example.

To what extent shall we consecrate ourselves?

Since consecration is an essential qualification for a Christian, be it resolved that we consecrate ourselves wholly and unconditionally to the service of God, and the cause of Christ (Matt. 6:24; Gal. 6:14; Rom. 12:12; Rom. 6:13).

How shall we seek baptism of the Holy Ghost?

A long promised blessing of God, Joel 2:28 by Jesus, John 14:16, is for us and our children, since the promise is for us, be it resolved, that we teach the people to seek for and expect it, meet conditions and ask in faith believing.

The following business was transacted:

J. P. Bontrager was chosen district evangelist. It was moved and carried that the evangelist keep a record, and if in need will report to the Local Mission Board and the same will supply deficiency.

It was moved and carried that Bro. J. P. Bontrager act in the capacity of bishop in the evangelistic field and also in his home congregation at Albany, Oreg., until the next session of this Conference.

The following officers were elected for a term of three years:

J. P. Bontrager, member of the Board of Education; F. H. Hostetler, member of the Board of Publication; D. Hilty, member of General Mission Board; J. B. Mishler, member of Local Mission Board.

It was decided to hold next Conference at Hubbard Oreg., Hopewell Cong.

A collection was taken amounting to \$95.00.

Sec.

REPORT

Of the Semi-annual Sunday School Meeting of the Middlebury (Ind.) District, held at the Shore Church, Nov. 24, 1910.

For the Gospel Herald.

Organization: Mod., S. S. Yoder, James Mishler; Chors., Andrew Hostetler, Ervin Eash; Sec., Wm. H. Haarer.

Devotional exercises were conducted by Josiah Miller.

A sermon on "the three-fold consecration of every Christian worker," based on Lev. 8:23, was delivered by Bro. J. E. Hartzler.

The following subjects were discussed:

Results of our studies in Matthew. D. J. Stahley.

The Sunday school as a unit. Henry Karch.

Why I attend Sunday school. Emma Miller.

Graded lessons and their place in our Sunday schools. Early Bontrager.

Our next year's work. Frank Blough.

Our thought life. S. E. Weaver.

A children's meeting was conducted by Sister Hartzler.

A few of the many good thoughts presented:

Every true Christian worker must be consecrated to the priesthood and Christian service on Mt. Calvary.

We have no right to do anything that will be an injury to anyone else, though it may be all right for ourselves.

A teacher's meeting is a unifier of the Sunday school. Not only should the officers and teachers be there, but also the preachers.

The Sunday school gives ample opportunity to work for Jesus.

In our next year's work the underlying principles more than the historical facts should be kept in view, as everything leads up to the final plan of God, the sending of a Redeemer.

Man is a thinker and his thinking controls, directs and preceeds his actions and determines his character.

We should entertain good thinking and should have an ideal Christ, to unify our thinking.

Secy.

REPORT

Of the S. S. Meeting held at the Youngstown (O.) Mission, Nov. 20, 1910

For the Gospel Herald.

Organization: Mod., I. B. Witmer, Daniel Hahn; Chor., Mary Hostetler; Sec., Jacob Ziegler, I. A. Richert.

Joys and blessings derived from Sunday school work. I. A. Rickert.

Produces growth and development in the church by getting people to work. A practical way for the study of the scriptures. Brings joy because we are helping others while we are helping ourselves.

A half hour's song and praise service was held, which was very enthusing.

Children's meeting was conducted by Anna V. Yoder.

Parents' relation to the Sunday school. Margaret Rickert, M. M. Mellinger.

Value of home teaching. Importance of co-operation. Parents' responsibility to take children. Parents should see that their children receive at least a fair scriptural education.

Duties we owe to others. Homer Lehman, C. E. Lehman.

We owe our highest respect to all people. Duties towards the poor. Our greatest duty is to rescue sinners. Doing our duties towards other people is only source of true happiness.

Cur reation to God.

We owe our highest respect because of His sacrifices. Our relationship with God should be very close because we are His children. We are supposed to develop our talents and are held responsible for using them in the service of the Master.

Dangers of an aimless life. Mabel Richl, I. J. Lehman.

The value of a high ideal, necessity of having some particular aim, and striving directly toward that end. We should live such lives that we are sure the aim is in the right direction.

Sermon by E. M. Detweiler, "Why am I a Christian?"

The meeting was exceedingly interesting, because of the active part so many took. As this was the first meeting of this kind held at this place, we trust it may not be the last; for we believe all present enjoyed a spiritual feast, long to be remembered.

Secretaries.

REPORT

Of the Bible Conference Held at the Menonite Church, Albany, Oreg., Nov. 5, 1910

For the Gospel Herald.

Organization was as follows: Mod., D. Erb; Sec., Florence Burck, M. E. Breneman; Treas., J. A. Glick; Chor., Florence Burck, Joe Widmer; Instructors, S. E. Allgyer, J. P. Bontrager.

The following subjects were discussed:

Christian Loyalty; Fruit of the Spirit; Christian Character; Practical Christianity in the Home; Believer's Assurance of Eternal Life; Evils of the Tongue; The Overcoming Life; Popular Evils; How to Keep Under the Body; The Atonement; Giving; Forgiving or Forgiveness.

The world needs men that can be depended on.

If the commandments become grievous get on higher ground.

Christ came not to do His own will but the will of Him who sent Him.

No real joy without love.

Men measure our love by what we do.

God will make Christian character on condition of surrender and humility.

If we expect God to do His part we must do ours.

A discouraged soldier can not fight.

A Christian home is a type of heaven.

Love should be the ruling principle in the home.

Morality is essential to Christianity.

We should provide good literature in the home.

Believers can have assurance of eternal life, for God has promised it.

We should have not a hope-so but a know-so religion.

Get beyond the shore-line; enter into the fulness of Christ.

If you cannot say anything good of your neighbor, better say nothing at all.

If we have the power of God we cannot be overcome because greater is He that is in you, than he that is in the world.

"For I have learned in whatsoever state I am, therewith to be content."

First have salvation, then work out salvation.

If the path is too narrow there is too much of us.

If we lay by in store we will have something to give (I Cor. 16:2).

We must give more than the truth in order to give to the Lord.

No genuine forgiveness without forgetting.

The meetings was very interesting, edifying and encouraging. May God add His blessings.

Secretaries.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

November

1. Bible Normal begins at Inman, Kans.—Lancaster Co. Sunday school Worker's meeting held at the Lancaster City Mission.—Meetings closed at Masontown, Pa., with 8 confessions.—Meetings begin at Richfield, Pa.
4. Deacon Abraham Culp of Wakarusa, Ind., passes away.
5. Preparatory services at Mummasburg, Pa., and Edgemont, Md.
6. Communion services held at Waynesboro, Va.; Alto, Mich.; Edgemont, Md.; Mummasburg, Pa.; Scottdale, Pa.; Middlebury, Ind.; Caledonia, Mich.; Lititz, Pa.—Six precious souls received at the Skippach Church near Collegeville, Pa., and one at Birch Tree, Mo.—Sunday school meeting at Nappanee, Ind.—Dedication services at Carver, Mo.
8. Bible Normal closes at West Liberty Church near Inman, Kans.
9. Bible Conference begins at Spring Valley Church, near Canton, Kans.—Meetings begin at Greencastle, Pa.
10. Meetings begin at Bardo, Alta.; Middletown, Pa.; Versailles, Mo.—Second term of Hesston Academy and Bible School opens.
11. The Pacific Coast Church and Sunday School Conference closes in Oregon.—Communion at Carver, Mo.
12. Preparatory services at Roaring Spring, Pa.; Middletown, Pa., and Denver, Pa., at which time 15 were added to the flock by water baptism.—Three received at Lancaster, Pa.
13. Communion services held at Denver, Pa., Altoona (Pa.) Mission, Harper, Kans., and Roaring Springs, Pa., at which time four were received.—Sunday school meetings held at Marion M. H., Franklin Co., Pa.—Eight received into the Church at Masontown, Pa.—The new church at Zurich, Ont., dedicated.—Council meeting at Roanoke Church, near Metamora, Ill., and at Baden, N. Dak.—Sunday school meeting at Pond Bank, Pa.—Eight more received into church fellowship at Kokomo, Ind., four at Palmyra, Mo., and ten at Versailles, Mo.
14. Bible meeting begins at Cross Roads M. H., near Richfield, Pa.
15. Meetings begin at Middlebury, Ind.—Bible conference begins at Albany, Oreg.
16. Meetings close with 5 confessions at Richfield, Pa.
17. Bible conference closes at Albany, Oreg.
18. Bible conference begins at Middlebury, Ind.
19. Quarterly meeting at Tulata, Tex.—Preparatory services at Washington, Ill.
20. Meetings close at Middletown, Pa., with four confessions, and at Melling-er's Church, Lancaster Co., Pa., with 34 confessions.—Twelve received at the Blough Church near Johnstown, Pa.—Communion at Washington, Ill., and Meetings begin at Landis Valley, Pa.
21. Bible Normal begins at Harper, Kans., Archbold, O., also at Newton, Kans.—Jet, Okla., and Smithville, O.
23. Meetings close at Mifflintown, Pa., with four confessions.
24. Thanksgiving services were held in many churches throughout the United States.—Meetings close at Bethel Church, Cass Co., Mo., with one confession.—Sunday school meeting at the Shore M. H., near Shipshewana, Ind.
26. Three more received at the Gospel Mission, Chicago, Ill.—Close of Bible conference at Oak Grove Church, near Smithville, O.
27. Three received into the Church at Scottdale, Pa.—Communion at Home Mission, Chicago, and Hagerstown, Md.—Meetings close with 1 confession at Middlebury, Ind.—Eleven precious souls received into fellowship near Webb City, Mo.
28. Special Bible term opens at Goshen, Ind.
29. Special Bible term opens at Hesston, Kans.

REPORT

Of Donations for Old People's Home from Aug. 5, to Dec 1, 1910

For the Gospel Herald.

Albert Hartzler, 5 gal. applebutter, 4 bu. apples; Abram Burkholder, 2 bu. apples; Adam Brenneman, apples; L. H. Weaver, box clothing; D. Hostetter, bundle clothing; Stephen Kurtz, apples and 2 gal. applebutter; Henry Stauffer, apples and peaches; H. Ditzler, 1 gal. applebutter; U. Steiner, apples and applebutter; L. Aukers, apples and quinces; Sister Hostetter, skirts; Va. brethren, 5 barrels apples; sewing circle, Nappanee, Ind., box dry goods; sewing circle, West Liberty, Ohio, barrel of clothing; Sister Kile, nine months' work in the home. Gratefully acknowledged,
J. K. Hooley, Supt.

Married

Showalter—Hartman.—On Dec. 6 at the home of the bride's parents, Bro. and Sister Perry D. Hartman near Harrisonburg, Va., Bro. Peter Showalter to Sister Leanna Hartman, Bro. L. J. Heatwole officiating.

Weaver—Showalter.—On Dec. 7, at the home of the bride's parents, Bro. and Sister Jacob W. Showalter near Harrisonburg, Va., Samuel B. Weaver to Sister Hettie M. Showalter, Bro. L. J. Heatwole officiating.

Risser—Horst.—On Nov. 24, 1910, at the home of the bride's parents near Newton, Kans., Bro. Ephraim E. Risser to Sister Mary A. Horst, Bro. T. M. Erb, officiating. May God bless them and make them a blessing.

Yoder—Oesch.—On Dec. 2, 1910, at the home of the bride's mother in Garden City, Mo., Bro. Benjamin J. Yoder and Sister Mary Oesch were united in holy bonds of matrimony by W. E. Helmuth. May God bless them on the voyage through life.

Good—Schertz.—Nov. 24, 1910, at the home of the bride's parents, Washington, Ill., Bro. Sol Good and Sister Susie Schertz were united in the holy bonds of matrimony, Bro. Valentine Strubhar officiating. May God's blessings be with them through life.

Fenton—Detweiler.—Bro. George Fenton of Pea Ridge, Mo., and Sister Adaline Detweiler of Cherry Box, Mo., were by the undersigned, united in the bonds of holy matrimony at the home of the bride's sister, Nov. 30, 1910. May many days in the Lord be theirs to enjoy.

L. J. Johnston.

Lehman—Horst.—On Dec. 1, at the home of the officiating minister, Bish. John S. Burkholder, Bro. David B. Lehman and Sister Mary A. Horst, both of Franklin Co., Pa., were united in the holy bonds of matrimony. May their life be one of peace and happiness.

Baer—Martin.—On Dec. 8, at the home of the bride's parents, Pre. Jos. H. and Lydia Martin, Bro. Adam Baer of Washington Co., Md., and Sister Lella S. Martin were united in marriage, Bish. J. S. Burkholder officiating. May the blessings of God go with them through life.

Burkholder—Wenger.—At the home of the bride's uncle and aunt, Bro. and Sister David Shantz, Cullom, Ill., Bro. Henry Burkholder and Sister Sallie E. Wenger, both of Cullom, Ill., were married Dec. 6, 1910, by Bro. Samuel Henderich. These young people have many friends who wish them God's blessings in the sacred relations they have assumed.

Obituary

Massel.—Harold William, infant and only child of Bro. and Sister Herman Massel, died of pneumonia at Trousdale, Kans., Dec. 3, 1910; aged 1 m. 7 d. Funeral was held on Sunday afternoon at the Pennsylvania Church, conducted by D. D. Zook and T. M. Erb. Text, Psa. 39:9, "Thou didst it." Interment in the cemetery adjoining.

Wensel.—Hannah Wensel was born Aug. 31, 1828; died Nov. 27, 1910; aged 81 y. 2 m. 27 d. Sister Wensel was suffering for some time with paralysis and was totally blind. For the last few months she stayed with her son, Frank Wensel, where she died. Three sons survive her. The burial took place Dec. 1, at Telford, Pa., at the home of her son, Frank, Bro. Chr. Allebach conducting the services at the house and Bro. Mahlon Souder at the Indian Creek cemetery. She has been a member of the Menonite Church and a true follower of Jesus Christ, and set a worthy example for all to follow Jesus.

Miller.—Elva, daughter of Abe and Lucy Miller of Wellman, Iowa, was born Mar. 8, 1901; died Nov. 29, 1910; aged 9 y. 8 m. 21 d. Funeral services were held at the West Union Church. Services were conducted by Daniel Kauffman in German, text, 1 Peter 1:24, and in English by J. K. Yoder. Text, Psa. 116:15.

Little Elva leaves father, mother and 1 sister and many friends to mourn their loss. She was of a quiet disposition and will be greatly missed in Sunday school as well as at home. We often wonder why God calls these little jewels from our homes, but our ways are not His ways. May God comfort the bereaved ones.

Eshbach.—On Dec. 1, at the home of her sister, Mrs. B. F. Herr, Lancaster, Pa., Anna R. Eshbach, in the 48th year of her age. She was the widow of the late Michael Eshbach of New Danville, Pa. Though in feeble health for several years, she was only confined to her bed about twelve days. She has been a faithful sister in the Menonite Church since early in life. During the latter years her needle was quite busy in Dorcas work. Five children survive. She lived to see the fifth generation. Funeral from the home of her son Abram of Willow St. and Main. Service at the New Danville Menonite Church. Text by Bro. D. H. Mosemann, Phil. 1:23. Interment in cemetery adjoining.

Bare.—Reuben Joseph, infant son of Bro. and Sister M. G. and Anna Bare, born Nov. 21, 1910; died Dec. 2, 1910. Funeral services held at the home conducted by Bro. Mast of Crystal Springs, Kans. May God comfort the bereaved parents in the loss of their only child.

Crouse.—Ida (Shelley), wife of B. F. Crouse, died at her home near Thompsonstown, Pa., after about a week's illness of pneumonia; aged 49 y. 3 m. 15 d. She leaves her mother, her husband, 5 children, 3 brothers and 3 sisters to mourn their loss. She was a faithful member of the Mennonite Church for several years, and always had a desire to keep her children under Christian influence. We trust that her devotions may be rewarded in that she may be privileged to meet all her loved ones in heaven.

Funeral services were conducted by John H. Mosemann and W. G. Sieber. Text, I Cor. 15:51-58. Interment in Lost Creek Mennonite Cemetery.

Yoder.—Moses P. Yoder of Belleville, Pa., died Nov. 24; aged 71 y. 3 m. 10 d. His sufferings lasted about a month from heart trouble and dropsy. During all his illness he was very patient until death relieved him. He was born and raised in Juniata Co., Pa. He is survived by his mother, wife and 3 children. 3 brothers and 4 sisters also survive him. He led a quiet Christian life. Funeral services were conducted from the Locust Grove Amish Mennonite Church, of which he was a faithful member.

"Call not back the dear departed,
For his sorrows now are o'er;
On the border land we left him,
Soon to meet, to part no more."

Huber.—Anna Brenneman was born in Fairfield Co., O., May 18, 1824; died Nov. 28, 1910; near Elida, O.; aged 86 y. 6 m. 10 d. She was married to John Huber of Perry Co., O., Oct. 3, 1843, who died May *6, 1875. She with her husband and others united with the Mennonite Church at Turkey Run, when she was about 20 years of age and has been a consistent member to the end. She with her husband and four oldest children emigrated to Putnam Co., O., in Oct., 1852, about 8 miles north of the Salem Church, where she has been a member ever since. She was the ninth to die of a family of ten. Her brother, Daniel Brenneman of Goshen, Ind., being the only one to remain. To this union were born 5 sons and 5 daughters, of whom 2 sons and 2 daughters have gone to the great beyond. There are 69 surviving descendants. Services were conducted by B. B. Stoltzfus and P. E. Brunk. Text, II Tim. 4:8.

Weaver.—Bro. Frank E. Weaver died at his home near Waynesboro, Va., Nov. 28, 1910; aged 47 y. 11 m. 6 d. He was complaining some for quite a while, and about four weeks ago he took pleurisy, was better of that, then he could not retain anything on his stomach and was very weak, but no one thought his condition being serious until a few minutes before he passed away. His second wife, with 4 small children, a grown son by his first wife, (who was Sister Fannie Grove) 1 brother, and a number of other near relatives are left to mourn their loss. He was a member of the Mennonite Church, and will be missed in the Church, home and community. His body was laid away in the Springdale burying ground Dec. 1. A short service was held at the house by Bro. A. P. Heatwole, and sermon at Springdale Church by Bro. E. C. Shank, followed by Bro. E. J. Berkey. Text, Gen. 50:20, "But God meant it unto good."

King.—John W. King was born in Fairfield Co., O., Mar. 3, 1851. He moved with his parents to Logan Co., O., in 1875, to the farm where he spent the remaining years of his life. Departed this life Nov. 20, 1910, aged 59 y. 8 m. 17 d. Jan. 23, 1877, he was married to Eliza Ann Bontrager. To this union were born 4 sons and 1 daughter, all of whom are living. He leaves a loving companion, 4 sons, 1 daughter, 5 grandchildren. 1 brother and 2 sisters, besides many friends and relatives.

He united with the Amish Mennonite Church about 25 years ago and died trusting in his Savior, having expressed himself as being at peace with God and willing to go if it was God's will. His illness lasted more than a year and at times his suffering was intense, but he bore it patiently until he was called home.

Funeral services were held at the house, conducted by John Y. King assisted by L. L. Plank.

Ebersole.—Christian C. Ebersole died at his home near Bainbridge, Lancaster Co., Pa., on Oct. 30, 1910; aged 60 y. Bro. Ebersole was in failing health for some time, but no one thought he was seriously sick, and death came very unexpectedly to everybody. Although just a short time before his death he said he is getting worse fast. He was a great sufferer towards the last. Bro. Ebersole was deacon of Good's congregation for very near ten years, which office he faithfully filled. He was much concerned for the welfare of the Church, and in his death is left a vacant place which the family, the community and the Church all deeply feel. He is survived by a sorrowing companion, 1 son, 1 daughter, and 2 grandchildren. Funeral services were conducted at Good's M. H. Nov. 2, by Levi Ebersole, Simon E. Garber, and John G. Ebersole from Luke 2:29-32. May God comfort the bereft ones with the blessed assurance that he is at rest.

Kreider.—Tobias Kreider died at his home at Paradise, Pa., Oct. 15, 1910, in his 64th years. He had been suffering with a sore hand since July, was able to be about most of the time until a few days before his death he was suddenly stricken with heart failure. His sufferings were severe the last few days, but he bore them patiently, realizing that death was near. He asked his companion to pray for him, said farewell to his children who stood around him and asked them to be good and kind to their mother and younger brothers. Soon afterward he peacefully fell asleep in Jesus. He was married to Hettie Hershey of Gordonville 43 years ago. To this union were born 4 sons and 2 daughters, who are all living to mourn the loss of a kind and loving husband and father. One daughter, Susie, married to Samuel Bookwalter, of Newton, Kans., was unable to be present to see her father laid to rest. Our sympathy goes out to her in her sore bereavement. May God strengthen her and may she be able to say, "Thy will, O Lord, not mine, be done." Short services held at the house by Bro. Amos Hoover continued at the Paradise Mennonite Church by Bro. C. M. Brackbill. Text, Psa. 8:4. Many were present to pay their last respects to our departed brother who was laid to rest in the cemetery near by.

"The friends that we love who have gone
on before,
Now wait for our coming on yonder
bright shore;
Where day never fades, and tears fall never
more,
In the place our dear Savior has gone to
prepare.

A Sister.

Hedrick.—Annie Hedrick was born in Greenbrier Co., (then) Va., Jan. 19, 1820. She was a daughter of Christian and Annie (Wenger) Coffman. In 1840 she was married to George Wilson who died in 1849. She was married to David Hedrick in Dec. After remaining a widow twenty-one years, his death which occurred in Dec., 1907, 1862. She lived with him forty years, until she died in Greenbrier Co., W. Va., Oct. 28, 1910; aged 90 y. 8 m. 19 d. In the days of her youth she became a Christian and united with the Mennonite Church, of which she remained a member till her death. She was a consistent, useful Christian woman, proving her loyalty to Christ by a devout Christian life and by helpful deeds to those around her. To her husband with whom she lived so many years, she proved to be a true and helpful wife, and a kind and useful step-mother to his large family of children. She took great interest in listening to preaching and in helping to promote the interests of Christianity. She was the last surviving member of the Mennonite Church in Greenbrier Co. Her father's children numbered 5 brothers and 5 sisters, all of whom preceded her to the spirit world, except her youngest sister, Fannie Hedrick, who still lives near Fort Spring, W. Va. Her brother, Samuel Coffman of Rockingham Co., Va., was for years a bishop in the Church. After appropriate funeral services, her remains were laid to rest in the Coffman graveyard near Ronceverte, W. Va.

J. W. Claypool.

Bender.—On Nov. 25, 1910, at the home of her only sister where she was on a visit; Sister Fanny, widow of John K. Bender, entered into rest after a brief illness of a little over one week of heart trouble. Just seven weeks to the day she died she left the home of her daughter (where she made her home since she had lost the sight of her eyes) to make a visit with the family of a deceased brother and to her sister, where she died. It was her custom since the loss of her sight to come to that home to partake of communion as the brethren came there to share on the bread of life to one afflicted for fourteen years, and then the sisters always enjoyed partaking of the communion together and they are always uplifted thereby. Though blind for nine years she was always of a cheerful nature, thanked God for the many blessings bestowed on her. She had reached the age of 79 y. 8 m. 5 d. Funeral services at Millersville, Nov. 29, conducted by the brethren John M. Lefever and Noah Landis. Text, Heb. 10:16. May her death be an awakening to her family of only 1 son and 1 daughter, as they were her concern till the end of life. How she prayed to the Father to draw them as all her efforts failed. May her words now speak louder than ever before and may they see the error of their ways and become followers of the meek and lowly Lamb.

"A home in heaven where our friends are
fled,
To the cheerless gloom of the mouldering
dead;
We wait in hope on the promise given,
That we will meet up there in our home in
heaven."

A relative.

Denlinger.—At his home in Rohrerstown, Pa., Nov. 4, Bro. Tobias Denlinger departed this life in his 82nd year. Four weeks prior to his death, he had a slight stroke, which affected his speech, and was no more able to speak aloud. It seemed his affliction was doubly sad, as he had been blind for seventeen years. But he bore his affliction with great patience, always cheerful. He often expressed his desire to go to

(Continued on next page).

Items and Comments

"Of the 2,000,000 miles of public road in the United States 44,000 miles rank as first class."

The sixth annual meeting of the American Red Cross met in Washington, D. C., Dec. 6.

A broken collar bone is the result of a game of basket ball between two rival teams of Y. M. C. A. sportsmen at Lebanon, Pa. We withhold comment.

It is estimated according to statistics just completed that the total fire losses in 1909 amounted to \$183,673,650, while the losses in 1910 up to Dec. 1 amounted to \$212,942,650.

The Moody Bible Institute of Chicago proposes to celebrate the 25th anniversary of the founding of the institution, the services beginning on Founder's Day, Feb. 5, 1910. Invitations have been sent to over 6000 graduates and former students, who are scattered all over the world.

In the annual report of U. S. Secretary Wilson, the value of the crops for 1910 is estimated at \$8,926,000,000, or about twice as great as the total value of agricultural products 11 years ago. The corn alone would pay the national debt and buy the world's output of gold.

The sixty-first U. S. Congress met in Washington, D. C., on the first Monday in December. President Taft's annual message to Congress outlined work for a busy session, but the consensus of opinion is that little will be accomplished at the present session besides passing appropriation bills.

That the forests of the United States are not as near the extinction point as some people imagine is proven by the late report of the forest production of the country. For instance, the state of Maine, after over three hundred years of timber cutting, was still able to produce over 1,000,000,000 feet of lumber in 1909.

In his estimate of expenses for the next year Secretary of the Treasury MacVeagh asks for an appropriation of \$205,257,546 for the war department, \$128,942,158, for the navy department and \$19,681,066 for the agricultural department. Though we are now in time of peace, it is still considered that preparations for war are to the importance of agriculture as 22 to 1.

The spirit of the times is well illustrated in a recent news item where a certain organization was advertised to take an excursion on Sunday morning, attend church services just before noon and in the afternoon hold a business meeting. If the sermon was what it ought to have been it rebuked those men for desecrating the Lord's day in a Sunday excursion and Sunday business transaction.

The mother and founder of the Christian science church, Mary Baker G. Eddy, died Saturday night, Dec. 3, at her magnificent home near Boston, Mass. Her hold on the christian science church was similar to the power of John Alexander Dowie over his followers; but, unlike Dowie, she held her grip to the last. According to her own doctrine she was "in error" (sick) about nine days, and pneumonia is given as the cause of her death. Her followers are said to number about 2,000,000. It is announced that no successor to her will be chosen.

(Continued from preceding page)

his heavenly home, and meet the loved ones who had gone before, but was willing to wait till the Lord called him. The Sunday before he was called away the brethren broke to him the bread of life. He was very willing and happy that he could once more show his love to his Savior, by partaking of the emblems of His broken body, when He said, "This do in remembrance of me." His wife, whose maiden name was Susanna Hershey, is left to mourn the loss of a kind and loving husband. They lived together in holy matrimony for nearly 54 years. There were no children born to this union, but many nieces and nephews remain to mourn the loss of a beloved uncle, and who shall always remember him as one who always gave them good advice and counsel. Bro. Hershey Leaman of the Chicago Mission was a nephew of the departed one. There was also one sister left to mourn his loss. Funeral services were held Nov. 7. A short service at the house was conducted by Bro. Daniel Lehman, continued at the Rohrerstown Mennonite Church by Bro. Abram Herr. Texts, Job 42:5 and II Cor. 5:1. The remains were laid to rest at the Millersville cemetery. A large concourse of people came together to pay the last respects to one who had long lived among them and whom they dearly loved.

"Oh when this life is over,

When comes the time of rest;

Our souls will rest forever

In mansions of the blest."

A Sister.

Heatwole.—Elizabeth Heatwole died at the home of her son-in-law, E. J. Suter, near Dale Enterprise, Va., Dec. 1, 1910; aged 79 y. 3 m. 10 d. She was a daughter of David and Sophia Grove, and was born near Dayton, Va., Aug. 21, 1831; Oct. 4, 1849 she was married to Daniel S. Heatwole. On Mar. 28, 1852, she with her husband and others united with the Mennonite Church of which she was a worthy and consistent member till the time of her death. Her husband was ordained to the ministry Jan. 26, 1857, and died May 10, 1894, after which she lived with her son-in-law and daughter, who tenderly cared for her the remainder of her life. For some years she had been troubled with partial paralysis, having strokes at different times. About three years ago she had a stroke which rendered her practically helpless. Since that time she also had other strokes. A few days before her death she took bronchial pneumonia in an acute form which in her feeble condition hastened her death. The deceased was a woman of excellent character and noble qualities. As a wife she was faithful and true, proving herself a helpmeet indeed to her husband, especially during his 37 years in ministerial service, undergoing many trials and privations doing what she could to lighten his work. "The heart of her husband could safely trust in her." As a mother she was kind, devoted, patient and self-sacrificing, ever ready to sympathize with her children and administer to their needs. Her children have reason to "rise up and call her blessed." As a neighbor she was peaceful, kind, and sociable, endearing herself to the hearts of those she came in contact with. The poor were never turned away empty from her door. In her affliction she was resigned, cheerful and seemingly happy. She was the mother of 11 children. Six died small and one in adult age. Three sons and one daughter are still living. Funeral services were conducted at Weaver's Church, Dec. 3, by Bishop Lewis Shank of the Mennonite Church, assisted by H. A. Young of the Presbyterian Church. Text, Rev. 14:13. She was laid to rest in the cemetery near by.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

New Bethel Church, near Guymon, Okla., Dec. 17, 18, 1910. Instructor, A. I. Yoder. Mt. Zion Church, near Versailles, Mo., Holiday week. Instructors, Simon Gingerich, J. R. Shank.

South Union Church, near West Liberty, Ohio, Dec. 26-31. Instructors, Geo. R. Brunk, I. W. Royer.

Plainview, Tex., Holiday week. Instructors, A. I. Yoder, J. D. Charles.

Forks Church, near Middlebury, Ind., Holiday week. Instructors, D. D. Miller, S. E. Weaver.

Big Prairie Church near White Cloud, Mich., Holiday week. Instructors, Oscar Hostetler, Rudy Senger.

Daytonville, Ia., Dec. 19—24, 1910. Instructors, E. L. Frey, J. W. Hess.

Pleasant Grove Church, near Martinsburg, Pa., Dec. 22-27, 1910. Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911. Instructors, J. E. Hartzler, B. B. King.

West Union Church, near Wellman, Ia., Dec. 26—31. Instructors, E. L. Frey, A. D. Wenger.

Sunnyside Church, near Comins, Mich., Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

Tuleta, Tex., Jan. 8—15, 1910. Instructors, David Garber, A. I. Yoder, J. M. R. Weaver.

East Union Church near Kalona, Ia., Jan. 16-22, 1911. Instructors, L. J. Miller, S. E. Allgyer.

Clinton, Central and Lockport churches near Wauseon, O., Jan. 16-20, 1911. Instructors, S. H. Miller, Samuel Gerber.

Rainham, Ont., Jan. 24—27, 1911. Instructors, S. F. Coffman, J. E. Hartzler.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, DECEMBER 22, 1910

No. 38

EDITORIAL

"Behold, I bring you good tidings of great joy, which shall be to all people."

Let your Christmas joys be such that the heavenly hosts may share in your pleasures and God may be pleased with the things in which you take delight.

Minister Passes Away.—As we go to press the sad news comes that Bro. I. R. Shantz, faithful bishop in the Alberta field and well known to many of our readers, passed to his eternal reward Dec. 15. We say "sad news." It is for the Church here, especially his congregation which is now left without a minister; but for him it is a glorious transition. The Lord comfort and bless the bereaved family and strengthen the work in the congregations over which he had the oversight.

On another page will be found a number of articles bearing on the subject which at this time is uppermost in the minds of many people. Though covering a wide range, the thoughts found in these articles are practical, inspiring and helpful to all who read them. Some may consider it rather a long list of articles for one subject, but the character of the thoughts presented justifies the length. We thank these generous contributors for the service they have rendered.

Contentment.—"The Christian service is sweet to me, and I am happy," is the way a brother expressed himself in a recent letter. This reminds us of the testimony of Paul in one of his epistles when he said, "I have learned in whatsoever state I am, therewith to be content." In these days of unrest it is well for some people with experience to preach the gospel of contentment. Contentment with what? We turn to Paul as an example. He had found the "Pearl of great price," had accepted Christ as his Savior. Hence-

forth it was only "Christ and him crucified." "None of these things move me," said he when great dangers confronted him. He had found his treasure. He was content. The one burden of his heart was to bring this treasure to others. He who rests content with the peace of God in his soul and with hopes of immortal glory and burden for the salvation of the lost spurring him on to greater effort, loftier attainment and mightier victories is the happy possessor of the richest jewel given to mortal man. Well may such a man rest content with his lot.

"Beautiful, but Cold."—This is the title of an editorial which recently appeared in one of our exchanges. We were impressed with a number of truths aptly told, but with none of the thoughts were we as much impressed as with the title as applied to some forms of religion with which we meet up with frequently.

On opposite poles, about equidistant from the golden mean of godliness, are fanaticism and worldliness. Satan is busy tempting people to move in one or the other of these two directions. It matters not to him whether people are consumed in fanaticism or frozen stiff in worldliness, so that he gets them. On the side of worldliness the tendency is to substitute polish for piety, pleasure for holiness, aesthetic taste for Christian graces, intelligence for heavenly wisdom, attractiveness for power. None of the things we have mentioned, when kept in their place, are to be despised or condemned; but as substitutes for the higher attainments of Christian experience they are miserable failures and snares and delusions. Judged from his own standpoint the life of the worldly church member may be beautiful, but from the standpoint of true Bible religion it is very cold. "Beautiful, but cold" is the best that can be said of the best kind of worldlyized religion.

Christmas.—This word suggests different things to different people. And the things which it suggests is an indication of our bent of mind, usually determining where our affections are placed. Some think of pleasure excursions, others of parties, others of the time when the angelic hosts gladdened the hearts of pious men by proclaiming the "good tidings of great joy." Some feel glad because of the "gay times" ahead; others feel sad because the day is so shamefully desecrated, and that by many who profess the name of Christ; others feel glad because their memories are refreshed and their hopes renewed by the message which tells of a Savior born to earth.

It was over nineteen hundred years ago that the "good tidings of great joy" which told of the coming of the long looked-for Messiah, the Redeemer of man, gladdened the hearts of men. The coming of our King was an event of such momentous importance that we can well respond to this gift of God's love and in common with the wise men of His day rejoice "with exceeding great joy." But let it be the joy of the Lord, not the foolishness of carnal pleasure: let our joys spring forth from the emotions of gratitude, praise, piety, devotion to highest duty, response to God's unfailing love, rather than the low, sordid emotions which prompted unfaithful and idolatrous Israelites to "sit down to eat, and rise up to play."

The joy of worldlings prompts them to play.
The joy of Christians prompts them to pray.

One of the most practical things we can do to make Christmas day a day of real joy to ourselves and others is to help bear the burdens of the poor, the downcast, the afflicted and the distressed in our own communities. Let our hearts be cleansed from all iniquities and filled with the love of God that we may in sincerity and in truth be able to join in the heavenly refrain, singing "Glory to God in the highest, and on earth peace, good will to men."

CHRISTMASTIDE

STAND THOU IN AWE

By Rufus Buzzard.

For the Gospel Herald.

Stand thou in awe! In silent awe,
And let thy mind's eye see
The sight that humble shepherds saw:
The vail of heaven rent,
And from that vast angelic throng
To hear the most majestic song
That heaven has ever sent.

That heavenly host, a myriad throng!
But what is that to thee?
It is the **message** of the song—
That from heaven's courts has streamed;
That fills thy soul with ecstasy,
And bids the tears of sorrow flee;
For thou hast been redeemed.

A child, 'twas but an infant child!
That to the world was born—
('Twas more! Heav'n condescending now
To free earth's bands of sin.)
A child on whom gifts were bestowed
And from whose donor's hearts now flowed
An ardent love within.

It was the Savior of the world
There roved in mortal flesh.
Yea 'twas the love of God unfurled
In form of flesh, to view.
And there in humble crib He laid
He in His state no pride displayed,
When He to manhood grew.

He was a servant to them all,
A servant great and true,
As He could see the sparrow fall
So could He tell a need.
He, Lord and Master of mankind
Could in each soul a jewel find
And for every victim plead.

Hail! to the King, the new born King—
Thou hast my soul redeemed.
And now thy praises I shall sing,
For with the price of blood
I have been made an heir of heav'n
And with that heavenly throng I'm giv'n
A song my soul to flood.

The grandest song that thou canst sing,
(A child of earth redeemed),
Is in thy life of praise to bring
More tenderness, more love
To those who need a shepherd's care
Who, lost and cold without a share
As yet—in heaven above.

La Junta, Colo.

AN EVENTFUL DAY

By Noah L. Good.

For the Gospel Herald.

Over nineteen hundred years ago, in the city of Bethlehem, on the plains of Judea, a child was born who is Christ the Lord. Thousands of years had been spent in looking forward to the time when the people who were sitting in darkness might see the great light of the Gospel dawn upon them. God

was so deeply interested in the welfare of man that on this day He gave to the world for its happiness and Redeemer, heaven's greatest gift, His own Son.

A decree had been made that the world should be taxed; so Joseph and Mary went eighty miles from their home in Nazareth to Bethlehem to be taxed, and while there a child was born to them, and laid in a manger. Because of the crowded condition of the inn, and poor accommodations; the humble stable and manger cradle, beautifully exemplifies His humility. Why then should not we be contented, if directed by God, when brought under circumstances, be placed on the same plane of humility.

These glad tidings were heralded by angels with unbounded joy. First by one, who appeared to the humble shepherds who were so faithfully watching their flocks, saying to them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." This message had scarcely been sounded to them, when there appeared a heavenly host, singing that immortal song, which still resounds over the din and confusion of the world: "Glory to God in the highest and on earth peace, good will toward men."

A strange prophetic star appears in the eastern skies, directing the wise men, who had been long expecting Him, and who, when they saw this star, endured the hardships of a long and perilous journey that they might see this new-born King, and offer to Him their homage and presents. They expressed their love to Him by giving gifts of gold, frankincense and myrrh. This desire of giving gifts still exists, and if the motive is to glorify God, and the gift is right and useful, then it is commendable. But no deception should be practiced, for so often parents deceive their children by telling them that Santa Claus came over the hills in his sleigh drawn by reindeer (or perhaps in an automobile or airship in the present day) and brought these presents. Stop and think what you are doing, for remember that all who speak the untruth, or even deceive shall have their part in the lake which burneth with fire and brimstone.

Teach the children the true purpose of celebrating this day and instill into their young minds the pure motive, and why Christ was born into this world.

The shepherds, like missionaries, though terrified at the first appearance of the messengers, spread the happy tidings abroad. The people in the vicinity of Bethlehem wondered at their simple story, while the people in Jerusalem were troubled when the news was brought to them by the wise men, undoubtedly unconscious that this event was for them, but were afraid that their kingdom might be destroyed.

King Herod, imbued with jealousy, when he heard the report, determined to destroy the child, and thus hinder the purpose of God. Then once more a heavenly messenger appears, bidding Joseph to flee into Egypt with the child, that He might escape the wrath of this gloomy and sullen king.

But what is this great gift to us? Let us prayerfully consider why He came into this world, as we are nearing a memorial day on which He was born, and our minds are again drawn back to the time of the first Christmas day.

Do we ever pause to think what a marvelous gift this is to us? How great must have been the love of God to the world that He would give the greatest gift from heaven to come into this sinful world.

In Christ we have a true example of manhood. In Him all the pure and noble attributes of character are beautifully manifested. We need not doubt that a pure life can be lived, for His life assures us that it can; and we need not fear nor falter upon this pathway of life, for with His power we can live a perfect life.

Christ is the Savior of the world. He was born to save the world. Thus the work of redemption was not all joy. He has borne the sorrowful part alone. He was "a man of sorrows and acquainted with grief." No sacrifice for the good of others was too great for Him, and God helping us may we too be willing to submit ourselves to such.

Since Christ has come it is our duty, like these shepherds, to herald the glad tidings of peace and salvation which He has brought. There are millions who never heard it and would rejoice to hear the message. Let us then as Christians be faithful and true to Him, and ever show the Christ life through our lives, that we may be a blessing to all others around us.

Hesston, Kans.

CHRISTMAS

By O. H. Zook.

For the Gospel Herald.

The time of year has again come when everyone everywhere in the civilized world will celebrate the greatest of all holidays, Christmas. As we meditate on its rapid approach our

mind naturally runs back to the memorable night when the faithful shepherds were guarding their flocks by night (Luke 2:8), when suddenly "the angel of the Lord" announced the birth of the new-born King. There are many sad thoughts come to us, as well as well as bright ones, as we think of this great event. For the sake of convenience we will look at the matter for a little while from two standpoints. First,

The Worldling's Standpoint

Notice what the Word says concerning His birth: "And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger; because there was **NO ROOM** for them in the inn" (Luke 2:7). Jesus Christ, the Savior, the Son of God, began in a stable a life He was going to end on the cross. There was "no room" for Him in the inn. The Word does not teach that the owners of the inn were hostile to the new-born King; it simply teaches that it was full or pre-occupied. What a striking similitude of men's hearts today! They would not own the guilt of being hostile to Christ, but they have so many other things which occupy their hearts that there is simply "no room" for the Savior. We do not believe that the people who refuse to "make room" in their hearts for the King today are more desirous of doing evil than good, but they simply let business, home, money-making, pleasure, politics, pride, fashions, worldliness, etc., etc., take up all the room and crowd the Savior out. But we may say, "Why did they not **make room** in the inn?" Perhaps if they had known what we know, they would have. But why do not men make room for Him in their hearts today? We turn to the Word for the answer. "The heart is deceitful above all things and desperately wicked; who can know it" (Jer. 17:9)? "If I had not done among them the works that no other man did, they had not had sin; but now have they both seen and hated, both me and my Father" (Jno. 15:24). "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Thus we have the testimony of Jeremiah, Jesus and Paul as to why men keep the door of their hearts closed to their best interests and Friend.

The Christian's Standpoint

But He came "to save his people from their sins" (Matt. 1:21), and, praise God, all who will may come to Him and be saved. The angels came with the glad message of "good tidings of great joy." The coming into the world of Jesus, the Savior, Lord and King was the best news or tidings this old sin-bound, Satan-governed world

ever heard. How sad that so few of the millions are really and truly receiving this message as "good tidings of great joy!" The angels told of the Savior born. Today with tear dimmed eyes and glad hearts we not only look upon Him as born, but crucified, dead, risen, ascended on God's right hand and coming again. Glory to His name! His birth into the world was to have a two-fold result: that of "glory to God" and "peace on earth."

How glad we should all be for a privilege of helping in both phases! How willing we should be to make any sacrifice that would promote His cause on earth and glorify His name! Oh! how it pays! A full and complete surrender means, "He shall receive an hundred fold now in this time, houses and brethren and sisters and mothers, and children, and lands, with persecutions, and in the world to come **eternal life**" (Mark 10:30).

How differently people look upon this day. What a day it will be for the world. Feasting, reveling, drunkenness, racing, gambling; wasting money, time, talents, precious moments and the like without even a thought of why they celebrate (?) it.

To the child of God who has been redeemed by His blood it is a very appropriate time for fasting, prayer, praise, tears of gratitude, worship, singing, giving, telling the story to others, reading the Word, etc.

Among the great throng of celebrators, may God grant that we may all be so mindful of our devotion to God and our duty to our fellow men that not a moment of time may be lost in idleness or foolishness, but that Christmas, Dec. 25, 1910, may be the happiest day of our lives, having been spent in the glad service of Him whose birth on earth we celebrate and whose name we try to glorify.

Belleville, Pa.

CHRISTMAS

By A. D. Martin.

For the Gospel Herald.

Joy and peace! This is what Christmas should mean the world around. Joy to all people: peace on earth. Joy and peace, not to the shepherds of nineteen hundred years ago only, but to me and every other person; not in heaven only nor during some future reign with Christ "in the air," but right here on earth. This was the angelic message many years ago: "Great joy, which shall be to all people . . . and on earth peace," and it is God's Word to us today. Shall we seek it this Christmas of 1910?

There are many evidences that man desires joy and peace, but too often the counterfeit is accepted for the real thing. It seems that the world, including some church people, are spend-

ing much time on things that offer to man little if any more than a mere counterfeit.

In these days of activity, invention and entertainment our first need is a little more serious thought that we may learn our real condition and consequent need as well as what God has done to help us. Then only will we appreciate the true fountain of great joy and peace. Sir Walter Scott in his less sober days wrote,

"A Christmas gambol oft would cheer
The poor man's heart through half the
year."

But in the evening of life it was only after listening to his son-in-law read John 14: "Let not your heart be troubled . . . I am the way, the truth and the life," that he could truly say he was better. There are other wells from which many drink, but it is those only who drink of the water that Christ gives who never thirst again.

Real joy and peace was made possible through the Savior only. From the day that sin entered into the world until the advent of Jesus man had true joy and peace only as by the eye of faith he looked down through the ages to "the Lamb of God, which taketh away the sin of the world." The angel proclaimed great joy and peace "to all people, For," said he, "unto you is born this day in the city of David a Savior." So it is clear that God's offer of joy and peace is through the Savior, our Lord Jesus Christ, and of course cannot be had in toys and feasts, in entertainments and sports, which take the mind off our real condition and away from the Savior.

It is His peace the soul needs. "My peace," said Jesus, "I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled." It is the joy of salvation that is real. Surely the man whose sin has brought his body right down to the edge of the grave and his soul to the borders of hell and there has heard and obeyed the Savior's words, "Thy sins be forgiven thee, rise and walk"—such an one would "leap for joy," or he could sit down and for a whole Christmas day think on "the wages of sin" and the justice of God and yet be in perfect peace; for "being justified by faith, we have peace with God through our Lord Jesus Christ," and can "rejoice in hope of the glory of God."

If such man can enter into the real spirit of joy and peace, why cannot anyone? Where is the difference between that man and me or any other man? The Bible says, "There is no difference: for all have sinned and come short." So we see the disease is the same: in the one it has developed a little farther than in some others, that is all. Without Christ all are alike incurable, and for all but one end awaits—it is death. Since the disease is the

same and without Christ all are hopeless, why cannot every one take the only remedy, Jesus Christ our Lord, and thus rejoice in sins forgiven and receive the peace "which passeth all understanding," God's real Christmas gift to man?

Perhaps it is now many years ago since by your faith in Jesus Christ you allowed God to first speak peace to your soul. If so, then sit down and by meditation and prayer renew again the old joys. Then as David promises in Psa. 51:12, 13, go out and by word and deed teach transgressors God's ways: and sinners shall be converted unto the Lord. Amen.

Greencastle, Pa.

CHRISTMAS DAY

By Gabriel H. Brunk.

For the Gospel Herald.

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

This is the time of the year that people are looking forward to with great pleasure. And for the Christian it surely should be a day of rejoicing, because this is the day that we can especially remember the birth of our Lord and Savior Jesus Christ, who loved us so much that He gave His life for our sins. It should mean much to us, when we really think what love Christ had for us.

But how sad to think that some people that profess to be followers of this blessed One, will do wrong on this day. They buy gifts for their children and tell them that Santa Claus brought them and will try and make them believe that there really is such a being. And then to stop and think; the Word says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Many parents will not tell their children anything about our blessed Savior, but will tell them something that is false. Surely this is not training up a child in the way he should go.

Dear parents, do we really love our Savior as we should? And does Christmas day really mean to us what it should? Think of it, this should be the day that should cause us to remember the great Gift God has given to us; the Gift through whom we have eternal life. Surely it should be the day in which we should feel to praise God, for His great love to us.

How can we spend this day before God who can see all things?

I believe we often do wrong by spending our money too freely for things that are not useful, or of which we have no need, while many are starving for want of bread. What

(Continued on page 607).

ONE THOUSAND QUESTIONS AND ANSWERS

ON POINTS OF PRACTICAL CHRISTIAN LIVING

By Daniel Kauffman.

For the Gospel Herald.

XXVII. The Coming King

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

969. *Who is this King?*

A. Christ, the "King of kings and Lord of Lords" (Rev. 19:16).

970. *Why refer to Him as "the coming King?"*

A. Because of the promise that He is coming again (Acts. 21:11).

971. *Who shall accompany Him?*

A. "All the holy angels" (Matt. 25:31).

972. *How will He come?*

A. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thes. 4:16).

973. *What will happen at this time?*

A. "The dead in Christ shall rise" (I Thes. 4:16).

974. *What else?*

A. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thes. 4:17).

975. *Will this voice carry joy to the hearts of all people?*

A. It will not. To some it will mean the resurrection of life; to others, the resurrection of damnation (Jno. 5:29).

976. *What will determine this?*

A. Whether we have done good or evil.

977. *What thought for us?*

A. We shall determine the manner of our resurrection.

978. *Can we of our own selves prepare for the coming of the King?*

A. We can by accepting God's way of preparing.

979. *How is this?*

A. By accepting Jesus as our Savior.

980. *What does an acceptance of Christ mean?*

A. It means an acceptance of Him as our Savior, an acceptance of His Gospel as our rule in life, an acceptance of His blood as the atonement for our sins.

981. *With what result?*

A. A pious, holy life; a joyful looking forward to the time when the King will come again.

982. *How did God make it possible for us to profit by the second coming of Christ?*

A. By sending Him the first time as our Redeemer.

983. *What is the difference between His first and second coming?*

A. The first time He came as an innocent, helpless babe; the second time He will come as a mighty King.

984. *How look upon His first coming?*

A. As "good tidings of great joy" (Luke 2:10).

985. *How did He impress the world?*

A. As Prince of Peace.

986. *What does an acceptance of His religion mean?*

A. Peace on earth, good will to men (Luke 2:14).

987. *What should Christmas be to all people?*

A. A time of great joy.

988. *A time of feasting and revelry?*

A. No; that is idolatry (I Cor. 10:17).

989. *What kind of joy?*

A. The same kind which the shepherds experienced when the glad news was made known to them (Luke 2:10-18).

990. *What is the difference?*

A. One is delight in foolishness, the other is delight in godliness.

991. *What is the difference in effect?*

A. One promotes giddiness and irreverence, the other brings us nearer to God.

992. *How long should the thought of our Savior's birth occasion joy?*

A. As long as we live.

993. *Why should we not feel downcast now that our Savior is taken from us?*

A. Because He is now at the right hand of God interceding for us; because the Holy Comforter has taken His place; because of the hope that He is coming again.

994. *Why is the second coming of Christ delayed?*

A. Because of the longsuffering of God, who is not willing that any of us should perish, but all come to repentance (II Pet. 3:9).

995. *What effect should this fact have on our lives?*

A. It should make us the more zealous in carrying out Christ's great command to preach repentance and remission of sins among all nations (Luke 24:47).

996. *Where should this work begin?*

A. At home.

997. *Where should it stop?*

A. "The uttermost parts of the earth" (Acts 1:8).

998. *What effect should the hope of our Savior's coming again have on our lives?*

A. It should quicken our every step.

999. *How does Paul refer to this great event?*

A. "Looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ" (Tit. 2:13).

1000. *What exalted vision did Isaiah see?*

A. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

A pastor, in due time and to a degree, can see his own characteristics in the flock to which he ministers.—Gospel Banner.

Shallow water makes the most noise and is easily disturbed.—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE CHRISTMAS PEACE

'Tis Holy Night! O Warrior, stay
The hand that now is raised to slay!
"Goodwill to men!" and "Peace on earth!"
Sang heavenly hosts at Jesus' birth.

Full nineteen centuries have passed,
And yet, through all His kingdom vast,
As by some demon's hideous plan,
Man still destroys his brother man.

We hear the bugle's thrilling strain,
The clanging war drum's wild refrain;
They cannot drown men's dying groans
And mourning women's hopeless moans.

The murderous cannon's muffled roar
Reverberates o'er sea and shore;
And mothers, dark or fair of face,
With foresight sad their babes embrace:

"Is it for this our sons we bear,
And guard them with a jealous care?
That they all youthful hopes must yield,
And perish on the battlefield?"

"Oh! what to us are land and gold,
Or honors men so highly hold,
If life must pay the piteous price
In suffering and in sacrifice?"

Pray, then, O women, for the day
When Love shall put the sword away!
And brother's hand clasp brother's hand,
While peace shall reign in every land!

—Nellie Frances Milburn in
Advocate of Peace.

BALODGAHAN AS WE SAW IT

By J. S. Hartzler.

For the Gospel Herald.

This is a village with a population of four hundred and fifty people, and has eight hundred and forty-two acres of land connected with it. It should be remembered that this part of India is so divided that all the land which is not reserved by the Government is connected with some village. Of this eight hundred and forty-two acres, four hundred and thirty belongs to the mission of which one hundred and sixty is farming land. The balance is pasture land and forest. The remaining four hundred and twelve acres belong to farmers living in the village. The village is situated about seven miles southwest of Sunderganj and about the same distance west of Rudri. We walked out to see the beautiful rice fields, waving with the ripening grain. They promise a bounteous harvest. The rains have continued about a month later than usual and should they continue a little longer the crops would be greatly damaged. While there is a medical dispensary at each

station and they are all doing much good the one at this station is doing a very great deal to relieve the suffering of this and other villages. Bro. M. C. Lapp has become quite famous among the people here as a surgeon and he has had excellent success under the blessings of a loving Father.

It is wonderful to behold, as the people come to these places for help, how many of the ailments are due to two causes: sin, and insanitary conditions. As to the first, this is doubtless true in any country but is especially marked here. Children come who have suffered from their infancy because of the sins of their ancestry, even possibly several generations back but just as truly passed on to their posterity. True the moral tone of the people may be raised by a higher state of civilization, but with the hold that sin has in this country, nothing but the blood of Jesus Christ can cleanse, and His transforming power change the condition so that the parents will realize what they are doing. Sin is responsible for ailments of other kinds as well, but this seems the most horrible. The thought that the poor, innocent child must suffer and possibly continue to do so as long as it lives, because parents have transgressed God's law, and to think that this is not the exception but that thousands upon thousands are suffering in this way all over India makes it still more appalling. The second, insanitary conditions, also is greatly responsible for much of the suffering. It is gratifying to notice that greater efforts are being put forth by the Government to change these conditions. We walked through the village with Bro. Lapp to see whether the people were cleaning up as they should. Several places were pointed out where more work was to be done but on the whole the work was well done. The tall grass and weeds in the streets and alleys was cut and even the roots removed for a foot or more on each side of the path on account of snakes, scorpions, etc., so prevalent in this country. These things show improvement. May the good work go on. This instills a disposition to be more sanitary along other lines. Balodgahan is in advance of most other villages which we visited. Filthy houses, filthy food and filthy bodies cannot be expected to produce health.

In the afternoon of the same day in which occurred the awful scene described in our last article, entitled, "Inspiration that is from the Devil," a number of men were seen under a clump of trees near Bro. Lapp's home. Going near, it proved to be another heathen ceremony. An iron staple about three-eighths of an inch thick and the prongs about three inches long had been buried there a year before. This was dug up and placed upon some

leaves and some cooked rice was placed upon it by their leader. He then gave a bit of rice into the hands of the others who in turn put it upon the staple. They burned incense mixed with cow manure and mixed some of the incense with the rice and placed it upon the staple. They had also brought a young goat with them. They let the goat eat of the cooked rice to represent the deity eating the offering. After this they took a large knife and cut the goat's head off and placed it upon the fire. With more ceremony too long to tell and too silly to place any stress upon, the staple with the rice was buried under the tree to await the next year's return of the festival and again be brought to light for possibly an hour. Alas, how many would be pleased if they could devote an hour or two to their God and worship enough at that time to do for another year without taking into account their wicked deeds. The goat was held over the fire until the skin was sufficiently roasted so that it could easily be picked off with the fingers. After this it was roasted some more then taken home and each one receiving a part ate it as a closing part of the festival. That is one phase of heathendom.

The Sunday school and Church services were held on the veranda of Bro. Lapp's home. There were only five chairs used, Bro. and Sister Lapp, Sister Harder, Bro. Shoemaker and myself occupying them, while the natives sat on the floor. The formation of classes and the teaching was similar to that described in former articles. Instead of the regular preaching service Bro. Lapp interpreted a talk for us on Palestine.

This station is doing a kind of work that often is not considered as mission work but it certainly is mission work of an important kind. It is the industrial kind. Too many people in India have an idea that labor is not honorable, and blessed is the institution that by example teaches a different doctrine. We are glad to notice in our travels that industrial missions are being more and more recognized as an important factor in the transformation of India's "teeming millions." May the day soon come when money will be at hand to begin an industrial school in connection with the noble work already being done in our mission here.

Dhamtari, C. P., India.

KEEP AT IT

II

By J. A. Ressler.

For the Gospel Herald.

If a victory begun under the blessing of God may be turned to defeat by the failure to be faithfully and devoutly persevering, it is also true that apparent failure and defeat may be turned

into glorious victory under the blessing of God by just ordinary keeping at the post of duty.

If the wisest of us had been looking about for promising material for missionary recruits in the year 33 or 34 A. D. we should hardly have looked for it in the person of the young student of Hebrew law who was attending the school of Gamaliel. His very name would have seemed unpromising, for the name of Saul the king is ever associated with inglorious failure. But God saw deeper down into the heart of that student than man can see. At the proper time and in the proper way He called His chosen messenger and the persecutor became the apostle.

If we were to ask for the secret of Paul's wonderful success as a man, as a minister, as a missionary, a number of answers might be given. All, though different, might be true according to the character in which we contemplate the man or the particular standard by which we measure his success.

His fidelity and obedience to God mark one phase of his character that helped to make him successful. It was never a question with Paul as to whether he was to obey God or not. He sometimes was in doubt for a time as to just what God's will was, but when once it was known to him he followed the divinely pointed-out path. And God marvelously honored his obedience.

In obedience to God he went to Damascus to be taught instead of to arrest the believers. Though a preacher and a missionary in the midst of a people needing the Gospel message, he refrained from preaching in Asia and did not understand until the heavenly vision pointed out Macedonia.

If we look to methods of work instead of character for the answer to the question of Paul's success we should undoubtedly say that the chief characteristic of his method was, as the missionary expressed it, "keeping eternally at it." He went to work for Jesus as soon as he was converted to Him and witnessed for Him right where he was—and then kept right at it.

They persecuted him and sought his life. They apparently had a watch at every gate. But he escaped over the wall in a basket—and kept right at it.

False brethren of various kinds rose against him, even Peter and Barnabas were carried away, but Paul kept right at his old work of preaching the all-sufficient atonement of Christ.

He was beaten eight times for preaching Christ, but he kept right at it. Once stoned so that he was left for dead, when he revived he went back into the city that had risen against him, urged the believers to be faithful, went to another city and kept right on preaching Christ.

(Continued in third column).

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

OUR GIFT

By Rose Shank.

For the Gospel Herald.

Our gifts are a token
Of the great gift above;
That glory unbroken,
The gift of God's love.

Let each on this morning
Of glad Christmas day,
Remember the dawning,
The Star and its ray.

And may all that we do
Inspire us for right,
That all others may too
Behold that bright light.

Then our gift we will bring,
The gift of our life,
To our Savior and King;
And end fame's mad strife.

Our Jesus will keep us
Forever from sin,
If we will but trust Him
And let His love in.

Scottdale, Pa.

"SO BUSY"

By Lina Z. Ressler.

For the Gospel Herald.

Perhaps no one realizes the rapidity of the march so much as the wounded soldier. To the aching head is painfully evident the confusion of hurried surroundings—of "haste and splutter." These feelings are likely exaggerated by attending circumstances and conditions. But really, friends, don't you think in these days we get into the habit of being in a hurry without adding to our usefulness or power?

Just try to recall how many letters you have received during the past year which have not mentioned the lack of time to write. How many pages of excuses have been carefully written out to convince you that your friends are "too busy." How many calls have you had or made that have not been used largely to explain what an "awful lot of work" you were doing? I sometimes hope and long and wait for a visit, assured every day of the intention and desire to make the visit, but there is "no time."

Why?

Well, folks are busy. Perfectly legitimate is this being busy. I don't believe we are ever so happy as when we are fully occupied, and I have learned in the hard school of experience

something of the pain of holding idle hands. But does it not weaken one's work to keep continually talking of multiplied duties? Perhaps the feeble, aged mother sitting in the old arm chair, thinking, longing, and praying is doing as much in God's sight as the blacksmith who wields his hammer from morning till night or the maiden who hurries about her work all out of breath telling how "busy" she is.

Disturb an ant-hill and notice the wild and often apparently aimless confusion and unnecessary haste. I have wondered whether much of our "hurry" is not something like that in God's sight. There is work to do, much of it. Each of us ought to be, must be, busy if we would fulfill the purpose of our creation. But I believe the time has come when we need to be lovingly, earnestly employed in our Father's business at the same time cultivating the habit of saying little about how much **we** are doing. God's own example in His own great work might help us in understanding and believing this.

"This waiting time has been very hard for her," said a dear one recently in referring to my suffering the past few years. Bro. Miller looked cheerfully thoughtful as he glanced at my two bonny girls and said, "It doesn't look as if it had all been a waiting time. These little ones bear evidence of her having been busy too." And yet how often have I wept because in the enforced idleness I felt that I was accomplishing so little.

Perhaps after all, if "in quietness and confidence shall be our strength," the lives that learn quietness by being shut in may count for God's glory as well as the more active ones. Any way, let us not think that hustle and talk about being busy is the only way to accomplish anything for the Master.

Smithville, Ohio.

(Continued from first column).

We've begun as a Church to do mission work—scarcely begun. Shall we stop it? What has been your part in the work? Don't give it up—keep at it.

The appeals last spring brought in a noble response. But shall we stop with that relief? The enemy keeps at work. With each low ebb of the supplies he tries to discourage the faithful workers. Shall we give up because of a little opposition from the enemy of souls?

Let us keep at our work—keep right at it!

Smithville, Ohio.

As long as we are one with the world, we cannot be a light to the world.—D. F. Driver.

Sunday School

For the Gospel Herald.

Lesson for Jan. 1, 1911—I Kings 12:6-16

THE KINGDOM DIVIDED

Golden Text.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13:20.

Introductory.—For a whole year we have been studying the life of Christ. We are now to turn our attention to Old Testament history, and for a year devote ourselves to a study of the lives of Old Testament characters. These narratives are most interesting, and many are the valuable and practical lessons which may be learned from them. Beginning with the disruption of the kingdom of Israel, let us follow the careers of the two rival kingdoms until God in His mercy saw fit to disown the nation and set up a real nation, a "royal priesthood, a holy nation," under the banner of Jesus the Redeemer of man.

Reaping what was Sown.—Though Solomon's reign was a magnificent one, he left the kingdom in a perilous condition. No man can live in splendor without the same being that much of a load upon the necks of other people. Solomon's alliance with heathen kings and heathen wives had the effect of bringing him into alliance with heathen idolatry. His court was surrounded with such magnificent splendor that it became the marvel of all the nations around. But dazzling though it was, it was but one of many illustrations of the fact that "pride goeth before destruction." So heavy was the load on the people that at the death of Solomon the kingdom was on the verge of a revolution, and the people wanted to have assurance from his successor, Rehoboam, that some of the abuses should be removed before they would promise allegiance to the new king. Coming before him, the people recited their grievances and asked that the galling yoke be made lighter.

Advice.—Rehoboam acted wisely. He asked for three days in which to consider the matter and then he would give the people an answer. He went to the old men and wanted their advice. They told him what they thought of it. It was a matter of both wisdom and justice that he should accede to the demands of the people, and they advised him to give them assurances that their wrongs would be righted. But this did not suit the young ambitious king. He had been brought up under the very influences which lead Solomon astray, and the idea of bowing before the people was too humiliating for his ambitious and haughty nature. Failing to get what

he wanted from the old men, he turned to the young men for counsel.

He got the encouragement that he wanted. His object was not really counsel, but to find counsellors who would advise him to do the things that he wanted to do. The young men told him to answer the people after this fashion:

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

Israel Revolts.—Great was the indignation of the people when the king answered them roughly according to the counsel of the young men. "What portion have we in David?" they shouted; "To your tents, O Israel, now see to thine own house, David," was their conclusion—and the kingdom was rent in twain.

Important Lessons.—Having noticed the causes for and facts of the division of the kingdom, let us proceed to draw a number of moral lessons from the same:

1. In the first place we notice that extravagance leads to ruin. In his efforts to make his kingdom shine Solomon impoverished his people, ruined his family and invited disaster to the very kingdom he wanted to shine in its glory. An extravagant waste means broken hearts and ruin sooner or later.

2. Home influences are another thing to consider. Solomon at one time stood at the very forefront of favor with God and man. But allowing himself to be led into marrying heathen wives, his children were brought up under heathen influences, and what else can you expect of them when they grow up but that they lead lives contrary to the will of God and the welfare of His people and kingdom?

3. In seeking counsel it is folly simply to hunt for counsel to confirm us in our evil ways. Many a man has been ruined because he hunted for counsel to confirm him in the way he wanted to go rather than to seek light on how he ought to go.

4. The wisdom of experience is sometimes worth considering. The old men with whom Rehoboam counseled talked out of experience; the young men had nothing to go by but ambition and a puffed up sense of their own importance. It always pays to go to those who have had experience when we want counsel that is safe.

5. To be successful in life it is ne-

Our Young People

OUT AND OUT FOR CHRIST.—Luke 14:26-33; Col. 3:12-17

Topic for January 8

MOTTO

"This one thing I do."

OUTLINE OF TOPIC

I. An Invoice of My Possessions:—

1. Material wealth.—Acts 4:32-35.
2. Physical power.—I Cor. 7:19.
3. Mental power.—Luke 11:47, 48; Matt. 25:15.
5. Opportunities for increase.—I Cor. 6:13.

II. All at the Master's Disposal:—

1. Supreme love.—Matt. 22:37.
2. A living sacrifice.—Rom. 12:1, 2.
3. Forsaking all.—Matt. 19:27; Phil. 3:7, 8.
4. All done for His glory.—I Cor. 10:31; Col. 3:17.

III. Examples for Study:—

1. Paul.—Phil. 3.
2. Epaphroditus.—Phil. 2:25-30.
3. Stephen.—Acts 6:8, 10; 7:51-60.
4. Churches of Macedonia.—II Cor. 8:1-5.

STUDY OF THE TEXT

Luke 14:26-33.

V. 26. "If any man come to me."—With the purpose of being His follower and of sharing His blessings.

"And hate not."—In the sense of making all that opposes Christ our opposition also.

Vs. 26, 27, 33. "He cannot be my disciple."—To learn truly of Christ we must be in an attitude of complete devotion to Him or we cannot learn, we, ourselves, bar out ourselves by divided affections.

V. 27. "Bear his cross."—The effort and sacrifice necessary to a full obedience to Christ.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Thine."
2. Song, "I've Two Little Hands to Work for Jesus."

For Young People.—

1. The Blessedness of Giving Up All.
2. The Poverty of Withholding.
3. What Standard of Consecration Are We as Young People Holding Up?

For Older People.—

1. Is There a Weariness in True Consecrated Service?
2. Who Should Be Seeking to Lead the "Out and Out" Life for Christ?
3. What Improvement Can We Make Who Are Older in the Service?

cessary to learn the art of stooping. It was humiliating to Rehoboam to have it said that right at the very start of his reign he was compelled to let the people dictate to him. It was more humiliating to him afterwards to have it said that he couldn't hold his kingdom together. Humility lies at the door to greatness. Learn to stoop if you would know how to climb.—K

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, DEC. 22, 1910

Field Notes

Bro. N. M. Slabaugh of Greentown, Ind., was with the Ft. Wayne (Ind.) Mission over Sunday, Dec. 11, filling the regular appointments.

Bo. J. P. Berkey of Harper, Kans., was expected to be with the brotherhood of Protection, Kans., to begin a series of meetings about Dec. 10.

Bro. J. E. Hartzler of Elkhart, Ind., is at this writing (Dec. 12) conducting a series of meetings at the Clinton A. M. Church, east of Goshen, Ind. Thus far there is good interest manifested in the meetings.

Communion services were held at the Pleasant View Church near Hydro, Okla., Nov. 29, at which time Bro. and Sister D. J. Johns of Goshen, Ind., were with the brotherhood there. Bro. J. preached four instructive sermons while at Hydro, remaining from Nov. 28 to Dec. 1.

A Bible conference is to be held at the Forks Church near Middlebury, Ind., throughout the holiday week. The Epistle to the Ephesians and a number of assigned subjects will be considered. Everybody who can is earnestly invited to attend each meeting. Morning services begin at 9:30 and evening services at 6:30. — S.

We are in possession of a program of the proposed Bible conference to be held at Mt. Zion Church, Morgan Co., Mo., during the coming holiday week. A brother in sending in the program adds, "All is well. We are looking for an encouraging and strengthening time during our conference." The Lord bless the work.

Good reports come from the series of meetings held at the Holdeman Church near Wakarusa, Ind. When last heard from the meetings had already resulted in twelve public confessions, with good interest. Most of the converts were young men for whom the brotherhood had long been praying. The Lord be praised.

Bro. A. J. Steiner of North Lima, O., commenced a series of meetings at the Salem Church near Smithville, Ohio, on Saturday evening, Dec. 10. On Monday, Dec. 12, a Bible conference began at the same place, with Bros. Steiner and J. A. Ressler as instructors. The Lord bless the work to the salvation of souls and the strengthening of the kingdom.

Bro. J. F. Brunk and wife of La Junta, Colo., spent a few days last week with brethren and friends at Scottsdale, Pa., the brother favoring us with an impressive sermon on Tuesday evening. The next day they left for Columbus Grove, Ohio, expecting to visit a number of places along the way before reaching their home some time in January.

Bro. E. M. Shellenberger of Freeport, Ill., who is at present visiting with his children at Pocatello, Idaho, writes us that he is busily engaged in the Master's service. Recently he spent about ten days with a Mennonite colony at Aberdeen, about 30 miles west of Pocatello, and expresses himself as well pleased with his visit. The Lord bless his labors.

Word comes from Lititz, Pa., that a series of meetings is in progress at Erb's Church near that place, in charge of Bro. Sanford Landis of Bird-in-Hand, Pa. When last heard from there was good interest in the meetings and three precious souls had come out on the side of the Lord. God grant that many more may make the wise choice before the meetings close.

A Correction.—In the report of the fifth annual Sunday school conference of the Pacific Coast District, published in the Dec. 8 number of the Gospel Herald, an error was made in the names of the officers. The corrected list is as follows: Mod., S. E. Allgyer, J. P. Bontrager; Sec., Daniel F. Shenk, M. E. Brenneman. We are sorry the mistake occurred, and freely make the correction.

The brethren, J. B. Keener and Harry Martin of Washington Co., Md., gave us a pleasant call at the Publishing House one day last week, spending some time visiting and being present at the church services on Tuesday eve-

ning. They left Wednesday morning for Johnstown, Pa., expecting to spend several weeks visiting among the brotherhood in Lancaster Co., and other places before returning to their homes.

A number of important changes have recently been made in the working force at the La Junta, Colo., Sanitarium. Some of the principal workers have left the institution for duties in other fields of labor, while others have volunteered to take their places. Bro. A. Brunk of Beaver Dam, O., has agreed to undertake the medical oversight of the institution. May this institution continue to merit and to receive the united support and prayers of the entire brotherhood.

The first issue of the Christian Monitor for 1911 is off the press. This issue contains the Postal Card Symposium on the Graded S. S. Lessons, as previously announced in this paper. We offer to send the Christian Monitor free for three months to all those sending us their names and addresses and are not now getting the paper. Would also be glad to have the names and addresses of your friends who might be interested. Address Christian Monitor, Scottsdale, Pa.

Records.—Bro. G. W. North of Kokomo, Ind., has for several years been keeping a record of the number of accessions to the Church, deaths, marriages, etc., as reported through the columns of the Gospel Herald. It is his aim, the Lord willing, after keeping this record for a number of years to publish the same in pamphlet form provided he gets enough encouragement. But whether he publishes the pamphlet or not, he is interested in keeping the record as nearly accurate as possible and would be pleased if those sending in reports would give accurate numbers.

Correspondence

Medina, Ohio

Greeting to all in Jesus' Name:—Meetings at the Bethel Church closed Thursday evening, Dec. 15. Immediate results, four confessions and one who had been a member of the Church, but had drifted away, expressed his desire to return; also the strengthening and spiritually lifting up of the congregation. May we profit by the privileges we have been permitted to enjoy, and prove by our lives that we are not hearers of the Word only, but doers of the same, walking worthy of our vocation.

Remember those who have come on on the Lord's side.

D. M. Friedt.

Upland, Calif.

A Friendly Greeting to All:—As so many people requested to hear from us we will let them hear through the medium of our Church paper. We left our home in Bureau Co., Ill., Oct. 14, and stopped a few days with the brethren at La Junta, Colo. We visited the Sanitarium and found everything so nice and clean and pleasantly situated. This institution is certainly worthy of more support than it now receives. From there we came to Upland, where we are now residing. We live just across the street from the Upland Grammar School where our daughters, Ruth and Esther, are getting along nicely with their studies. School is opened with Scriptural reading (which is prohibited by law in Illinois) and repeating the Lord's prayer by the pupils. Besides the customary studies they teach sewing to the girls and have manual training for the boys. We worship with the Brethren who have a nice congregation here. They expect to open a mission at San Francisco about the first of the year. The weather so far has been nice and warm, the temperature several days ago being 80 degrees. We live 5 miles from the mountains. We also spent a week at the seashore and took a trip to the Catalina Islands. As a person stands by the seashore and views the mighty ocean and the great mountain peaks it causes us to think more and more of the One who created both the heavens and the earth. Upland is situated in the midst of the citrus fruit belt of this state. There are eight large packing plants here, one lemon house alone shipping as high as 300 carloads of lemons in a single year. Lemons are picked green and put through a sweating process to ripen them up before they are ready for the consumer. The oranges are ripening now and packing will soon begin. Orange and lemon groves sell as high as \$2300.00 per acre. With the exception of butter and eggs we do not find living any higher here than at home.

This leaves us all well and with good appetites. Wishing all the readers of the Gospel Herald a merry Christmas and a prosperous New Year, and asking an interest in your prayers, we remain,

Frank and Mary Smucker.

Jet, Okla.

Dear Herald Readers, Greetings to All:—We have been having some very interesting meetings since Nov. 21. Our Bible Normal commenced on that date and closed Nov. 27, with good attendance. The meetings were very interesting and we trust profitable to all. Bros. D. J. Johns and J. P. Berkey were the instructors. Bro. and Sister Johns left here Dec. 28 for Thomas, Okla., and Bro. Berkey continued the meetings here till the evening of Dec. 2,

when he received a message to come home. The meetings closed with six converts and the brotherhood strengthened as a visible result. Baptismal services were held Dec. 3 by Bro. S. C. Miller. We enjoyed the presence of a number of visiting brethren and sisters of different congregations in Kansas during these meetings, which was much appreciated.

Work at the new church house is progressing nicely at present, and we hope to have it ready for use by the first of the year. The congregation at this place has decided to hold their first quarterly Sunday school conference the last of this month.

Will close, wishing God's blessings to all.

Maude Bontrager.

Hubbard, Oreg.

(Hopewell Congregation).

We are having the finest kind of fall and winter weather, having grass for our stock and also garden vegetables. We are also enjoying spiritual blessings. Bro. S. E. Allgyer of West Liberty, O., has been with us for two weeks. As a result of these meetings six souls made the good confession and came out on the side of the Lord. Last Sunday (Dec. 14) baptismal services were held at which time five were received into fellowship by baptism, one by confession and one by letter. Bro. Allgyer left Nov. 21 for California and other fields of labor.

Cor.

Pequea, Pa.

Greeting to All:—We are having a feast of good things at present. Meetings closed at Byerland Church Nov. 27 with 27 confessions. Praise God. Now we can go to Millersville. On Sunday evening, Dec. 18, meetings are to begin at the Pequea Church conducted by the River Brethren.

Benjamin H. Hess.,

Alpha, Minn.

To the Brotherhood, Greeting:—We still enjoy the blessings of God, for which we are grateful. Fine weather, no snow, mild temperature, good health generally, bountiful crops, etc., are some of these blessings. We are still pressing on in His service.

We were pleased when a few weeks ago Bro. Henry Snyder and some of his family again returned to labor with us at Alpha. Would be pleased to have more of our brethren locate with us. Let those who contemplate changing locations investigate the opportunities which this country affords. Surely the Church at Alpha would welcome all who are given to the service of the Master. It is such that we solicit. We expect to have Bible meetings and a series of meetings to begin about Dec. 24 or 25. Instructors, J. W. Hess, ———. We extend an invitation to

any who might be disposed to be with us to come.

Wishing to all God's sufficient grace and asking to be remembered at the throne, I remain,

Very truly,
C. J. Garber.

Chappell, Nebr.

Dear Herald Readers, Greeting:—The Lord has surely blessed us with a fair, mild winter. The ground is still open and with the exception of it being rather dry for winter wheat, the weather is all one could wish.

Bro. Adam Stutzman and wife are expected home from Hot Springs, S. D., where Sister Stutzman underwent an operation for a cancerous growth on her cheek.

Death has again visited our brotherhood and taken away the seven-months old son of Bro. and Sister Dan Stutzman. Funeral services were conducted by ——— Taylor, of the Chappell M. E. Church. May the Lord comfort the family in their bereavement.

Sunday school and Young people's meetings are quite well attended and good interest prevails.

Will again extend the invitation to all ministering brethren to visit the congregation here when they can conveniently. We wish you all the grace and blessing of God.

Cor.

Pond Bank, Pa.

On Nov. 13 a Sunday school meeting was held at this place, and on the evening of Dec. 10 preparatory services and on Sunday afternoon communion was held. Sixteen brethren and sisters celebrated the death and suffering of our Lord. One young man was received into the Church. All our members at this place communed. How pleasing a sight when brethren agree. There are several converts which will be taken into the Church later. Pray for them and for the work.

Harvey E. Shank.

Kokomo, Ind.

Dear Herald Readers, Greetings in Jesus' Blessed Name:—On Wednesday, Dec. 7, Bro. Joseph Zook of Oyster Point, Va., came to this place, and filled appointments on Thursday, Friday and Saturday evenings. Also on Sunday morning and evening. Today the brother left for Goshen, Ind. May God bless him in his services wherever he goes.

We were also made to rejoice on Saturday morning, Dec. 3, when Bro. J. S. Horner arrived with his car of household goods and his stock. Several of the brethren helped him move and on Sunday morning we all rejoiced to see him in the pulpit and hear him preach again. The sermon was very instructive from the words, "Where art thou."

We expect to have Christmas exercises on Sunday evening, our young people's meeting and children's meeting with the same program and have several of the older brethren to give talks on the birth of Christ.

G. W. North.

Dec. 12, 1910.

Metamora, Ill.

Herald Readers, Greeting:—Sunday, Nov. 7, communion services were held at the Roanoke Church. Most of the members were there and partook of the sacred emblems of His broken body and shed blood and also took part in the feet washing service.

Dec. 4 votes were taken for Supts. of the harmony Sunday school for the year 1911. Bros. S. E. Smith and S. D. Schertz were chosen. At the same place in the evening, Bro. S. D. Schertz was chosen as Supt., Bro. Emanuel Schrock Prim. Supt., and Bro. Arthur Schertz chorister of the Y. P. B. M. of that place. May God bless the coming leaders.

We are at present enjoying a profitable and edifying Bible conference and we hope and pray all of us will be drawn closer to the Father because of these meetings. May the Lord bless.

In His name,
Agnes Albrecht.

Dec. 12, 1910.

Hollsopple, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—Bro. J. C. Clemens of Lansdale, Pa., and Bro. Amos Kolb of Spring City, Pa., came to the Johnstown district Nov. 28 and remained until Dec. 3, preaching at the Weaver, Kauffman, Stahl, Blough and Thomas Churches. Their visit was much appreciated.

Dec. 4, Bro. J. F. Brunk and wife of La Junta, Colo., came into our midst and preached at the different churches. Their visit was also much appreciated. These brethren have been giving us the plain simple Gospel truth of God's Word which is able to make wise unto salvation.

L. A. Blough.

Dec. 13, 1910.

Mainland, Pa.

(Towamencin Congregation).

Greeting to all Readers in Jesus' Name:—There are at present two young souls here who were made willing to forsake the world and asked to be received into the Church. We hope that many may yet come and give their hearts to Him who alone can give us real joy and peace. We expect to close our Sunday school for the year on Jan. 1. I hope the time may come when there will be no more last days of Sunday school at this place. If it is a good work, it ought to go on and never end.

Unfavorable roads or weather is no excuse as the young people will not stay at home any way and people often go visiting.

A Sister.

Dec. 13, 1910.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Dec. 11, Bro. Detweiler of Crystal Springs, was with us and preached morning and evening. We are thankful for the help the ministers of that place have been to us during the absence of our ministers. May God reward them for it.

We elected officers for our Sunday school the same day: Supts., S. G. Schmidt, Monroe Hostetler; Chor., Monroe Hostetler; Sec.-Treas., Elsie Hostetler; Libr., Alfred Byler.

Pray for the Lord's work at this place.

Yours in Jesus' name,

Cor.

Dec. 13, 1910.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. A. P. Heatwole and wife of Waynesboro, Va., came here Dec. 3 and commenced a series of meetings on Sunday. Meetings continued daily, afternoon and evening, until Sunday, Dec. 11, when he closed the meetings. He preached the Word with great power. His sermons were uplifting and helpful. It was a genuine Gospel feast to this little congregation, and we trust that it will result in the conversion of some precious souls in the near future. May God bless the dear brother and sister for the love they manifested in coming to us and laboring so faithfully among us.

Bro. Sol King and family arrived at Fentress, Va., last night. We welcome them in their new home. Wishing all the Herald readers a merry Christmas and a happy New Year, we remain,

Yours in the Master's service.

I. W. Eby.

Dec. 14, 1910.

WHAT A CLASS OF LITTLE FOLKS DID

By J. M. Hershey.

For the Gospel Herald.

At a Sunday school meeting held at La Junta last spring one speaker asked a class of little folks what they could earn for India during the summer. Here is the result: \$22. It would make our story too long to tell how each earned the money given, but it was all earned; I don't think one cent was begged.

Is there not a lesson in this for us older ones? We will not ask you to give the greater part of your earnings,

as did these little ones; but when you are tempted to buy a pound of candy, think of India and just buy half a pound and give the rest to India. If you feel liberal with your Christmas gifts, give only things that are useful, while the money spent for useless gifts may be given to charitable or mission purposes. You will feel better, no doubt your friends will feel better, and God will be glorified. Then don't forget the poor at home. When we see the misery among the poor in our sanitarium work and city mission work we sometimes wish that more people might see the real needs and come to the relief of the work at home and abroad.

La Junta, Colo.

Amen. Every time you are tempted to spend money for things which are for ornament rather than for use, for the satisfying of the appetite rather than the need of the body, remember the Lord's poor, withhold that which you would thus have wasted, and put it into the treasury of the Lord. "He that hath pity on the poor, lendeth unto the Lord."—Ed.

OUR CONTACT WITH THE WORLD

By Martha Buckwalter.

For the Gospel Herald.

Christ speaking to His followers said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There could be no truer illustration given of the world should the society of Christian people be taken from it. It is because of a few righteous people that God withholds from utterly destroying the world. So in fact the Christians are the preservers of the world. So also are the Christians the preservers of society; but if they, as the salt loses its savour, lose their holiness which is alone in Christ, society becomes so corrupt and so displeasing to God that He must wipe it out.

The Christian's contact with the world in a social relation means more to the Christian and the world than we sometimes think. The worldly life is as a rushing mighty current carrying with it not only the low and degraded but many who stand in high society, enjoying the perishable pleasures of this world. Many who have such good traits of character that the weak Christian is drawn into their company and may be carried away in this mighty current if not on their guard. On the other hand if the Christian has the power to live above the drawing elements of the world, as he associates with the world, he does not become a part of their society but by

the power of God can prove to the world the better way of living. There is probably no place where we exert a greater influence in molding the characters of others than in society. It is our life which impresses others with the sincerity or unsincerity of our profession. We say that religion is powerful that it exerts a mighty influence in transforming degraded servants of sin, into noble followers of God.

As we come in contact with the world they wonder wherein our life is different from theirs; they notice what we enjoy most; they possibly form their opinion alone on our conversation. Then it behooves us as followers of God to show true colors by our life, conduct and conversation; especially when we associate with the worldly.

Words fail to express the help that the Lord Jesus will be to us in filling our souls with love, joy, peace and power divine that the world cannot help but feel that our touch is a touch of love and compassion, even as was that of Jesus in His work among men.

Hesston, Kans.

(Continued from page 600).

makes it more serious, they are starving without the bread of life.

Let us ask ourselves the question, Am I glorifying God in body and Spirit? I am made to wonder sometimes if God does not wish that Christmas day would not come, when He sees how people misuse this day, on which God gave the most wonderful Gift that ever was given.

Oh what joy this day should bring to the true child of God. Just the other day a woman told me that Christmas did not mean more to her than any other day. But, dear reader, she surely has not got Jesus as her only true friend. Just think of it, Christ will be with us when all others will forsake us. He is the one that will be with us through death if we but put our trust in Him and keep His commandments.

My mind is again drawn back where the shepherds were told of Christ's birth, and went to see the wonderful things of which the angel had told them. They returned, glorifying and praising God for all the things that they had heard and seen.

So it appeals to me; that we should glorify and praise God at all times, especially on Christmas day.

Wolftrap, Va.

CHRIST THE JOY-BRINGER

By Anna M. Good.

For the Gospel Herald.

The music of Christmas carols is being heard in our homes and fills the air. It is a beautiful fact, that the coming of our Lord to earth, and the closing days of His life with His dis-

ciples are described as seasons of joy. When the angel appeared to the shepherds at Bethlehem he said, "I bring you good tidings of great joy, which shall be to all people." No such note of gladness had ever been heard in this old sinning and sobbing world.

We often speak of our divine Master as a "Man of sorrows," and this is true. But let us think of Him and speak of Him more often as a joy-bringer. He came into the world "not to condemn the world, but that the world might be saved." The cross brought indescribable agony to Christ but joy to the universe. In oh! how many ways is He a bringer of gladness!

Every sinner, as soon as he feels the sting of his guilt, becomes miserable. Nothing cuts and kills like sin, and a soul convicted of sin by the Holy Spirit is a wretched soul.

There is a story of a rich employer, whose most skillful work-man began to fail in his work. The master spoke to his superintendent about it, and he replied, "It is no wonder that the poor fellow cannot turn out good work; his hands tremble so that he cannot manage his tools, and his eyes are often full of tears. A heavy debt is pressing him, so that he is tempted to drink, in order to drown his sorrows. While that debt hangs over him you need not expect him to produce any more good work." "Then," replied the generous employer, "Go and tell him his debt is paid." From that hour the workman was a changed man. His work was done better than ever before.

A guilty soul can never work for God, until its debt to the divine justice is paid and the load lifted off. The atoning blood of Jesus pays that debt and when the penitent heart accepts Jesus, then light and joy break in. It is a Christmas carol all over again.

It is not only to the new convert that Christ is a joy-bringer. He is the best of our comforters in time of trouble. There is an inner chamber a sanctum in our hearts of which we are loath to surrender the key to our dearest friends. Sometimes that inner room of the heart becomes dark and dreary and lonesome. One enters through the closed doors, and oh! how sweetly sounds His voice of love "Peace be unto you." He shows us the scars of His sacrifice for us. He opens the casket of His precious promises. His consolations fill the soul with their choice perfume. We lean on His bosom, as the beloved disciple did, and we can say with happy assurance, "My Beloved is mine and I am His. Whom have I in Heaven but Thee and there is none whom I desire on earth beside Thee."

The more we have of Christ's presence, the more serenely peaceful we

become. An empty heart is always wretched. Wealth, fame, worldly success cannot satisfy an immortal soul, when it looks at them in the light that conscience flashes on them or which a glimpse of eternity can give.

The true Christian in the deepest of sorrows can say, "Christ is mine, I am joint-heir with Him in the most magnificent of inheritances." A Christian's joy is in loving Christ, and loving others because Christ loves them. It is in doing good to others, and so having a Christmas all the year round. It is in looking forward to that world of glory, where we shall see Him as He is. "Where I am," is His sweet assurance, "ye shall be also."

Jesus offers to fill our homes and our hearts with joy, if we will only let Him do it. The blessings are ours if we provide heart room for them. The birds of peace, praise, and joy will fly in fast enough, if we only set the doors and windows of our souls open for the Christmas Christ.

Intercourse, Pa.

A COLD RECEPTION

By Harvey E. Shank.

For the Gospel Herald.

There was no room for them in the inn.—Luke 2:7.

As the words fell from the mouth of God the world came into existence, the distant sun began to shine, the stars rolled forth to their appointed places, the moon took her place among the heavenly bodies, the earth was made habitable and upon it was placed every living thing—beast, bird and vegetation—which was to be subdued and be a support to man.

At His command their vast preparation for the abode and comfort of man was completed and then God climaxed His creation by making man in His own glorious image.

But man soon marred the image and fell from purity, by turning from his Creator in obedience to Satan, who is God's bitterest enemy.

But this great Creator showed Himself a loving and merciful Being, by making provision for man's restoration, and promises to send a Savior who shall save man from his sin, and effect a reconciliation by dying in man's stead (Gen. 3:15).

In the fulness of time God sent His only Son who came as a man to make His abode with man a short time in order to overcome the enemy and satisfy the justice of a just God.

When one so great and loving is so much interested in mankind and their welfare, we think He surely will be gratefully received. We should think all homes and inns would be open to receive Him and that all peoples and

nations would do all in their power to entertain and make their King comfortable. But, alas! How different! How cold! How ungrateful! How unbecoming! There is no room in the inn. He came not because He had to, or because He was not wanted where He was, oh no. He was the best heaven had. He came out of love. Heaven's hosts followed Him to this sphere and introduced Him to the people, and then returned to their home and to Christ's, but left Him here alone, and there was no room in the inn. Not that the inn was hostile, but it was pre-occupied.

There is no room now in most people's lives for the King of kings and Lord of lords; not so much that they are hostile, but because they are so pre-occupied with business, politics, pleasure, money-getting, ambition, pride, etc., that there is no time left to entertain the King, not even room for Him. If we have no room for Him now, sometime He shall have no room for us.

If we think of His hardships and the cruel, beastlike treatment He received while here, and then think how He bore it; His love, endurance, and patience should melt the hardest heart and gain Him entrance. The birds had nests and the foxes had holes, but the Son had not whereon to lay His head—not even a home. He came unto His own and they received Him not—cast off from society. Loved by few, hated by many, He trod the wine press alone, and renewed the friendship of God and man which had been alienated by Adam's fall.

We read of many men who traveled in life from a little log cabin to a stately mansion; but few, yes none, who came from a stately mansion to be born in another man's barn, to be mocked, buffeted, scourged, spit upon, crowned with thorns, die on a cross and finally buried in another man's grave.

Marion, Pa.

THE CHRISTMAS TREE

By A. O. Histand.

For the Gospel Herald.

As the time is nearing to celebrate the birth of our Lord and Savior Jesus Christ we should be thinking as to how we should best spend the time to the glory of God.

When God gave the great gift to the world He thought to make man happy, both God's people and the world (Luke 2:10). So we ought to try to make our families and others happy at this celebration. How shall we do it? To the glory of the world? No. How then? To the honor and glory of God (I Cor. 10:31; Col. 3:17; I Pet. 4:11).

If I put up a Christmas tree and fix it up well of merry nice things at a cost of \$5 or \$10 this will make my children and my neighbors happy when they see it. The sacrifice I make is something too; for the Bible tells us to sacrifice. Is not this to glorify God, for we take an evergreen which points to Jesus the true evergreen?

No. For this was the custom of the heathen (Jer. 10:2-6). For sacrifice, read I Sam. 15:22.

Well, then, if I just put up a quite small one for the children to look at and only put a little candy and a few oranges on it, will that do any harm? Yes; just as much as a large one, for Satan gets people to do as he wants them to do by starting on a small scale, and a small one compares as well with Jer. 10:2-6 as a large one. Little foxes soon grow large. Think of king Saul's mistake (I Sam. 15:13-23). It was but a small thing he had done, but meant so much—yes so much that God rejected him from being king and was finally led to suicide.

The Christmas tree is not all of the evil. Look at what people teach with it. They say Santa Claus is coming at Christmas, when there is no such a thing; they tell their children that Santa Claus brought and put up the Christmas tree during the night; they say the presents were brought by him and many other ways might be mentioned in which the untruth is told. Can we honor God by telling untruths?

I often hear people say that the people are not as true as they used to be. Need we wonder why this is so? No, for many are by parents taught lies and to lie from childhood up. A great responsibility of the future of our children rests upon us parents. Read Ex. 20: 5, 6. What kind of a blessing can we expect when we sow such seed to celebrate the birth of our Lord Jesus?

Some say the Christmas tree is put up in churches and Sunday schools and preachers take part in it. This is only too true, but too bad. Some say those people believe. "The devils also believe, and tremble" (Jas. 2:19, 20).

I am glad to say that as far as I know there has not yet a Christmas tree been put in any of our churches or Sunday schools but sorry to say that there are quite a number put up in the homes. I have visited several homes in my time where I saw the Christmas tree, much to my sorrow, and I know also that God is grieved thereby, for His Holy Word plainly tell us so.

My dear brethren and sisters, let us be awake and walk in the light of God's Word and avoid this great evil, or it will soon be in our churches and Sunday schools.

Let us make our children and others happy by telling them of Jesus coming into the world to save them. Let us give them presents that lead to the good, and tell them the truth. Also let our feasting be in a humble way, not as the world does. Then God will be honored and glorified. Oh, how beautiful to think that Jesus was born over nineteen hundred years ago and not forgotten, and that He came to save us all.

O'er nineteen hundred years have passed
Since Christ was born; the news went fast,
From north to south, from east to west;
The act was done God thought the best.

May we then act as though we thought
God meant us do just what He taught,
And in the need we'll find it best,
For God will give eternal rest.

Doylestown, Pa.

THE EXALTED PLACE OF CHRIST

By Ada M. Herr.

For the Gospel Herald.

If ye then be risen with Christ, seek those things which are above.—Col. 3:1.

Jesus Christ was once on earth, and suffered, bled, and died for our sins. Now He is in heaven, sitting on the right hand of God.

Since we are risen with Christ we are to set our thought and mind on things above, not on things on this earth. In Acts 2:33 we read, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Had it not been for Christ who came to earth there would never have been a way provided by which we might enter heaven. God has promised us a home in heaven if we live according to His commandments, for He said, "In my Father's house are many mansions" (John 14:2). II Sam. 22:47: "The Lord liveth and exalted be the God of the rock of my salvation." The Lord is our salvation. Blessed be His name. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isa. 2:2).

If we really love this Christ who is exalted above all, we will be glad to do what little we can to revere His most holy name. Every occasion that the doors of the Lord's house are opened will find us there, singing hymns of praise unto Him. We shall live as He has taught us in His blessed Book. If we live in unity of the faith and the knowledge of the Son of God unto a perfect man into the measure of the stature of the fullness of Christ, we shall one day be called home to our reward and shall reign with Christ and

be with Him through all the ages of eternity.

In Acts 5:3 we read: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." I Pet. 5:6: "Humble yourselves therefore under the might hand of God that he may exalt you in due time."

As long as we are not willing to humble ourselves before the mighty hand of God, we will not have our sins forgiven. We are to submit ourselves, one to another and unto God, and not always have our own way, for our ways are not always best.

Dalton, Ohio.

WAS JESUS BORN OF JUDAISM OR OF THE DIVINE?

By J. W. Shank.

For the Gospel Herald.

It sometimes occurs that we meet people who simply consider Jesus a great man but not divine. People who speak of Him only as "a man" or "great Teacher" must also believe that He was a natural product of His own times or in other words that there was enough wisdom, enough love, enough faith in Jehovah, and enough righteousness in the Jewish people of that time to produce such a great character as Jesus possessed. I wish to present a few thoughts which will show that the age in which Jesus lived was not capable of giving birth to such a character or in other words to show that Jesus could not possibly originate from anything but the Divine.

1. The system of morals as believed and practiced by the Jews was too low to give birth to the lofty conceptions of Jesus. There were marks of moral depravity among the most prominent religious teachers of those times—extortion of money from the poor, the allowing of illegitimate business in and about the temple, the practice of deception and dishonesty among themselves. The ideas of rank which turned a cold shoulder to the poor or common classes. These things were among the leaders, and what could be expected of the ignorant masses? Pride, jealousies, hatred, factions were common fruits of their moral ideas. Could the opposite traits of character, found in Jesus spring from such an age?

2. The religious discontent of the people in those times could not have produced the decisive doctrines of Jesus. The Romans had conquered Palestine and were invading the land with their armies, their morals and their religion. Their self-satisfied religious lives naturally came into some conflict with the Jewish religion. While the chief leaders clung to the letter of

the law they were unconsciously influenced by the lax religious fervor of the Romans. The younger people were influenced by the glitter and freedom of the Roman and longed to cut loose some of the hard demands of the law. Thus while the Jews apparently clung to their customs they were becoming dissatisfied and were constantly warping the interpretations of the law to suit their desire for freedom. The many factions which grew out of this discontent were dividing the people so that very few were certain where they stood and why they believed as they did.

But in Jesus we see something different. His teachings are firm, decisive, and unchangeable; they satisfied the soul in those days and for many centuries have stood before the world without need of change. Could such a complete religious belief spring from Jewish uncertainty?

3. The Jewish conception of human relations could never have given birth to Jesus' Gospel of brotherhood. The vengeance of a Jew was recognized and studiously avoided by the conquering Roman. Not only was this hatred allowed by their religious code but it was even cherished by the common man as well as the priest. Why should they be responsible for the loathsome leper, "The accursed of God," that they give him aid and a brother's pity? Why should they contaminate their saintly hands to lift a sinner from his mire? Why should they give aid to a man belonging to an inferior class or tribe? Why should they feel an interest in their surrounding nations to the extent that they show them the true religion? They were the "chosen of God" and the Gentile must work out his own salvation. Such were the scornful thoughts of the proud Jew when he thought of his fellow men.

Notice, on the other hand, the compassion for the hungry multitudes, the brotherly concern for the lost sinner, the pitying hand of healing stretched out to the diseased, the tenderness for the condemned—all of which were the very life of Jesus. Could such brotherliness spring from the proud conceptions of the Jews?

4. The Jewish conception of sin and the sinner could never have produced that which Jesus taught. To the Jew, sin was disobedience whose effect in most cases could be purged away by numerous rites and ceremonies. The cause of its being bad was that a law of Jehovah was disregarded. The sinner was entirely responsible for his own sin and if unable to purge himself was to be utterly abandoned.

How different the conception of Jesus! Sin was indeed disobedience, but its horror lay not in the breaking of a

law but in the effect upon the sinner. A sinner was never to be abandoned by the new Gospel, but was ever to be pitied, loved and sought. The sin could not be purged away by ceremonies but by repentance and the centering of faith upon the Father's pardoning love. The business of every human being was to be the seeking and saving of the fallen. Could such conceptions ever have sprung from the prevalent Jewish notion of that age?

In many other ways could we bring the teachings of Jesus' into contrast with the Jewish conceptions of those times, but in every instance we must conclude that Jesus was so far above them in thought, in character and in Gospel that He could not be called a product of Judaism. There is only one conclusion to which we must come and that is that the source of this wonderful strength was the Divine. The soil in which this Divine seed might grow was indeed Judaism, but the secret germ of love came from the Father and from that first Christmas until now, it has been heralded as His greatest gift to men.

Hastings, Nebr.

REPORT

Of Bible Conference Held at the Oak Grove Church, near Smithville, O., Thanksgiving Week, 1910

For the Gospel Herald.

Instructor, D. D. Miller. It was intended that Daniel Kauffman act as one of the instructors, but owing to his sickness he could not be present and some of the home ministers assisted Bro. Miller. Moderator, Benj. Gerig; Chor., D. D. Hartzler; Sec., J. W. Kropf.

Chapter Study, **Gospel of John.**

Purpose of the book, Jno. 20:31.

Outline of the book:—

I.. Prologue—Jno. 1:1-18.

II. Body—Jno. 1:19-20:31.

1. Manifestation of Christ's glory in His life and power.—Jno. 1:19-12:36.

2. Pause for reflection.—12:37-50.

3. Manifestation of Christ's glory in His suffering and death.—Jno. 13-20.

III. Epilogue.—Jno. 21.

All men desire to see God. It is impossible for mortal man to see God except as He is manifested in the incarnate Son. Hence, all must either believe in Jesus Christ or else deny the existence of God.

Man was lost by his own disobedience, is redeemed only in accordance with God's plan, through the incarnation of the Son of God. There is no need of any one being lost except by his own choice.

The thing that we want is what God says, no matter what the whole world says. All the great anxieties and miseries in the world exist because we do not hearken to what God says.

Faith and unbelief in contrast run through the entire book. See, 1:5, 10, 12, 13; 2:18; 3:36. Ch. 5, etc.

God calls in different ways, as seen in the different ways of calling the disciples. When God calls it is man's duty to respond with willing obedience.

The four-fold testimony to Jesus: (1) John the Baptist (Jno. 1:6-8, 15, 19-34; 3:23-36). (2) The works or signs (Jno. 2:1-11). Jesus came to the marriage that men might

believe. Man does the outward, visible, Jesus to inward, invisible work. (3) Testimony of the Father (Jno. 5:37; Matt. 3:17). (4) The Scriptures (Jno. 5:39-47).

True happiness lies within us, not in external things. We receive it from God (Jno. 3:9-21).

At Cana Jesus manifested His power; at Jerusalem (cleansing the temple) He manifested His authority; at Sychar (talking to the woman) He showed Himself a prophet.

There is often so much machinery in worship that spiritual life is exterminated.

Concerning the bread of life, note—All need it. There is the same plain food for all. What the food is, Jesus Christ. How? "My flesh and blood." How avail ourselves of it? By faith (Jno. 6:47, 48). How to be distributed? By disciples—believers (Jno. 6:11).

The Gospel standard of spirituality is given in Matt. 5:48.

Elements necessary to spiritual growth—Air—environments (Jer. 17:7, 8); Food—nourishment, Exercise—activity; Prayer life—reading of the Word, meditation, faith, love, truth, humility, all things.

Satan is cruel and has no mercy and no love for those whom he deceives.

Evangelistic meetings were held during the week of the Bible conference and the week following. Five precious souls made the great confession in the meetings. The interest throughout was good and the brotherhood feels encouraged.

Secretary.

REPORT

Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

October

Receipts.—Supplies by the following persons: J. L. Landis, A. B. Eshleman, Daniel Gish, Landis Hershey, Samuel Musselman, J. L. Brubaker; some unknown person, sweet potatoes.

Cash: Cash, \$2; Hannah Hershey and Emma Risser, \$3; Jeremiah Lehr and wife, \$2.

Services.—Oct. 9, H. H. Haverstick and A. B. Eshleman conducted the services. Text, Rev. 21:7.

Oct. 23, J. N. Brubacher and Amos Kauffman conducted the services. The aged bishop read the usual scripture and commented on it.

Remarks.—It is refreshing when attendance at the Home is large. Come, and help to encourage the aged pilgrims. It is encouraging to have visitors. Unless they are from a distance, week day meetings are most appropriate. Health is good. Number of visitors, about 150.

November

Receipts.—Supplies by the following persons: Dan Kauffman, Abram Landis, Noah Getz, Mrs. Silas Buckwalter, May Gochenaur, Amos Kauffman, Lewis Leiter, Mrs. J. B. Hernley.

Cash: Harry Eshbach, \$1; J. M. Baer, \$5; for meals, \$7.70.

Services.—Nov. 6, Henry Longenecker, Frank Kreider and C. F. Charles filled the regular appointment. Text, Matt. 20:8.

Nov. 20, Simon Landis and Amos Kauffman conducted regular services. Text, II Cor. 12:9, 10.

Death.—Nov. 15, Israel Herr died, aged 69 y. 6 m. 17 d. Buried in Rohrerstown cemetery. Services conducted by D. N. Lehman and Frank Kreider. Text, I Cor. 15:55.

Remarks.—There are 60 in the Home, and several other applicants for admission. Health is good. A worker will be needed in the kitchen after Christmas.

J. W. Benner, Steward.

MISSION COMMITTEE MEETING

For the Gospel Herald.

A joint meeting of the Mission Committees of the Eastern A. M. and the Southwestern Pennsylvania Conferences was held at the Altoona Mission, Dec. 9, 1910. The purpose of the meeting was to hear the report of the work of the mission for the past year and to arrange for the work in the future.

As this was the first meeting of the committees since the mission was opened perhaps a little report of what we found would not be out of place.

The meetings of the mission are conducted in a hall located on 11th Ave., No. 1713; size of the room—about 14x48 feet; seating capacity, 72. The workers occupy living apartments located on the opposite side of the street.

The workers at present are E. F. Hartzler, Ada Hartzler and Anna L. Miller.

The first service was held Feb. 6, 1910, with an attendance of 16. The membership (including workers) then was 5; now it is 31. The Sunday school opened with an attendance of 10 and has since grown to 46. Since the mission was opened there have been 12 children taken to the Orphans' Home.

The following services are held each week: Sunday school, 10: A. M.; preaching, 11 A. M.; workers' meeting and preaching in the evening; Tuesday evening, Bible study; Thursday evening, preaching; Saturday afternoon, sewing school.

We have much reason to believe that God has been directing and blessing this work. At a service on Friday evening we listened with much interest to those who had been led to Christ through the mission, as by word and countenance they told how glad they were for what had been done for their souls and their homes through the Altoona Mission. Could we always see what a change Christ makes in many homes our efforts to have more of the unsaved ones know of Him would be greatly increased.

The expenses during the year were \$779.37. Of this amount \$360.00 went for rents and some for furnishings of hall and living rooms. The Lord has been gracious in moving upon the hearts of the brotherhood to contribute to the financial support of this work. Some have thought that it would be a saving to buy the building and thus cut the rent item out of the expenses. The building is for sale. We hope that the Lord will so direct that His will may be done in this matter. In behalf of the mission we earnestly desire your prayers for the direction and success of this work.

A. D. Martin, Sec.

Married

Brenneman—Witmer.—Dec. 8, 1910, Bro. Christian E. Brenneman to Sister Daisy H. Witmer, both of Manor, Pa., Bro. Abram Herr officiating.

Shaub—Charles.—Nov. 24, 1910, at New Danville, Pa., Bro. Jacob M. Shaub to Sister Frances G. Charles, both of Manor, Pa., Bro. Abram B. Herr officiating.

Herr—Shuman.—Nov. 24, 1910, at Mountville, Pa., Bro. C. K. Herr of Millersville, Pa., to Sister Bessie Irene Shuman of Mountville, Bro. Abram B. Herr officiating.

Miller—Weaver.—On Dec. 10, at the home of the officiating minister, Bro. Y. C. Miller, Shipshewana, Ind., Bro. Josiah J. Miller to Sister Anna Weaver, both of Lagrange Co., Ind. May their life be one of peace and happiness.

Heckel—Bender.—Nov. 24, 1910, at East Lampeter, Pa., Bro. Charles L. Heckel to Sister Gerturde S. Bender, both of East Lampeter, Bro. Abram B. Herr officiating.

Kauffman—Fisher.—Dec. 1, 1910, near Honey Brook, Pa., Bro. Daniel Kauffman, of Gap, Pa., to Sister Lizzie Fisher, of Honey Brook, Pa., Bro. Gideon Stoltzfus officiating.

Hess—Hersh.—Nov. 16, 1910, at New Danville, Pa., Bro. Aaron R. Hess of Marticville, Pa., to Sister Anna E. Hersh of New Danville, Pa., Bro. Abram B. Herr officiating.

Eby—Book.—Nov. 30, 1910, at the home of the bride's uncle, Bro. Daniel Book of Lampeter, Pa., Bro. Ira M. Eby of Leaman Place, Pa., to Sister Ella Book of Lampeter, Bro. Frank Herr officiating.

Yoder—Newcomer.—On Nov. 24, 1910, at the home of the bride's father, Bro. Harvey N. Yoder of Wakarusa, Ind., and Sister Eliza Newcomer of Nappanee, Ind., were united in marriage, Bro. D. A. Yoder officiating.

Yoder—Horst.—At the home of the bride near North Lawrence, O., Nov. 24, 1910, Bro. Daniel H. Yoder of the Martin congregation, to Sister Amanda Horst of the Pleasant View congregation, by Bro. I. J. Buchwalter.

Nunemaker—Book.—At the home of the bride's parents, Bro. and Sister M. B. Book, Bro. Enos E. Nunemaker and Sister Ada E. Book were united in holy matrimony, Bro. A. C. Good officiating. May God's choicest blessings attend them through life.

Eash—Troyer.—On the evening of Nov. 26, 1910, at the home of the bride, Bro. Mahlon C. Eash of Middlebury, Ind., and Sister Naomi Troyer of Lagrange, Ind., were united in the bonds of matrimony, Bro. S. E. Weaver officiating.

Gehman—Musser.—On Dec. 4, 1910, Bro. Moses G. Gehman and Sister Sallie L. Musser, both of Reinhold's Station, Pa., were united in holy matrimony by Bro. Benjamin Weaver. May God's choicest blessings attend them through life and their home be an ideal one.

Landis—Bricker.—On Dec. 6, 1910, at the home of Bro. E. W. Bricker, Aldersyde, Alta., Bro. John R. Landis of Portal, N. Dak., to Sister Mary Anna Bricker, Bro. N. B. Stauffer officiating. May the blessings of God accompany the brother and sister all the way through life.

Swarr—Harnish.—On Thursday, Dec. 8, 1910, at the home of the officiating bishop, Bro. Jacob N. Brubacher, Mt. Joy, Pa., Bro. Martin L. Swarr and Sister Mary S. Harnish of East Petersburg, Pa., were united in holy matrimony. May God's blessings attend them through life's journey.

Brackbill—Herr: Kreider—Herr.—Nov. 15, 1910, at the home of the brides' parents, Bro. and Sister S. M. Herr, Soudersburg, Pa., Bro. Isaac D. Brackbill of Lancaster, Pa., to Sister Anna M. Herr, and Bro. Maurice S. Kreider of East Lampeter to Sister Emma L. Herr, Bro. C. M. Brackbill officiating.

Schrock—Garber.—On Dec. 1, 1910, at the Harmony Church, Bro. Emanuel Schrock, son of Bishop Andrew Schrock, and Sister Anna Garber, daughter of Valentine Garber, both of Cazenovia, Ill., were united in marriage, Bro. Andrew Schrock officiating. May this union prove to be a blessing to the cause of Christ.

Obituary

Littleton.—Alma Grace, infant daughter of Bro. Fred and Sister Lydia Littleton, was born Oct. 9, 1910, and died eight days later. She was buried in the Mennonite cemetery near Cherry Box, Mo., leaving to mourn a father and mother and many relatives. Short services were conducted by Bro. Staffons of the Brethren Church.

Schrock.—Alva Raymond, youngest son of Harry Schrock and wife, died of pneumonia Dec. 6, 1910. He was born Jan. 5, 1910; aged 11 m. 1 d. Thus ended the life of a faithful little child who suffered for nearly three weeks. He is survived by 1 brother, parents and many sorrowing friends. Funeral services conducted by Geo. Dearcloth. Text, Cant. 6:2.

Billau.—Cecil Fred, infant son of Fred and Vera (Hess) Billau, died after five hours of suffering from congestion, Dec. 12, 1910, near Hesston, Kans., aged 25 days. Funeral the day following, conducted in the Evangelical Church, Hesston, by D. H. Bender, assisted by Pre. Spencer. Text, 11 Kings 4:26. Interment in the Mennonite cemetery at the Pennsylvania Church. May the Lord comfort the sorrowing young parents and lead them to meet their darling in the glory world.

Nolt.—Anna H., infant daughter of Bro. Phares and Sister Alma H. Nolt, was born Sept. 13, 1910; died Dec. 11, 1910, and buried on the day she was 3 months old. Funeral services were conducted at the Lititz M. H. by Jacob Hershey and Jonas Hess. Interment at Hammer Creek. She died very suddenly. In the evening she was cheerful and happy as before, but when the parents arose in the morning, the dear little baby's spirit had gone to heaven. It had been here on earth but a short time, only to escape the tempests and storms of life.

Stutzman.—Glenn, son of Bro. Dan and Sister Annie Stutzman, died Dec. 6, 1910, at their home after an illness of about 3 weeks of typhoid-pneumonia, aged 7 m. 16 d. All that medical power and loving hands could do was done, but all seemed in vain. "Not our will," but His will be done. His sweet, smiling face will be missed by everyone.

Funeral services were held at the Mennonite Church northeast of Chappell, Nebr., conducted by — Taylor. The remains were tenderly laid to rest in the cemetery near the church.

"All is dark within our dwelling,
Lonely are our hearts today,
For thou we loved so dearly has passed away,
But hope to meet him on the other shore."
Barbara Peterseim.

Bixler.—Samuel B. Bixler was born Dec. 9, 1842; died Dec. 4, 1910; aged 67 y. 11 m. 25 d. He was married to Rebecca Shwalter. To this union were born 2 daughters, one preceding him to the spirit world. His first wife having been called home, he was married on May 4, 1873, to Hettie Weaver for his second wife. To this union were born 3 sons and 4 daughters. One son preceding him to the spirit world. He leaves to mourn a grief-stricken wife, 2 sons, 5 daughters, 23 grandchildren, 2 great-grandchildren, 1 brother, 2 sisters and a host of friends to mourn their loss.

Funeral services were held Dec. 9, 1910, at the Olive Mennonite meeting house, being largely attended. Services were conducted by J. W. Christophel and Jonas Loucks. Text, Phil. 1:21. The deeply bereaved family have the sympathy of the friends and neighbors.

Funeral services were held at the Bethel Church, Bro. D. D. King preached from Gen. 23:1-3.

She leaves a companion, 3 sons and 4 daughters and a host of sorrowing friends to mourn her departure.

A grandson.

Dils.—Joseph C., son of Joseph and Christiana Dils, was born July 7, 1855; died Nov. 20, 1910; aged 57 y. 2 m. 19 d. He was married to Mary E. Loucks in 1879. To this union was born 7 daughters and 3 sons. Four daughters and one son preceded him to the spirit world.

He leaves to mourn their loss, a wife, 3 daughters, 2 sons and 2 grandsons, an aged mother, 3 brothers, 10 sisters and a host of friends and relatives. He was the first out of a family of fourteen to die except those who died in their infancy. Services were held at the Olive Church conducted by R. M. Schwalm and David Yoder.

Hershey.—Susanna Hershey was born in Lancaster Co., Pa., May 15, 1838. In the year 1850 she removed with her parents and family to Elkhart Co., Ind., which has since been her home. In the year 1858 she was united in marriage with Jacob Hershey, who died Oct. 4, 1910. Sister Hershey was injured Nov. 5, by her horse running away which was frightened by an automobile. She died Nov. 10, 1910; aged 72 y. 5 m. 25 d. She leaves to mourn her death 3 brothers and a sister. Buried Nov. 15 in the Yellow Creek cemetery services by J. W. Christophel and D. A. Yoder from Num 23:10.

Mishler.—Bro. Levi Mishler died in September, 1910, at the home of his daughter, Sister J. L. Brubaker, Cherry Box, Mo.; aged 80 y. 1 m. 12 d. He leaves 7 children and many relatives and friends to mourn his departure. He was a faithful member of the Mennonite Church, having been one of the first members in the Cherry Box congregation and when he died he was the oldest member in the congregation. To know him meant to love him. He was of a quiet disposition, though active until the last few years of his life, when suffering from the effects of paralysis and the infirmities of old age he was almost helpless. Funeral services were conducted at the Mennonite Church by J. M. Kreider.

Yoder.—David M. Yoder was born Dec. 6, 1835, in Tuscarawas Co., O.; died Oct. 17, 1910, at Sandpoint, Idaho; aged 74 y. 10 m. 21 d. Bro. Yoder was married to Leah Plank in 1861. Sister Yoder died in 1876. To this union 6 children were born, 3 of whom died. Also 13 grandchildren; one dead. He lived in Logan and Champaign counties, Ohio, until 1882, when he with his children moved to Cass Co., Mo. He remained there until Sept. 6, 1910, when he left for Idaho to visit his son Samuel, also in the hope of regaining his health; but after arriving at his destination he soon began to fail.

Funeral services were conducted at the residence of his son. Interment in cemetery at Sandpoint, Idaho. He is survived by 2 brothers, 2 half-brothers, 1 half-sister, 3 children, 12 grandchildren and a host of relatives and friends to mourn their loss.

Witzke.—Mary Witzke, (nee Schrader) was born Jan. 11, 1840, in Olchin, Poland, Russia; died Oct. 1, 1910. She was married to Henry Witzke, Dec. 2, 1858, came to America in 1875 and settled in Moniteau Co., Mo. She was the mother of 12 children, 36 grandchildren and 2 great-grandchildren. Five children, 1 grandchild, and 1 great-grandchild preceded her to

the spirit world. She suffered very much at times and had not had a well day for 27 years. She brought her age to 70 y. 8 m. 20 d. She united with the Mennonite Church in early youth and remained a faithful member to her death.

Parcell.—Mary, daughter of Mark and Susan Tintsman, was born in West Moreland Co., Pa., Jan. 18, 1831; died Dec. 8, 1910; aged 79 y. 10 m. 20 d. On Jan. 4, 1850, she was married to John W. Parcell near Shanesville, O. To this union were born 3 sons and 3 daughters. One son, the eldest, died Mar. 29, 1876. After lying on a bed of affliction for one year and a half, father preceded mother in death, July 30, 1877. Thus she was left to fight the battles of life alone, but yet not alone for she had Jesus as her guide and her helper, who did not forsake her in life nor in the hour of death.

On Sunday before she passed away she asked all her children to meet her in heaven, which they promised to do. Not satisfied with this, she made the request that her grandchildren, who were not present, should be told to meet her in heaven also.

She suffered very much but through it all she said she was so happy and was waiting for Jesus to come and take her home. She had a peaceful death. Although it is very hard to part with mother, we can rejoice that she has been relieved from her suffering and gone to her eternal reward. Besides leaving her 5 children, there are still living 2 brothers, Henry Tintsman of Butler, Ind., age 84 years; Albert Tintsman of Nappanee, Ind., aged 69 years, and one sister Catharine McCoy of Nappanee, Ind., aged 82 years, who greatly mourn the loss of one they dearly loved. Her father died in 1882, aged 82 years. Her mother died in 1885, aged 82 years.

Burial at South Union cemetery Dec. 11, 1910, conducted by David A. Yoder and Wm. H. Moore. Text, Luke 10:42.

Kreider.—Anna B. Denlinger was born near Starsburg, Pa., Aug. 28, 1835; died Dec. 3, 1910, at the home of her daughter and family near Portland, Kans.; aged 75 y. 3 m. 5 d. Funeral services were held at the Methodist Church in Portland. Interment in Forest Grove cemetery, by the side of her husband, who preceded her to the other shore nearly 5 years ago. She was married to John L. Kreider, Dec. 22, 1859. To this union were born 4 children, of whom 2 survive to mourn their loss. She also leaves 6 grandchildren, 3 brothers, a sister, and many other relatives and friends. Yet we mourn not as those who have no hope. Though many miles from most of her kindred, there were many kind friends who helped minister to her needs in her last illness, which was quite brief, though her health and strength had been failing the past year or more. During that time she frequently expressed the wish to be with her Savior, and loved ones gone before. She united with the Mennonite Church while young. After moving west the family never lived near any church of their choice, but she and her husband never united with any other Church. She loved to go to other churches, near by, and was interested in all the work for the Lord. Her great object in life was to be like her Master, kind and helpful to all.

In 1880 the family moved from Lancaster Co., Pa., to Chariton Co., Mo. In 1904 the doctor advised Bro. Kreider to change climates for his health. He chose southern Kansas, and removed there but he lived only 2 years. Now they both lie beneath the Kansas sod. "Blessed are the dead who die in the Lord." He alone can heal our heart aches.

Items and Comments

In a frightful wreck on the Santa Fe R. R. near Ardmore, Okla., Dec. 14, one man was killed and 30 injured.

According to an official report of the Missouri State Board of Agriculture, that state produced 252,472,000 bushels of corn in 1910.

A terrific mine explosion occurred in the Greno Coal mine near Tacoma, Va., Dec. 14, and more than a dozen lives were instantly snuffed out. "In a moment, in the twinkling of an eye," is a possibility now as well as at Christ's second coming. "Are you ready?" is the all important question.

Expresident Zelaya of Nicaragua, for nearly twenty years the absolute ruler of his country and reputed to be worth about \$15,000,000 is growing tired of his life of exile in Belgium, and yearns to return to his native country, even if it means to live in obscurity and die in peace. This is another illustration showing the vanity of earthly power and wealth.

In a heated discussion before the Pittsburg, Pa., presbytery, a report favoring immersion as the Bible mode of baptism was voted down. Though wavering in places, the Presbyterian Church is still committed to affusion as the Bible mode. A simple reading of the simple Word as it is would remove whatever doubt there is on the question.

A noted English suffragist, Mrs Philip Snowden, after touring over forty states, has come to the conclusion that the American woman does not care to vote. That is certainly not an unfavorable discovery. Experience has proved that wherever the ballot was given to woman instead of woman purifying politics, politics has had its effect in corrupting woman. Woman's most effective work is done in the sphere in which God has created her. The wisdom of God in the creation can hardly be overthrown by the efforts of effeminate men and mannish women.

The Big Four Railroad was recently fined for allowing a porter on one of its Pullman cars to sell liquor while the car stood on the tracks at Shelbyville, Ill.—"dry" territory.

Those interested in large appropriations for war expenses are again at work trying to scare Congress into making generous appropriations for war purposes. In a secret report Secretary of War Dickinson informs Congress of the utterly unprepared state for war in which the United States is at present. After the appropriations have been made the annual scare will likely subside.

According to the official report of the census department at Washington, D. C., the population of the United States is now 93,402,111, or an increase of 21 per cent. over the population as reported in 1900. This does not include the Philippine Islands. The total population of the United States and all her possessions is declared to be about 101,100,000. That is what men count here. How many of these have their names written in the Lamb's book of life?

In the interest of international peace, Andrew Carnegie has donated the sum of \$10,000,000. The money is secured in five per cent. first mortgage bonds and placed into the hands of a Board of 27 trustees, which Board is to use the income from this fund in the promotion of the universal peace idea. This makes about \$180,000,000 which the steel king has already donated to charitable, educational and scientific purposes. The donor specifies that after war has once been abolished, the sum should be used in wiping out other great evils. Men high in the counsels of government applaud this generous gift and then proceed to appropriate hundreds of millions of dollars to provide the sinews of war.

The Gospel Herald until Jan. 1, 1912, one dollar.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

New Bethel Church, near **Guymon, Okla., Dec. 17, 18, 1910.** Instructor, A. I. Yoder. Mt. Zion Church, near **Versailles, Mo., Holiday week.** Instructors, Simon Gingerich, J. R. Shank.

Plainview, Tex., Holiday week. Instructors, A. I. Yoder, J. D. Charles.

Forks Church, near **Middlebury, Ind., Holiday week.** Instructors, D. D. Miller, S. E. Weaver.

Big Prairie Church near **White Cloud, Mich., Holiday week.** Instructors, Oscar Hostetler, Rudy Senger.

Daytonville, Ia., Dec. 19—24, 1910. Instructors, E. L. Frey, J. W. Hess.

Pleasant Grove Church, near **Martinsburg, Pa., Dec. 22-27, 1910.** Instructors, S. G. Shetler, N. H. Mack.

Morrison, Ill., Dec. 27-31, 1910. Instructors, D. H. Bender, A. C. Good, A. M. Eash, A. L. Buzzard.

Fairview Church, near **Fairview, Mich., Dec. 28, 1910, to Jan. 3, 1911.** Instructors, J. E. Hartzler, B. B. King.

West Union Church, near **Wellman, Ia., Dec. 26—31.** Instructors, E. L. Frey, A. D. Wenger.

Slate Hill Church near **Shiremanstown, Pa., Jan. 3-5, 1910.** Instructors, David Mosemann, Abram Metzler, N. H. Mack and others.

Sunnyside Church, near **Comins, Mich., Jan. 4-10, 1911.** Instructors, J. E. Hartzler, B. B. King.

Tuleta, Tex., Jan. 8—15, 1910. Instructors, David Garber, A. I. Yoder, J. M. R. Weaver.

East Union Church near **Kalona, Ia., Jan. 16-22, 1911.** Instructors, L. J. Miller, S. E. Allgyer.

Clinton, Central and Lockport churches near **Wauseon, O., Jan. 16-20, 1911.** Instructors, S. H. Miller, Samuel Gerber.

Rainham, Ont., Jan. 24—27, 1911. Instructors, S. F. Coffman, J. E. Hartzler.

SUNDAY SCHOOL LESSON COMMENTARIES

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTTDALE, PA., THURSDAY, DECEMBER 29, 1910

No. 39

EDITORIAL

Good morning.

Happy New Year.

"What is thy life?"

Now for some good resolutions.

And then for resolution to carry them out.

What has been your record for the year 1910?

This is the time of the year when parents should know where their children are, especially after night.

This is one time of the year when children can well afford to consult their parents as to where they should and should not go.

Timely thoughts on the close of the old year and the beginning of the new are to be found in several articles printed elsewhere in this number.

It gives us pleasure to hear of so many religious meetings among our congregations during the present holiday week. It is the very best way to spend Christmas holidays.

Those interested in the welfare of the Mennonite Old People's Home near Lancaster, Pa., will also be interested in reading the article on "An Opportunity," found elsewhere in this paper. We had the privilege of visiting this Home several months ago, and were very much impressed by the orderly conduct, good cheer and home-like appearances generally which we witnessed there. Our prayer is that the right man may be found for the place. It is a worthy institution, in worthy hands, and we believe that the Lord will lay it upon some worthy brother and sister to give their consent to be used in overseeing the Home.

Your Name, Please.—We have several orders, with money enclosed, on hand, but the senders failed to sign their names. If this reaches the eye of any one who sent in orders but failed to get your goods, please send in your name, address, and a duplicate of your order and your order will be promptly and cheerfully filled.

We have also received quite a number of letters which had been in a wreck, and such orders were necessarily delayed, as they did not reach us until last Saturday.

Sunday School Literature.—We thank our patrons for sending in their orders for Sunday school literature so promptly. All orders sent in have been filled, and we trust reached their destination promptly. In the rush of business some of the orders were delayed so that our Sunday schools at a distance did not get their literature by last Sunday, as we desired; but we caught up with our orders before the end of the week and all the literature ought to have reached its destination ere this. We also have on hand a number of Sunday school commentaries, which will be sent out at the prices heretofore advertised as long as the supply lasts. May the coming year be a prosperous one for our Sunday schools.

We Thank You.—Our little band of workers in the Mennonite Publishing House has been rushed with an unusually heavy run of business during the past few weeks. This extra work was cheerfully done, as we appreciate the confidence placed in the House by those who have so liberally patronized it. We trust that you may have been pleased with what you received; but if for any reason you failed to get your books, or the same were not satisfactory, kindly let us know. Our desire is to serve our people acceptably, and in this work we ask your counsel, your

co-operation and your prayers. We thank you for what you have done for the Publishing House of our Church in the past, and trust that you may give it the same hearty support in the future.

Retrospect and Prospect.—A few days more, and the year 1910 will have passed into history. We are safe in saying that the usual reflections will be made and resolutions formed. This has been a year of great activity, great interest in questions of vital importance, warm discussions of living issues, an unusual number of meetings of world-wide importance. In our own Church we have noted an unusual activity in various lines of work, such as continued meetings, Bible and Sunday school meetings, etc. During the last few months an unusual number of pillars in the Church have answered the final summons of the great King, and others have been called to take up their labors. Many who at the beginning of the year were in the ranks of Satan have been rescued from this terrible slavery and are now numbered with the people of God. What advancement or retrogression we as individuals have made is best known to the "author and finisher of our faith."

The year 1910 is valuable to us only as we profit by our failures and successes and apply the lessons learned in meeting the problems of the future. We look back and breathe a prayer of forgiveness for the transgressions of the past. We look forward and see a future of possibilities and opportunities, trusting to God for guidance, for strength and wisdom that the opportunities of each day may be improved in a way that God's approving smile may rest upon us. How much of the coming year will be ours to enjoy we know not; but we do know that if we are right before God we can testify with Paul: "For to me to live is Christ, and to die is gain."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

NEW YEAR'S GREETING

By John B. Gingerich.

For the Gospel Herald.

For all our friends on land and sea,
Wherever they are found to be—
In North and South America,
In Europe or in Africa,
In far-away Australia,
And in the lands of Asia,
For those who help Armenia,
And those who work in India,
And those in China and Japan,
Who work to spread the Gospel plan,
May peace from God be multiplied
Till every heart is purified.
We often think of you, dear friends,
We're bound with love that has no ends.
We therefore sent these lines to you
To keep our friendship fresh and new.
May God look down with grace and love
And bless you all from heaven above.
We wish for all your hearts to cheer
A "happy," prosperous, bright New Year.
We greet you all in Jesus' name,
Who heals the sick and cures the lame.
He took our guilt and sin away
And will be with us every day.
The Lord is blessing from above
While we subscribe our names with love.
Grand Rapids, Mich.

GOSPEL LIGHT ON TIMELY TOPICS

XX. Two Extremes—Fanaticism

By O. H. Zook.

For the Gospel Herald.

Be not righteous overmuch; neither make thyself overwise.—Ecc. 7:16.

Salvation is a blessed thing. That the omnipotent God, through His supreme love for mankind, should be willing to redeem man from the fall, after man willingly and knowingly disobeyed Him and brought sin and degradation upon himself and his posterity; that Jesus Christ, God's only begotten Son, was willing to give His own precious, sinless, spotless life a ransom and suffer untold agony and shame that you and I might enjoy an eternity with the angelic hosts in heaven; this is truly wonderful.

But Jesus *did* die and God *did* provide a way that we might be saved. Salvation a free gift! Yes, thanks be to God who giveth us the victory. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (Jno. 3:16). Peter says in I Pet. 3:9, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance."

Through the precious blood of Jesus our sins are all blotted out. There is wonderful power in the blood. It cleanses white as snow (Col. 1:14; Eph. 1:7).

As long as man is living in sin he is in bondage to sin; he is the servant of sin, but when the blood of Jesus Christ has been applied to his heart, he is made *free* and lives in the liberty of the Gospel (Gal. 5:1; Rom. 8:21).

While this is a blessed thought it is, in the lives of some people, a critical moment. God has given man the privilege of choosing for himself whether he will become a child of God or remain a servant of sin. If we choose the former the Son shall make us free (Jno. 8:36), and we become the "servants of righteousness" (Rom. 6:18). God reveals His will to us through His Spirit. There are two ways in which God makes known His will to us: (1) by *His* Spirit bearing witness with *our* spirit" (Rom. 8:16), and (2) by our own intelligence or knowledge of His revealed Word.

The former is sometimes termed "conscience;" but conscience does not always prove a safe guide because it is not always directed by the Spirit of God.

Therefore when people are not careful to have a well balanced mind; to have "His Spirit bearing witness with our spirit" on the one hand and a daily search of God's Word on the other, they are apt to run to one of two extremes. They will either become religious fanatics or worldly backsliders. There is the gravest danger in either case.

The worldly minded are very hard to reach because their "conscience"—which they insist upon following—has become seared and they do not know it and refuse to believe it when told. Not only their conscience will become seared but their heart will gradually become harder and the Word cannot take root.

On the other hand when the Spirit and the Word cannot work together in a man's heart because of a lack of knowledge and prayer, he may become religiously extreme, and he will injure both himself and the cause which he represents. It is of this latter class that we wish to write as God gives grace.

Fanaticism

As we understand the term it is wild and extravagant notions of religion or religious subjects; it is excessive enthusiasm on the part of any one on any part or the whole of religion. Fanatics are governed by imagination rather than by judgment or inspiration. The Bible warning is thrown out in our scripture text at the head of this article in regards to fanaticism: "Be not righteous overmuch; neither make thyself overwise." This is a vital point and may help us understand the problem as to

How Attained

God never inspires men to speak or write anything contrary to what He teaches in His blessed Word, and since truth will always be truth and since evil is continually present in some form to

deceive and lead astray, we feel that as the children of God we should speak forth our sentiments on this subject, as well as all others, freely and without reserve.

There are no doubt many ways in which this fanatical spirit might be attained, but we will name only three general ways:

1. **By Lack of Spirit Guidance.**—Fanatics are very apt to follow the letter not the spirit of the Word. They forget that "the letter killeth" (II Cor. 3:6), and that the Spirit alone giveth life. Because they themselves are out of harmony with the Word, they mistake frenzy for inspiration and the devil soon adds fuel to the fire by making them believe they are right when they are not.

2. **By Lack of Prayerful Study of the Bible.**—There are two ways of studying the Bible: the right way and the wrong way.

The Bible is its own interpreter if the mind is guided by the Spirit, and this is only attained by explicit faith and confidence in God and an earnest desire on our part to please and glorify Him. When this is our real condition, we call long, often and earnestly upon God for help and guidance as we study. Whereas, when one is possessed with the fanatical spirit, he may pray, but since the conclusions reached are his own opinions rather than the divine revelations of God, his prayers will not bring the power of God in his life.

3. **By Lack of Knowledge.**—While it is true that "knowledge puffeth up" (I Cor. 8:1), it is also true that a lack of it will render us unable to understand what God's Word teaches. Without knowledge there can be no real, true progress. A soul can be saved who can neither read nor write, but it is impossible for a soul to be eternally saved without a knowledge of God and His love. It is also impossible for a man to reach the highest stage of usefulness without a knowledge of the Word. It also requires more to secure this knowledge. We must have the divine guidance of the Father which He freely gives through His Holy Spirit. The fanatic may have much knowledge, but without the Spirit's guidance it will avail nothing. Its

Effects on Individuals

can be readily seen. They become self-righteous and draw conclusions which are without scriptural foundation, because the source of their knowledge is not in heaven. God alone gives a well-balanced mind, He gives it through the Spirit and the Spirit works in harmony with the Word. How often do we meet with people who believe that they alone are right and everybody else is wrong. They insist that the only true belief is their own and unless others believe as they do, they are without hope.

There is but one true interpretation of the Bible and the Lord does not reveal it in one way to one man and another way to some one else.

The reason there so many divisions of opinions in regards to many points of Scripture is because individuals misinterpret the Word. Let the Word interpret itself and the results will be a uniting together of churches instead of divisions. Fanatics are to be pitied, however, rather than reproached, for within them is a never dying soul for whom Christ died and which in the sight of God is very valuable (Matt. 16:26). The

Effect on the Cause

is also marked. When the mind is distorted, the spiritual vision blurred, the conscience seared and the heart hardened, the effects on the Cause will be very evident. False teaching is sure to result. False doctrines are sure to be advanced. Satan can fold his arms and laugh at the contentions that are sure to follow. Weak members will be unabridged, the world will mock and sneer, and the Cause will be made to gratefully suffer. False ideas will be forced upon the Church and the world and who will be able to tell what destruction and misery will follow in the wake of such things?

A glimpse at the past may enable us to understand the awful condition into which fanatics get when they are not overcome by the power of God. Among the

Ancient Examples

might be named the Pharisees.

The Jews, God's own chosen people, with whom God worked and whose labors He blessed, gradually fell from grace. Trace them through the annals of history. Notice how they gradually drifted away from God until when the time came that God offered His only begotten Son to them as their Redeemer and King, they crucified Him instead. How earnest they were in their formal worship! How earnestly and faithfully they kept the "traditions of the elders!" And yet how sadly mistaken they were! Jesus frequently called them hypocrites, and Paul says of them in Rom. 10:2, 3 that "they have a zeal of God but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The apostle Paul, before his conversion, is an awful example of what fanaticism will do with a man. Peter also shows the fanatical spirit at the last supper when Jesus was about to wash his feet. At first he would not permit it at all, thus going to the one extreme but just as soon as Jesus said that is He washed him not, he would have no part with Him, then Peter went to the other extreme and wanted to be washed all over. But the more

Modern Examples

would perhaps shed more light on the subject. Take Russellism, the tongues heresy, Eddyism, higher criticism, free thinkerism and all other isms and de-

partures from the true faith, and you will have good modern examples of fanaticism. God has given us many ordinances to keep, but when any one makes more of the form of any one of these than of the Spirit, he is drifting toward fanaticism.

Baptism is a Christian ordinance, but as soon as we set up a specified form and sentence to perdition all others who are baptized some other way, and thus by our tradition make more of the form than the spiritual application (for baptism is only an outward sign of a "good conscience" within) we become fanatical. It would be true of any or all other ordinances. But the question would naturally arise as to how avoid running to the extreme. Let me give you a recipe: Take time every day to read a portion of God's Word and engage in earnest, fervent prayer. Keep in close touch with God, His Word and the church. Avoid bad company and read only safe, sound literature. Avoid listening to or reading spurious doctrines. "Try the spirits" by the Word. "Prove all things; hold fast that which is good."

God's Word

is quick and powerful and will abide when heaven and earth shall have passed away. All the isms, creeds, and doctrines of men will vanish at the authority of God's Word. We are told that "when the lion roars, all the beasts of the forest keep silence." When Jehovah speaks, all the inhabitants of earth ought to stand in awe. Since the world was created, God has been speaking in the ears of the children of men. He has declared His will and inspired holy men of old to record His laws and closes His work by pronouncing a curse on all who add to or take from (Rev. 22:9). Notwithstanding all this, there have been men of all ages who have set up their will against the will of the God of heaven. They forbid and deny what God has commanded and establish and ordain what God has forbidden, and thus by their traditions they make void the laws of God (Matt. 5:2-6). What awful folly! What blasphemy! What rebellion! My friends, by the Word of God and not by the opinions of men will we be judged at the last great day.

In Conclusion

let me say that whatever we hear, see, think, or speak, may God give us His wisdom and grace that we may do all through the leadings of the Spirit, that in all things and under all circumstances He may be glorified, sinners may be warned, saints may be edified, the Cause built up and the pure, unadulterated Word of God may have a free, unhindered course throughout all our lives is our earnest prayer.

Belleville, Pa.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Evangelical Visitor.

POINTS ON SIMPLICITY

By S. B. Wenger.

For the Gospel Herald.

As Bro. Moses Brenneman and the writer were observing and contrasting the bonnets of two plain sisters with the fashionable head gear of the other 29 ladies in our car, we were made to appreciate more than ever the bonnets worn by sisters in the plain churches. Of the 29 there were no two alike. Each seemed to be trying to outdo the other. All shapes and sizes, some resembled wash tubs, bushel baskets, coal buckets, grain scoops, crows' nests, etc. There were dead birds, dead animals and a number of other things to cover the large rolls of false hair and apparently empty heads.

While listening to a funeral sermon in a crowded house recently I was hindered from seeing the minister by a large hat bedecked with a lot of feathers and trimming. Counting those who sat in line behind this large headgear, I found that 11 persons were deprived of seeing the minister during the entire service. The sisters of the plain churches—Quakers, Mennonite, and Church of the Brethren—ought to be thankful that they are privileged to wear the modest, plain bonnet. By it they are representing the principles of nonconformity to the world as taught in God's Word. They are advertising the simplicity of the Gospel of Christ, while the fashionable headgear is advertising worldliness. They are not only showing forth a Gospel principle when "adorned in modest apparel as women professing godliness," but they are esteemed and respected above any other people in the world and granted more favors and more privileges. It is a great protection in many instances to mission workers. A neat, tidy, plain adornment is admired by all right thinking people. While many could not be induced to wear them, they respect those that do. Plain principles ought to carry with them neatness, cleanliness, modesty, meekness, temperance, honesty, charity, kindness to man and beast, virtue, and a clean, devoted Christian life. There are extremes on both sides of the dress question. Some think to be tidy, neat and clean is style, while others think to be plain is slouchiness. It is necessary that plain people be tidy and cleanly to correspond with their profession. Slovenliness is the greatest hindrance to the progress of plainness.

While the sisters wear the plain bonnet, the brethren ought to be correspondingly plain. The little stiff hats worn by many brethren in the professed plain churches give them more the appearance of "dudes" than brethren. Another mistake many plain people make, is that they dress their children fashionable from infancy to full grown manhood and womanhood and it makes it much harder for them to come down to plain principles. The adorning of the innocent

the parents. We need not go to extremes but stay in the bounds of consistency with our profession. Plainness does not consist wholly in wearing plain bonnets and plain coats. If we do not have the principles at heart and practice them in all avenues of life we will be inconsistent, and it is the inconsistencies that cripple the cause. The churches above named ought to appreciate each other and stand together on maintaining the principles of nonconformity, non-secrecy and nonresistance. While we differ widely on certain points of doctrine, we can still be a great help to each other in maintaining the principles above mentioned and in fighting worldliness. South English, Iowa.

THE CHRISTIAN SALUTATION

For the Gospel Herald.

1. Of what does it consist?
 - a. Of the right hand of fellowship.--Gal. 2:9.
 - b. Of the holy kiss.—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14.
2. Whom should we greet?
 - a. "All the brethren."—I Cor. 16:20; I Thes. 5:26.
 - b. "One another."—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26.
3. What kind of salutation?
 - a. "With a holy kiss."—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26.
 - b. "With a kiss of charity."—I Pet. 5:14.

Questions to Answer by Yes or No

Is not this plain teaching?
Were the above scriptures written to be obeyed?

Is there anything in the Bible to show that this command has been abolished?

Is this command from God (Acts 9:15)?

Is it still to be observed?

By all Christians?

Are we blessed by obeying?

—K.

ALL THE LORD'S

By J. B. Weldy.

For the Gospel Herald.

Are we all the Lord's—our feet, our hands, our lips, our voice, our love, our life? Then hear what he says to us: "Thou shalt abide for me . . . thou shalt not be for another . . . So will I also be for thee" (Hos. 3:3).

Then if our hands are His, His hands were pierced for us. Are our feet His to walk in His ways? His were many times dusty and road-weary for us. Are our lips and voice His? His interceded and still intercedes for us. Are our time and all our faculties His? He freely gave all of Himself for us. Is our life His very own? He poured out His very life for us. Yet, just as thou shalt be His, so He shall be to thee. Blessed thought.

Wakarusa, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

CHRISTMAS TIDINGS

By Edith May Fly.

For the Gospel Herald.

Christmas day will soon draw near,
The day our Lord was born;
He came on earth our souls to save
Oh, hail the blessed morn.

But lo, there was no other room
But where the oxen fed;
No place but in the manger low,
For Him to lay His head.

'Twas on that blessed holy night,
The shepherds were amazed,
To see that wondrous holy light
As toward the sky they gazed.

And lo, the angel of the Lord
Came unto them to bring
A message that the new born Babe
Was Christ our Lord and King.

"Fear not, for unto you this morn,
A little Child is given;
A Savior unto us is born
The Father's Son from heaven.

The wise men followed Bethlehem star,
It led them safely there,
Unto a manger lowly
Where laid a Babe, so fair.

And when to Bethlehem they came
And saw the Babe so fair,
They all fell down and worshiped Him
And gave Him treasures rare.

Gold, frankincense and myrrh,
They gave unto our King,
The Father's Son sent from above
Let glad hosanna's ring.

Oh, how He suffered on the cross
That we might be set free.
To save our souls He gave His life
To pardon you and me.

For Jesus Christ was born that day,
Oh, hail the blessed morn.,
Peace on earth, good will toward men,
Rejoice, for Christ was born.

Telford, Pa.

LANCASTER MISSION NOTES

By H. H. Mosemann.

For the Gospel Herald.

We are impressed to write a few lines from this part of the great harvest field.

Our Sunday evening meetings are well attended at present, among the attendants being a number who need salvation. On Sunday evening there were present a man and his wife who were deeply convicted. The man had just about promised to accept Christ, when being told that he would have to confess his sins before God and man and that he would have to make restitution for things taken from others, child is a fair indication of the minds of he told of a few things which he had

taken from a neighbor and then added, "I can't come to Christ tonight, as I would have to face about four or five persons and make amends for wrongs done them."

Brother, sister, have you made restitution for the things which you may, while in sin, have taken from your neighbor?

The cottage meetings held in the homes of the poor of the city are helpful as well as interesting. Some of the brethren and sisters of the country are taking advantage of this opportunity to help in this good work. Would be glad to have others come and take part. These meetings are held every Tuesday evening with the exception of the first Tuesday evening, when they are held on Monday evenings, as the Sunday school workers' meeting meets on Tuesday evening of that week. If you want a blessing, come with us and endeavor to help some one who is living in sin.

Since we last wrote some individuals as well as sewing circles have contributed to the mission. All have been thankfully received.

We see the need of living more Spirit-filled lives, that when we come into the homes of the lowly and sinful we will be able to hold up Jesus before them that they might look to Him and live.

Lancaster, Pa.

MENNONITE GOSPEL MISSION

(710 W. 26th St., Chicago, Ill.)

By A. C. Good.

For the Gospel Herald.

A service that was most impressive to all present was the dedication of the new Mennonite Gospel Mission on Dec. 11. For some time the workers and others interested saw the need of a mission home, and from the beginning of the proposition there seemed to be a special interest among the Church for the completion of this purposed plan. By the most hearty support of the Church in general our worthy superintendent has now his most cherished hopes materialized into what is now a mission and church—dedicated to the work of the Lord.

I am sure that those who have given so liberally of their means to the support of this work will never regret it. Could they have seen the expression of joy worn by the workers and members and the tears of gratitude which flowed unbidden. No one is making quite as much sacrifice as the missionaries; and is it not a Christian spirit that we try and provide a suitable, comfortable, home-like place for them to do their work in? I am sure the workers regard the building as a present from the Church. The Superintendent made this remark: "We have received our Christmas present."

Bro. I. R. Detweiler preached the dedication sermon, basing his remarks on Hag. 2:7 latter clause). The sermon was an impressive one, after which oth-

ers from a distance as well as those from the city took part in the services.

We trust that this may be a monument of righteousness in this part of this wicked city, and that here within these walls many souls will confess their Savior. During the week's meetings that followed several souls accepted Christ.

Some may ask, "Is the building paid for?" To which we reply, "Not entirely. A small debt is on the building yet, that we feel sure the Church will not be slow in removing."

At present we are greatly in need of a young brother who will devote his time for at least a year, in helping along in the work. Bro. Eash has entirely too much to do, and is at present pretty well run down from over work. I feel sure that by his untiring efforts and good management during the erection of the building he has saved the Church several hundred dollars. Is there not somewhere a young brother full of the Spirit, who will say, "Here Lord, am I; send me?" We need you at once. Bro. Eash will be glad to correspond with you. May we as a Church stand by the work in the city, and support it liberally with our means as well as our most earnest prayers.

Sterling, Ill.

DIWALI—A HINDU RELIGIOUS FEAST

By J. S. Shoemaker.

For the Gospel Herald.

One need not be in India very long until he is convinced that the great majority of its population are shrouded in heathen darkness, given to idolatrous worship of the most hideous practices. These facts are demonstrated by witnessing the conduct of the Hindus during their religious feasts or holidays. Each district in India is said to have its own particular feasts, which are held at intervals during the course of the year. Besides these local feasts there are many others of a general nature, which are observed in all parts of India.

There are said to be in all eighteen obligatory Hindu feasts in the year. These feast days are spent in feasting, hilarity, dancing, with various forms of idol worship, and diversions of all kinds; work is suspended; the houses are painted and decorated; relatives and friends meet together for a general good time. The best jewelry and apparel are worn by the women, and license is given to indulge in sin and vice of various kinds.

The writer has had the privilege to witness several of these idolatrous feasts, the first of which Bro. Hartzler has already given an account of in the Gospel Herald.

At the time of the new moon in the early part of November, the *Diwali Festival* was observed by the Hindus at Dhamtari and surrounding villages. Its festivities and religious ceremonies lasted several days, during which time

drums were beaten, flutes or pipes were blown, and ridiculous demonstrations were carried on almost continually day and night.

First in order was the cleansing, painting and decorating of the houses, or mud huts. This, of course, was the most unobjectionable feature of the festival.

Small idols were made of clay by many of the religious devotees. These idols were made in the form of an ox or cow, animals that are considered sacred by the Hindus. Some of these idols were placed in prominent places on the streets of the village, where the public could conveniently approach them, and engage in their nonsensical forms of worship.

The Hindu worshipers washed their rupees in milk, after which they worshiped them. Milk is considered a sacred fluid because it is the product of the cow, hence has a cleansing effect upon the coins. Thus the "tainted money" becomes purified, and worthy of worship. It seems perfectly ridiculous that these people should worship their money as a god, but when we consider the fact that many intelligent and enlightened Americans worship their money by lavishing their love and affections upon it, we are not so much surprised that these ignorant, benighted heathen should stoop to worship their money in a somewhat different form.

During the evening of the first day the idol worshipers formed in a procession and marched with flying streamers to a shrine under a sacred tree just outside of the village. They sang, yelled, danced and engaged in various weird forms of worship, keeping time with the beating of drums, and blowing of horns. The music produced was anything but musical and pleasing to the ear. After spending some time in going through a hideous form of worship the procession returned to the village, with one of their number rolling, tumbling, jumping, and hopping along in their midst in a demon-like manner. The procession was composed entirely of boys and men, the girls and women remained in the village.

Being desirous of getting an insight into their various forms of worship, we went into the village. Here we saw eight women come out into the street, one of whom carried a covered basket on her head on which were placed several small clay idols, the same with the basket were placed on the ground, after which the eight women began to walk and dance around the idols in a stooping posture, facing the idols, singing and clapping their hands as they continued their ceremony, which lasted 10 or 15 minutes.

The following day was devoted entirely to various forms of heathen worship, and sacreligious exercises. Some of the clay idols were mounted, decorated and placed on a platform in the most public place in the village, after which the people gathered around the

objects of worship and spent some time in leaping, dancing, singing, and shouting. At the conclusion of these demon-like demonstrations, the idols were placed on the shoulders of three men, after which a procession was formed, headed by the musicians, after which came a dozen or more dancing devotees, who danced back and forth, swaying their heads, arms, and entire body in a hideous manner. Occasionally one of the number would fall prostrate on the ground with arms and limbs apparently as rigid as a stick, to which a lash was applied rigorously by one of the party until the former would rise and go forward. Those carrying the idols followed in the rear of the dance. The more sane worshipers followed in the extreme rear. Thus the procession marched slowly to a tank or pond about one-fourth mile from the village, where the worshippers bathed and went through various forms of ablution, after which the idols were carried some distance into the pond and dumped into the water, by which the waters were made to retain their purity (?). Then the worshipers disbanded and returned to the village, where each family brought in their cattle and fed them cooked rice, as a means of worship. The cattle being considered sacred by the Hindus, they are made objects of worship. The cattle ate their meal of cooked rice with a relish, but they were unconscious of the honor conferred upon them as gods. After being entertained a short time as honored guests, or gods, they were again turned out to pasture, and their worshipers spent the rest of the day in festivities and foolishness, carried on under the garb of religion, in accordance with the customs of the various castes.

Music is one of the prominent features of Hindu worship. The same may be pleasing to the natives, but I question whether it really sounds musical to anyone else, however little the ear may be cultured in the art of real music.

After witnessing the silly, depraved, hideous and demoniac demonstrations of these worshipers, my heart was filled with sadness because of the multitudes in India who are bound by sin to the degrading customs of their forefathers, and their hideous forms of idolatrous worship.

The more one reflects upon the gross absurdities pertaining to the idolatry of the Hindus, the more convinced one becomes of the inestimable value of the wonderful Book of Revelation—the Bible—whereby God reveals Himself to a lost world in the person of Jesus Christ, who died upon the cross to reconcile the world unto Himself.

May all who enjoy the great blessings of salvation and the Christian religion, be touched with sympathy for these depraved, idolatrous people, and pray, labor and give of their means to bring the glad tidings of salvation to all the lost in heathendom.

Balodgahan, C. P., India.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

IN MEMORY

Of Anna H., Infant Daughter of Phares
and Alma H. Nolt, aged almost
three months

For the Gospel Herald.

Now little Anna has gone to rest,
Gone to her dreamless bed,
While yet so gentle, undefiled,
With blessings on her head.

Before her heart had learned
In waywardness to stray,
Before her feet had ever turned
The dark and downward way;

Before sin had seared her breast,
Or sorrow woke her brow,
She has gone to that changeless rest
On yon celestial shore.

Because her smile was fair,
Her lip and eye so bright;
Because her loving cradle care
Was such a dear delight;

Her love with weak embrace,
Her upward wing detain;
Now gentle angels seek her place,
Amid the cherub train.

Lititz, Pa.

SUBMISSION OF WOMEN

Sel. by A. O. Histand.

Submission is one great secret of home happiness. Lack of subjection brings discord. Woman's place in the Church or in the home is one of submission.

A woman may speak of Christ to all them that look for redemption as Anna did in the temple (Luke 2:38).

A woman may "tell His disciples" that He is risen, and He goeth before, as the Marys did (Mark 16:1, 6, 7).

A woman may pray as the "women" did in the upper room, at Pentecost (Acts 1:13, 14).

A woman may quietly expound the way of God to a man "mighty in the Scriptures," as Priscilla did (Acts 18:24-26).

A woman may speak "to edification, and exhortation, and comfort" (I Cor. 14:3) as Philip's four daughters did (Acts 21:9).

A woman may be the "deaconess of a church," as Phoebe was (Rom. 16:1).

A woman may labor "much" in the Lord as Mary, Tryphena, Tryposa, Persis and others did (Rom. 16:6, 12).

A woman may labor with a Paul "in the gospel" as Euodias and Syntyche did (Phil. 4:2, 3).

But in praying or prophesying or laboring, let her wear always "a covering"

on her head, in sign that she is under the power of another (I Cor. 11:5, 10, Marg.). A woman should never be ordained a preacher, or an apostle (I Tim. 2:7, 12). She may not hold official position in the Church; hers is not the place of government, but of submission. A woman's voice should not be heard in an official meeting when discussion is going on. In the Church disorder chapter, God bids a woman to "keep silence in the churches" in any time of "confusion" and He deigns to add the reason, "for they are commanded to be under obedience" and must quietly "ask their husbands at home" when they do not understand (I Cor. 14:33-35).

Woman was a gift to man to be his help-meet (Gen. 2:20-25). A man and his wife are "one flesh" (Matt. 19:3-6). He, the "head" is to love, nourish and cherish her, "the body" (Eph. 5:23, 25-30).

Why is there discord in so many Christian homes? Why are there so many divorces? Why are saloons filled with men, and churches not? Why are girls and boys in tender years drifting into sin? Because God's Word is disregarded. Because wives do not take the lowly place God assigned them; because in all too many households the wife is the head of the husband. God says, "Teach the young women to be obedient to their own husbands" (Tit. 2:4, 5). "Wives submit yourselves unto your own husbands as it is fit in the Lord" (Col. 3:18). "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). The head does the thinking, planning, and arranging and the body is always obedient to the head. A wife in relation to her husband is never to assume responsibility. She is the body to the head. But all subjection is to be as unto the Lord (Eph. 5:22). Every deed should be done "not as pleasing men, but God" (I Thes. 2:4). The wife who indulges in any pleasure to please her husband to win him to Christ will only drag him down. The wife who obeys her husband to please the Lord will lift him up.

All subjection is to be in faith, for whatsoever is not of faith is sin" (Rom. 14:23). God says, "The unbelieving husband is sanctified by the wife" (I Cor. 7:14). The wife must believe it and see God in her husband and God will meet her in her husband. She must see the will of God in all the trials the enemy is permitted to bring. Judas betrayed Jesus, the devil crucified Him, but God permitted it and Jesus did not say, "The cup which Judas has given me, shall I not drink it" (Ino. 18:11)? He looked beyond the malice of the devil, and saw only His Father's hand.

A woman whose husband was cross and unkind, determined to recognize only a Father's love in every trial that came to her. Walking one day with her husband, she saw an overhanging cherry tree and said, "Oh, husband, how I would like some of those cherries." "Get

them then," he said, gruffly, and walked on. She looked up and said softly, "Yes, Father," then reached up and could just pick one cherry. As she ate it she said, "Thank you, Father," and joined her husband. He said, "Wife, what makes me so cross to you? I'm like a bear. I don't see what makes me so cross." And he was not afterward. God made him a gentle, considerate husband.

Lack of submission hinders. "Wives, be in subjection to your husbands . . . that your prayers be not hindered" (I Pet. 3:1, 7). God is the head of Christ, and Christ is the head of the husband, and the husband is the head of the wife (I Cor. 11:3). This is God's order, and when in anything the wife takes the headship she puts herself between God and her husband and hinders His work. God cannot even answer her own prayers for her husband while she stands above her husband, between him and his God.

A lady once besought D. L. Moody to pray for her unconverted husband. "How long have you been married?" asked Moody. "Twenty years." "What have you done to bring him to the Lord yourself?" "I have talked to him. I have prayed for him. I have tried to get him to join the church." "And you have been his wife for twenty years?" "Yes, sir." "There is something wrong somewhere," said the evangelist, shaking his head. "You ought to have got him to the Lord before this time. Have you always lived like a Christian?" "I'm afraid not, always." "Have you ever got out of humor with him, and said spiteful things?" "Yes, often." "And what did you do then? Did you apologize and tell him you were sorry for it?" "Oh, no; I never did that, I could not." "Well, then, there is where the trouble is. It is not your husband that I ought to pray for but yourself. When you get right it won't be long until God will get your husband." The prediction was fulfilled. The heart of the wife became full to overflowing with the love of God, and he who had never been won to Christ by "the word," was won by "the behavior of his wife" (I Pet. 3:1, R. V.).

A wife separated from a drunken husband, was baptized in the Holy Spirit. She promised to do anything God asked of her, and the word came, "Go back to your husband." She said, "Lord, I'll go to China, or India or Africa." But He said, "Go back to your husband and love him to Jesus." The struggle was short but sharp. She went and took the place of subjection. In three months the husband was saved and their home became a center of power and he one of the workers.

Not only are the prayers of an un-submissive wife hindered but her work also. A missionary went out calling one afternoon against her husband's express wishes. She thought her obligation to the Church required her to go. But she

(Continued on page 626).

Sunday School

For the Gospel Herald.

Lesson for Jan. 8, 1911.—I Kings 12:
25-33

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP

Golden Text.—Thou shalt not make unto thee any graven image.—Ex. 20:4.

Introductory.—The events of this lesson show that the people had the wrong thing uppermost in their minds when they rebelled against Rehoboam. They were indeed suffering under the weight of opposition. They thought of the "hard times" they were having, and proposed to have them righted if possible. But we hear no breath of their being dissatisfied because of the demoralized condition of the kingdom spiritually. In fact, they were indifferent on the religious question, for when Jeroboam offered to erect idols for them to worship we hear no such protests as were made when the financial conditions were unsatisfactory to them.

Calf Worship.—Jeroboam was a politician. He looked ahead, and saw that he must do something to make his victory permanent. In the flush of victory the people were satisfied to submit to his rule; but let them go back to Jerusalem to worship and there is danger that homesickness will again draw them back to their allegiance to Rehoboam. So he conceived the idea of erecting a kind of worship of his own in Israel. Of course he will not ask the people to forsake their God. They can worship Him the same as always. What he proposes to do is to improve on the old worship a little. He will erect two altars right at home, so that people will not need to go to the trouble to go all the way to Jerusalem to sacrifice. Then he will erect two golden calves, so that people may have something visible to remind them that there is a God in Israel. Capital idea! What a glorious thing!—this man-made improvement in the worship of the great Jehovah! Do you see anything like it these days? The end of it was regular heathen idolatry. It came by degrees, but it was the inevitable result of the man-made departure from the true faith and worship.

Here is where Jeroboam made his first ruinous mistake. Was it not the Lord that brought him to his present position? Could not the same Lord who overthrew the power of Rehoboam maintain the independence of Jeroboam's kingdom? Why then should Jeroboam take all the credit of victory to himself and discredit the God who placed him where he was? Why need he scheme to keep himself in power when God is always ready to stand by the faithful according to His promise? In his scheming to entrench himself in power, Jeroboam laid the foundations for the ruin of himself and his people. Ambition has been the undoing of many a

man. The most short-sighted policy which man can pursue is selfishness.

The Priesthood Changed.—No doubt there was a cry against ecclesiasticism, and a positive assertion that one man can administer at the altar just as well as another man. Why does it need to be one from the family of Aaron to minister at the altar? So priests were made of the lowest among the people and the sons of Levi left out. But the old forms of worship were not abandoned entirely. "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar."

Was not this all right? What difference did it make whether the priests were of the sons of Levi or somebody else's sons? whether the sacrifice was made at Dan or at Jerusalem? Form and ecclesiasticism will save no man. But listen:

"So did he in Bethel, sacrificing unto the calves that he had made." That was the secret of the whole matter. It is true that there is no special virtue in family or in form. But there is special virtue in listening to the Word of the Lord and worshiping according to the directions which He has given. There is a wonderful difference between offering to the God of heaven and offering to golden calves.

America is full of altars not sanctioned by the God of heaven; full of golden calves which are receiving the offerings which ought to go to the Lord. Look out for the man who raises a pitiful cry against formalism. Watch his course, and the chances are that you will find him sooner or later offering to some golden calf.

Thus step by step was Israel delivered over to idol worship, and the splendid opportunity which Jeroboam had was sacrificed to his short-sighted ambition. Had he turned his ears heavenward he might have heard the things which would have directed him into higher channels and shown him clearly that all true worshipers "must worship HIM in spirit and in truth.—K.

Three Downward Steps

Jeroboam's wickedness may be traced upon three downward steps: 1. The first step was idol worship. At first the calves he set up were only symbols by which Jehovah was to be worshiped, but later the images themselves were the objects of worship. 2. Jeroboam next replaced the holy sanctuary of God which had been modeled after His precise description with those patterned after that of heathendom. When the order of Jehovah is supplanted by that of the world, ruin becomes apparent. 3. He prostituted the highest and most sacred order of the priesthood by appointing the lowest characters in the kingdom instead of the Levites as appointed by Jehovah. To substitute the vile for the godly is sacrilege and will not go unpunished.—D. H. B.

Our Young People

CHRIST, THE MODEL BOY.—Luke
2:40-52

Topic for January 15

MOTTO

"I must be about my Father's business."

OUTLINE OF TOPIC

- I. A Model in Growth.—Luke 2:40, 52.
 1. Body.
 2. Spirit.
 3. Wisdom.
 4. Grace.
- II. A Model in Seeking the Father's Business:—
 1. Observing the Passover at 12 years.—V. 42.
 2. Interested in the Bible.—Vs. 43-49.
 - a. Tarried in good company.
 - b. Talked with Bible teachers.
 - c. Showed that He had studied these things before.
 - d. Taught His parents a noble lesson.
- III. A Model in Obedience to Parents.—V. 51.
- IV. A Model in His Behavior in the Sight of God and Man.—V. 52.
 1. Lived a common life.—Matt. 13:54-58.

STUDY OF TEXT

Luke 2: 40-52

- V. 40. "The child grew."—His natural body increased in size.
- "Waxed strong in Spirit."—His human spirit inherited from natural birth grew like that of other children.
- "Filled with wisdom."—His young life abounded in wisdom, His understanding was keen and active and His conclusions wise.
- "The grace of God was upon him."—Here was the wonderful secret of His life. God's favor or blessing was upon Him. In each passing year as the human body and mind developed more of the fulness of the divine nature was made manifest.
- V. 43. "The child Jesus tarried in Jerusalem."—Not for the purpose of showing disrespect to His parents, but to satisfy the spiritual craving of His nature, and manifest to the parents a deeper sense of His work.
- V. 46. "In the midst of the doctors."—Among the teachers of the Law of God.
- V. 49. "Wist ye not."—Knew ye not. "I must be about my Father's business."—The original Greek text is, "It behooves me to be in the things of my Father." He pointed them to a higher Parent than those on earth as having a claim on His service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Jesus."
3. Learning About the Heavenly Father's Business Like Jesus.
2. Growing Like Jesus.
4. Obeying Heavenly and Earthly Parents Like Jesus.

For Young People.—

1. Interest in God's House.
2. Interest in Bible Study.
3. Seeking Good Company.
4. Years of New Duties.

For Older People.—

1. Duties of Parents in Bringing Up Children.
2. The Age of Accountability.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.
Scriptural activity in all lines of Christian work.
Love, unity, purity and piety in home and church.

THURSDAY, DEC. 29, 1910

Field Notes

Bro. J. A. Brilhart of Scottdale, Pa., worshiped on Christmas day with the Masontown, Pa., congregation, preaching the gospel of the kingdom.

Baptismal services were held in the Hopewell Church near Hubbard, Ore., on Sunday, Dec. 18, when two precious souls were received into church fellowship.

Bro. Jacob A. Heatwole of La Junta, Colo., commenced a series of meetings near Rockland, Nebr., on Sunday morning, Dec. 11. The Lord bless the work to the salvation of many souls.

Sister Catharine Mumaw, mother of our book man, Bro. Levi Mumaw, arrived at Scottdale, Pa., on Saturday, Dec. 24, for a ten days' or two weeks' visit. Her presence is much appreciated.

Bro. J. G. Wenger of Harper, Kans., who has been in the East for over a year visiting among the brotherhood and encouraging the cause among the faithful, returned to his home on Saturday, Dec. 17.

Sister Lena Eash of Emma, Ind., after patient endurance for eighteen years during which time she has been an invalid, passed to her eternal reward on Wednesday morning, Dec. 21. Obituary notice later. The Lord comfort the bereaved.

An interesting letter from the pen of Bro. C. D. Esch, announcing the safe arrival of himself and wife in India and giving other information of interest to our readers came too late for publication in these columns this week. The letter will appear in print next week, the Lord willing.

Bro. A. D. Martin of Greencastle, Pa., returned to his home Dec. 21, after a week's tour through Philadelphia and adjoining counties. During this time he and Bro. J. S. Mast of Elverston, Pa., were visiting among the brotherhood and preaching the Gospel of the kingdom.

A letter from Hesston, Kans., tells of deep interest in the preaching of the Gospel then going on there. Three precious souls had already made the good confession, and others were counting the cost. Our prayer is that they may have been "both almost and altogether persuaded."

A letter from Bro. J. S. Shoemaker informs us that he and Bro. J. S. Hartzler were visiting the different mission stations in India. The more they see of India the more they are convinced that India needs the Gospel, the more they are convinced of the vastness of Christ's great commission to the Church to evangelize the world.

Bro. E. S. Hallman of Cressman, Sask., was among those who attended the funeral services of Bro. I. R. Shantz, whose obituary notice we print on another page. He left for his home Dec. 20. The brotherhood of Alberta feel keenly the loss of their earthly leader, but look heavenward with trust, and our prayer is that the gap may be filled and the cause prosper more than ever.

Jan. 12, 1911, marks the three hundred and seventy-fifth anniversary of Menno Simons' renunciation of Roman Catholicism. And every one that bears the name Mennonite ought to be a zealous defender of the principles and practices of which Menno Simons was a faithful and able champion.

If previous arrangements were carried out Bro. D. H. Bender left his home at Hesston, Kans., last Friday for Morrison, Ill., and at the same time Bro. J. D. Charles of the same place started for Plainview, Tex. The brethren expect to spend holiday week in Bible conference work.

The series of meetings at Hesston, Kans., which had been going on for some time closed on Monday night, Dec. 19. From this place Bro. A. D. Wenger went to South English, Ia., and after a few weeks' work there and at West Union Church near Wellman it is his intention to return to his home at Fentress, Va.

Ordination services are announced for Hershey's Church, Lancaster Co., Pa., Jan. 3, 1911, at which time a minister is to be ordained for the district comprising the following congregation: Hershey's, Old Road, Kinzers, Paradise, Mt. Pleasant, and Red Well. May the Lord so direct that the Church may be greatly strengthened by this ordination.

A new book entitled "Hadjin and the Armenian Massacres," by Rose Lambert, is being published by the Board having charge of the ahrt...0 Board having the oversight of the work at Hadjin, Turkey. Our readers will remember the time when the papers were filled with reports of that awful massacre, and the author having been in the midst of the most stirring events is competent to write an authentic account of the affair. The books may be had by sending to the author, Rose Lambert, Elkhart, Ind.

Change of Address.—The name of Spring Grove, Pa., has been changed to Union Grove. This was done to avoid confusion in the mail service as there is a post office similar in name in another part of the state. Bish. Benjamin Weaver has changed his address from East Earl, Pa., to Union Grove, Pa. Likewise, Bro. John W. Weaver's address is changed from Spring Grove, Pa., to Union Grove, Pa. Friends desiring to write these brethren, or any others whose former address was Spring Grove, Pa., will please note the change.

Quite a number of the letters which reached us last Saturday were marked "Railroad wreck." In appearance they gave evidence that they had seen stormy times. Otherwise, no damage was done beyond delaying the orders contained in the letters.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greeting:—For several years I was thinking of letting our brethren know how to send telegrams to the people in Ocseola Co., Mich., from any part of the United States or Canada. First send your message to Roscomins Co., Roscomins, Mich., on the M. C. R. R., then have them telephone to Fairview. Or, here is another way: Send your message to Au Sable, Mich., on the D. and M. R. R., then have them to phone to the Fairview Central of Farmers' Mutual Telephone Company.

Respectfully,
E. A. Bontrager.

Garden City, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—We have been having beautiful weather for the past week or more.

Sunday school was reorganized at the Bethel Church, Sunday, Dec. 11, as follows: Supts., Peter Hauder, John Zook; Sec.-Treas., Maude Miller; Chors., Alvin Kanagy, Mabelle Greer and Noah Neuschwander. Pray for the work at this place that we all may remain faithful unto the end.

In His name,
Cor.

Neck, Mo.

(A request.)

Dear Brothers and Sisters:—I am writing a few lines in behalf of my father, Bro. D. W. Kilmer. He is blind and can not see at all, and requests all brethren and sisters to pray for him every day that he may again receive his sight.

Pray for all of us that we may have more faith in God, and that we may never be drawn away from our dear and blessed Jesus. Let us all live close to Him and "walk in the light."

Again we ask all the dear Christian brothers and sisters to pray for father, that his sight may be hestored. What a blessing that would be. He would be so glad if he could see only a little and for this he asks most earnestly that we pray for him.

Your sister in faith,
Anna Graff.

Lancaster, Pa.

The regular monthly meeting of the Lancaster Co. S. S. workers will be held at the Lancaster, Pa., Mission on Tuesday evening, Jan. 3, 1911, at 7 o'clock.

Sunday school lessons for the five Sundays following will be explained by brethren as follows:

Jan. 8, Christ Lehman, Lititz, Pa.
Jan. 15, Christ Mosemann, Mechanic's Grove, Pa.
Jan. 22, Jno. F. Charles, Millersville, Pa.
Jan. 29, Jac. C. Habecker, Millersville, Pa.

Feb. 5, Amos G. Kauffman, East Petersburg, Pa.

Will also have election of officers for the year 1911. Everybody invited.

J. C. Leaman.

Elizabethtown, Pa.

The next Sunday school workers' meeting for Elizabethtown is to be held at the Elizabethtown Church on the evening of Dec. 29. The program is as follows:

Lesson for Jan. 1, Bro. Abner Risser.
Lesson for Jan. 8, Bro. Abram Mosemann.

Lesson for Jan. 15, Bro. Ben Brubaker.

Lesson for Jan. 22, Bro. Joseph Nisley.

Lesson for Jan. 29, Bro. Tillman Brackbill.

All are invited to come.

Mod., John Rutt.

Sec., Jacob Shotzberger.

Plainview, Tex.

Dear Herald Readers, Greeting in Jesus' Name:—There were a number of visitors here during the fall. Bro. Guengerich of Iowa visited his son Joel and Bro. Smith of Ohio his son Perry.

On Nov. 4, Bro. and Sister Moses Brenneman of Elida, O., came into our midst, remaining until Nov. 30, during which time Bro. Brenneman preached a number of edifying sermons for us. Their presence was greatly appreciated.

On Nov. 10, Sister Alice Cook of Lima, O., came to stay an indefinite length of time.

We had our communion services Nov. 27. Bro. A. I. Yoder of Happy, Tex., conducted the services.

On Dec. 3 Bro. S. E. Allgyer of West Liberty, O., came and remained over Sunday, preaching three edifying sermons for us.

Weather is fine, and the people of the colony are generally well.

L. S. Kreider.

Dec. 15, 1910.

Wakarusa, Ind.

Dear Herald Readers:—The Lord has greatly blessed us, for which we feel grateful. Bro. B. B. King of Ft. Wayne, Ind., has just closed a series of meetings here. As a result the Church

is greatly strengthened and there were fifteen confessions, two others have asked for church membership and still others have promised to take steps to serve the true and living God.

Our Sunday school was reorganized on Dec. 4, as follows: Supts., Bro. Amos Weldy, Bro. Harvey Yoder; Sec., Sister Grace Shaum; Treas., Bro. Leander Shaum; Chor., Bro. J. I. Weldy.

Brethren pray for us that we may continue in the work of the Lord.

Cor.

Dec. 18, 1910.

Metamora, Ill.

Greetings:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

The Bible conference we have so long looked forward to is now a thing of the past, but we trust the many good thoughts presented will grow in the lives of those who had the privilege of attending.

The Lord willing, our quarterly Sunday school meeting will be held at the Harmony Church, Jan. 1, 1911, commencing at 2 o'clock. We invite you to be with us at that time.

In His name,
Agnes Albrecht.

Dec. 19, 1910.

Souderton, Pa.

Dear Herald Readers, Greeting:—On Sunday, Dec. 18, Bro. Clayton Kolb of Spring City, Pa., filled the regular appointment at this place, using II Cor. 5:11, first clause, as his text. May the Lord bless his efforts in proclaiming the Word. The following evening Bro. A. D. Martin of Greencastle, Pa., gave us a helpful message from John 1:36, "Behold the lamb of God." He also filled appointments with the Plain, Franconia, and Perkasio congregations.

Among the brethren who filled appointments lately were Bros. Jesse Mack (Dec. 11), Warren Bean (Dec. 4), and Abram Clemmer (Thanksgiving eve), assisted by others. That their efforts to warn the unsaved were not in vain, is shown by eleven precious souls becoming willing to accept Jesus Christ. We trust they have made the full surrender.

The Sunday school is gaining in attendance during the winter months, and we hope is gaining in spirituality. On Dec. 18 there were 279 present.

We welcome Bro. R. W. Benner, who had been at Scottsdale, in our services again, especially the teacher's meeting. We need to be truly consecrated workers to be of use in His service.

We appreciated the visit of Bro. Enos Nunemaker and wife of Sterling, Ill., who are spending a few months in Pennsylvania.

Cor.

Dec. 21, 1910.

Kalona, Iowa

Dear Brethren and Sisters, Greeting:—No doubt many are wondering where we are. This finds us at Kalona, Iowa. Just came from Bro. M. S. Steiner's. Sorry to find him confined to his house and not as well as he had been in the fall. Trust the Lord will spare him a little longer for mere service, if it is His will. May we remember him in prayer.

Also spent a few days in Chicago with the workers and rejoice to see the work increasing since we were last there. The new building is completed and the workers are happy in their new home, thanking God and all who helped so liberally to build the Home. May much good be done in the name of the holy child Jesus.

Bro. Eash was called home to the bedside of his sister who is quite poorly. Sister Eash came in last evening from visiting six families, all of whom have husbands unsaved. One man left his wife and seven children. Another said if his wife did not leave the Church he would chop the furniture up with the ax. Another dragged his wife by the hair. What a testing time, for the saints. Sister, rejoice that you are on the farm away from such temptations with your children. Back to the farm! let us cry, will we?

Next week we expect to be in Kansas City and on to our old home in McPherson, the Lord willing.

Pray for us and the work at La Junta. God bless all, is our prayer.

Your brother,
J. F. Brunk.

Dec. 20, 1910.

Fairview, Mich.

Greeting in Jesus' Name:—The Sunday school at this place was reorganized Dec. 18, for the next six months. The following officers were elected: Supts., M. S. Steiner, E. A. Bontrager; Sec.-Treas., Delia Miller, Lottie Schrock; Chor., Mabel Bontrager, Menno Detweiler.

Young people's meeting was also reorganized in the evening by the election of E. A. Troyer and Ben Hartzler as moderators.

We are expecting the brethren, J. E. Hartzler and B. B. King here, the Lord willing, to begin conference work on the 28th. We ask an interest in your prayers in their behalf and for the work in which they will be engaged at the time when you are reading this that all may be done to the upbuilding of Christ's kingdom.

Yours in His love,
M. S. S.

Dec. 20, 1910.

New Paris, Ind.

Dear Readers:—We expect to begin a series of meetings on Friday, Dec. 23, conducted by Bro. Amos Geigley of Goshen, Ind. Let us begin to pray for

these meetings now that souls may be saved. When we look around in our own district and see so many out of the fold (some who have never accepted Christ, others who once have and now are out in sin deeper than ever) we wonder why it is. Is it on our part? Are we really concerned about their souls? Have we done all we can to save them? Let us pray for those who do not pray for themselves.

On Sunday, Dec. 18, Sunday school was reorganized, with the following officers: Supts., Oliver Anglemoyer, Martin Fisher; Sec., Naomi Culp; Treas., Albert Chupp; Chor., Anna Christophel.

Glad to say our Y. P. meeting is slowly improving.

A. W. C.

Dec. 20, 1910.

Lansdale, Pa.

(Plain Congregation).

Dear Herald Readers, Greeting in Jesus' Name:—We have again been made to realize that "we have no continuing city here" when an aged sister was called from time to eternity. May God comfort the bereaved.

In the afternoon of Dec. 19, Bro. A. D. Martin of Franklin Co., was with us and richly admonished us from a portion of God's Word recorded in Psa. 81:10.

On Sunday, Jan. 15, seven converts will be added to the Church by baptism. May they be bright and shining lights in the world "to show forth the praises of Him who has called them from darkness into the marvelous light."

Our Sunday school closes Christmas afternoon, when we again commemorate the birth of Christ. We had a good attendance this term.

Pray for us that we may remain steadfast.

Laura F. Fuss.

Dec. 21, 1910.

Weilersville, O.

(Salem Congregation).

Herald Readers, Greeting:—The congregation at this place has recently enjoyed a season of refreshing in the form of a Bible conference and evangelistic services, conducted by Bro. A. J. Steiner of North Lima, O., and Bro. J. A. Ressler of this place. Each evening the regular services were preceded by an interesting and instructive talk by Bro. Ressler on India. Evangelistic services were then conducted by Bro. Steiner. During these services one soul yielded to the conviction of the Spirit; others deeply convicted, resisted His promptings. The brotherhood has been revived and encouraged and especially impressed along the line of prevailing secret prayer as emphasized by those who labored with us.

Cor.

Dec. 23, 1910.

Miscellaneous

MARY, THE MOTHER OF JESUS

At God's right hand sits one who was a child,
Born as the humblest, and who here abode
Till of our sorrow He had suffered all.
They who now weep, remember that He wept.
The tempted, the despised, the sorrowing,
That Jesus, too, drank of these cups of woe.
And oh if our joys be tasted less..
If all but one passed from his lips away..
That one—a mother's love—by His partaking,
Is like a thread of heaven spun through our life
And we in the untiring watch, the tears,
The tenderness and fond trust of a mother,
May feel a heavenly closeness unto God—
For such, all human in its blest excess,
Was Mary's love for Jesus.

—Selected.

THE DECLINING YEAR

By Myrtle Shenk.

For the Gospel Herald.

Time is of inestimable value. It is the measure of life on earth. Each day's record of our lives is written in the book of God.

The Allwise Father has allotted time to us by divisions. He knew just what we were capable of doing in a day, so gave us just one day at a time. Why should we ask for more? Let us improve this day, never doubt the power and wisdom of Him who created us, and gave us our special talents and the golden now in which to use them.

Oh that we could more fully realize the fact that time is slipping away from us! The past, whether improved or wasted, is gone forever. The stars turn in their courses, the earth turns on its axis, the sun and moon diffuse their radiance over the earth, man goes the rounds of his daily life, and time passes on! on!—

Tonight we must say good-bye to another year. One more year, with its wasted opportunities, its unfinished tasks, its wicked words and actions unrepented of and unforgiven; another year with its improved opportunities, finished tasks, and words of kindness and good cheer, is gone forever. The year 1910 has gone to join the irrevocable past. Long will it be remembered, but it can never be recalled. It has seen the blooming flowers of one spring, the yellow grain of one summer, the brown woods of one autumn, the white frosts of one winter, and now it is gone. Is there any one in this world tonight who has done his work as nobly and faithfully as has the Old Year?

Tonight nature dons the robe of mourning. She mourns for the declining year. No more will her green fields

number its days; no more her flowers count the moments which were its origin. Its winds have plucked the last leaf from her tree. The old year with its many changes has spread the last white quilt over her children. Tonight she weeps. Tomorrow she will rejoice because a new year will have come to displace the old, another year with the same opportunities, joys and sorrows, the same duties and privileges, but they will all be new.

Tonight let us review the past year, asking God for grace, that we may avoid the mistakes and multiply the good which He has seen in our lives. May we live the New Year according to the leading of His Spirit; realizing that all good comes from Him, and "all things work together for good to them that love him."

Oronogo, Mo.

BEGIN THE YEAR WITH CHRIST

Selected by Emma Buchwalter.

One reason why life is so serious is because we must give account of it all. Jesus hinted at the large meaning of this truth when He said that for every idle word that men speak they must give account. If for the idle words, light, trivial, empty words, how much more for the words which are filled with bitterness, or with malice, or with the evil of falsehood, of envy, of irreverence. We are not done with life as we live it; we shall meet it all again.

These things being true, how should we enter upon the new year? For one thing, we should begin it with Christ. There is no other hand that can guide us safely through the new and strange experiences.

Another suggestion for a prosperous new year is that we should fill its every hour with duty well done. Duty is a large word, it includes all that we owe to God—honor, love, obedience, faithfulness. It includes all that we owe to men.

No year can be happy or beautiful with God left out.

The way to have a year at its close stainless and beautiful, is to keep the days, as they pass, all pure and lovely with the loveliness of holy, useful, living. It is in little days that our years come to us, and we have but the one small fragment to fill and beautify at a time. God never gives us years, or even weeks. He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful.

Dalton, Ohio.

"You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and, after all the use that is made of them they are still not exhausted."

WHEREIN IS THE CAUSE

By H. Wambold.

For the Gospel Herald.

Jesus gave us an example that we should do as He has done. When He was upon the earth He first sent out the twelve disciples (Matt. 10; Mark 6; Luke 9) and afterwards sent out seventy others (Luke 10). These went out as sheep in the midst of wolves, having neither money, bread, or an extra coat, shoes, etc., and when they returned they came rejoicing, and afterwards confessed that they had lack of nothing. Jesus' last command to the disciples was that they should go into all the world and preach the Gospel to every creature.

Does the Church send the disciples two and two? and how are they sent? Who did the urging or begging for the disciples then? Is not Christ the same today as He was then? If we trust and obey His Word truly, we may rely on His promise to be with us unto the end of the world (or the end of our lives). "I will never leave thee nor forsake thee," is His Word which shall never fail, though heaven and earth pass away.

Then wherein is the cause for so much urging or begging for the support of Christ's work. Truly we have scripture for giving. Christ's example was the giving of His life. He continually gave blessing to the needy, and then at last He gave His life for the needy. Now in return we should give ourselves willingly, gladly. How does the farmer count his tenth? If we take Jesus' example in sending or going, I believe He will see to the support.

Breslau, Ont.

LOVE XXXII

By Jacob Eby.

For the Gospel Herald.

Years rolled on. Darius became king of Persia. It pleased him to set over the kingdom an hundred twenty princes, and over these three presidents among whom Daniel was first. Because of his excellent qualities Daniel was preferred above all the rest, and the king thought to set him over the whole realm. Then the other presidents sought to find something against Daniel, but they failed to find anything for Daniel was faithful in all things. It is wonderful how worldlings try to find fault with or entrap God-loving and God-obeying people, but they always fail in their purpose.

Then said Daniel's enemies, "We can not find anything against this Daniel except we find it against him concerning the law of his God." Oh, how they would like to entrap this God-loving Daniel. They finally succeeded in finding a plot that they felt sure would get Daniel out of the way.

Coming to Darius, they requested him to issue a decree forbidding all the

subjects of his kingdom to ask any petition of any god or man except the king. Darius gave his consent and issued the decree. When Daniel heard of it he went into his house, and his windows being open toward Jerusalem he prayed three times a day to God. Then the men assembled and found Daniel praying and making supplication with his God. They brought the matter quickly before the king and reminded him of his decree and told him what Daniel had been doing.

Oh, how faithful was the God-loving Daniel. He was not ashamed to pray to his God before the world and his garments were not too fine to kneel in prayer. He loved his God more than any king.

The king was sore displeased with himself and set about to deliver Daniel, but his decree had gone out and could not be changed. So he ordered Daniel to be cast into the den of lions. But his heart was still on Daniel, for he assured Daniel that his God could deliver him. Having sealed the mouth of the den with his own signet, the king went back to his palace where he spent a sleepless night. Early in the morning he went back to the lions' den, and cried with a lamentable voice. But Daniel assured him that all was well; that God had closed the mouths of the lions and that he was not hurt.

Then the king was glad. Daniel was taken out of the den of lions and no hurt was found upon him. God had protected him because he loved his God and was innocent. But when his accusers were thrown into the den they were torn into pieces before they reached the bottom of the den. Then the king changed his decree and directed that all men should tremble before Daniel's God. That is the God whom we should all fear. We should all fear to do evil; but if we love and obey God He will protect us even as He did His servant Daniel.

(To be continued.)

TWO KINDS OF PREACHING

About ten years ago two fellows, just out of high school, were converted and felt a call to the ministry. For a year or two they attended college together. Then, for some reason unknown to me, Jim dropped out of school. John graduated, both from college and from one of the leading theological seminaries. Today they are ministers in a certain conference of the Middle West. As a layman who knows them both, I wish to make a comparison of the two.

John is a very able preacher. Having made a special study of oratory, his gestures are always graceful, and his delivery almost faultless. His sermons are always carefully prepared, his sentences polished, his thoughts logical. He reinforces his argument by frequent reference to original root words, by allusions

to history, science and philosophy. For a man so young he is an unusually profound thinker and able speaker.

Jim is not a "fine" preacher. He knows little of Greek and Hebrew, and but little of the art of oratory. His thoughts are not always presented in logical sequence. Sometimes he even lets slip a grammatical error. Unlike John who always stops at exactly the scheduled place, with an eloquent, impressive sentence, Jim is likely to go on for a while in exhortation—for he doesn't find it so easy to stop. His gestures are as unstudied as his words. But Jim always has a red-hot message, and he preaches with all the passion and abandon of one who yearns for souls.

People listen to John's studied eloquence, say it is "fine"—then go away to lead the same kind of lives as before. They listen to Jim's faulty sermons—and are stirred to the depths. John never forgets himself nor his beautiful polished sentences. Jim simply loses himself in his message. John gets numerous calls for commencement addresses, and has even, in a small way, begun to lecture. But when people want a revival they send for Jim. The number of conversions under his preaching has gone up into the hundreds. The number under John is—well, he always has somebody else to preach during revival meetings.

What is the natural inference? Making all due allowance for difference of temperament, the only logical difference is this: John has been longer in the "upper room." In blunter words, John has more education, but Jim more religion.

Let me be understood. I do not deny the great truth that learning enlarges a man's power for good. But what I do mean is that learning should be kept in its proper place—as a humble inferior to that pentecostal experience which alone can make a real preacher. It is something more than the product of a laborious mind over books that the people want today.

And by "people" I mean all of us. It is a mistake to think that educated people must have the Gospel served to them in some nice correct style, that a little rhetorical mistake will so offend their fastidious taste that it spoils all the force of a plain, searching sermon. If our colleges turned out small-minded pedants as that, they would better quit—but, with a few exceptions, they don't do it. As for myself, when I want something to feed my mind, I go to my library. When I want something to feed my soul, I go to church. And, if the preacher thinks that, because I have been in school a few years, he must bolster up his message to me with a lot of history, science, and abstruse reasoning; if he thinks he must drag in Caesar and Cicero and Socrates, and all those old fellows, he is badly mistaken. Rather let him tell me that I am a poor mortal on my way to the judgment, and that Christ can save.—A Layman, in *Western Christian Advocate*.

AN OPPORTUNITY

For the Gospel Herald.

The trustees of the Old People's Home in Lancaster Co., Pa., take this method to inform the Church at large that they are in need of some one to take charge of the Home. The present steward and stewardess expect to leave about April 1, 1911. There will then be an *opportunity* for some patient, consecrated man and his wife who are able and willing to give their service in this branch of the Lord's work. If as you read this notice your mind rests upon some you feel would be suited for the place, or if the promptings fall on you, will you please communicate with Bro. Amos G. Kauffman, East Petersburg, Pa., or Bro. A. B. Eshleman, Millersville, Pa., who will gladly furnish information more fully in regard to the nature of the work, the salary paid, and answer such questions that may suggest themselves. The home at present has about 60 inmates, is managed by a board of twelve trustees who meet monthly at the Home, whose prayer is that the Lord may in His own way give for the Home just what is needed, and that the Home may be a blessing to the Church, and for those who make it their Home, while waiting to be received into mansions above.

By order of Trustees.

New Holland, Pa.

HOW IS GOD BEST PLEASED WITH THE SUNDAY SCHOOL?

By Emma Enck.

For the Gospel Herald.

It is in love that I ask you to consider this question. Is He pleased if we have the proud teaching classes? We must consider these things carefully or we might be led to the condition recorded in II Tim. 3:7: "Ever learning and never able to come to the knowledge of the truth." We need to be very careful in these days. God knows if our desires are to teach in His way.

When teaching a class in Sunday school we should never forget that there are souls at stake. The time is now here when people will not endure sound doctrine, "but will heap to themselves teachers, having itching ears." In II Tim. 1:13, 14, we read, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed to thee, keep by the Holy Ghost."

I must tell you in love, for my heart is burdened about it. My little daughter asked me one day, "Mamma, what will become of those little children whose mothers dress plain and who dress their little children proud?" Mothers, think of it. It seemed to me God made her ask that question. What is the answer of it? The parents are leading their dear little ones in sin. Remember what James says, "For whosoever shall keep the

whole law and yet offend in one point, he is guilty of all. What does it profit, my brethren, though a man say he hath faith and have not works? Can faith save him" (Jas. 2:10-14)?

We must be very careful what we teach in the Sunday school, for where will the example of a proud heart lead the scholars? Oh, let us have holy hands and holy hearts and we will then have a holy Sunday school. "They that are after the things of the flesh do mind the things of the flesh?"

Dear brothers and sisters, let us be a light to the world, and have our children as lights to the world. "Pride goeth before destruction and a haughty spirit before a fall." Read Phil. 1:1-11.

Epharta, Pa.

MISSION WORK AT HOME

By J. C. Kolb.

For the Gospel Herald.

All can not be foreign missionaries. God has not ordained it so. True mission work begins at home and extends to the uttermost part of the earth. All have a place to work in the great harvest field of the Lord—every man his work." Christ's command to His apostles was, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." His promise was, "But ye shall receive power after that the Holy Ghost is come upon you."

To speak plainly, before we should attempt to get other people converted we should be positive of the fact that we ourselves are converted. The question might very appropriately be asked of some who are professed workers in the vineyard of the Lord, What are they converted from? Their outward appearance is so near like the ungodly world there is scarcely any difference. They engage in foolish talking and jesting. They indulge in smoking and chewing. Many are covetous and love this present evil world and its treasures—"Out of the abundance of the heart the mouth speaketh." Is there not room for much mission work at home? Think of all the abominable idolatry carried on in the popular churches at our very doors. Think of all the oyster suppers, festivals, fairs, feasting and banqueting under the guise of Christianity. Think of all the Santa Claus performances, lodge services and burials, "patriotic" services, etc. Is it not high time God's true servants raise their voices against these heathenish and unholy practices at home?

Brother, sister, start out for Christ at home. Witness for Him. Look around you. The field is white to harvest. Some need encouragement. Some have children out of the fold. Pray for them. Visit them. Talk to them. Invite them. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Spring City, Pa.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE

By Lizzie Hoffmaster.

For the Gospel Herald.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.—John 16:13.

A Christian is one who professes and practices the religion of Christ. The maturity of a Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit: "Without me ye can do nothing." Our part is in trusting. The Scriptures set before the believer a life of abiding rest, of continual victory, which is very far beyond the ordinary run of Christian experience. A Christian life is a life "hid with Christ in God." It differs from the lower range of Christian experience in that it causes us to let the Lord carry our burdens and manage our affairs for us instead of trying to do it ourselves. We as Christians should acquire the blessed secret of peace, purity and power: "Thy word have I hid in mine heart" (Psa. 119:11). The Word of God should be in the heart and kept there. "Thy words were found and I did eat them" (Jer. 15:16). How we can get the word in the heart. "Light is sown for the righteous and gladness for the upright in heart" (Psa. 97:11). A beautiful promise for the upright in heart. "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). Tell us how constant the Christian's rejoicing should be. Christ Himself, when He was on earth, declared the truth that there was no blessedness equal to the blessedness of obedience. He said "Blessed are they that hear the Word of God and keep it." And the dealings of God with the believer are in order, it brings it into oneness with Himself, that the prayer of our Lord may be fulfilled (Jno. 17:20). This divine union was the glorious purpose of God for His people. We are commanded to enter into it; exhorted to lay down our own life that his life may be lived in us; we are to have no interest but His interest, to share His riches, to enter into His joys, partake of His sorrows, manifest His likeness, have the same mind, think, feel, act and walk as He did. He wants us to be His companion and friend but does not force. It must be voluntary on our part, a very simple transaction and yet very real. The steps are but three: (1) we must be convinced that the Scriptures teach the glorious indwelling of God; (2) we must surrender ourselves to Him to be possessed of Him; and (3) we must believe that He has taken possession and is dwelling in us.

We must begin to reckon ourselves

dead and reckon Christ as our only life. We must maintain this attitude of soul unwaveringly. It will help us to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "Christ in you the hope of glory" is the secret of your onward march to glory. Can you better thrive without nourishment than become happy or strong in Christian life without fellowship with God?

Mjllersville, Pa.

TEMPERANCE

By Abram L. Gehman.

For the Gospel Herald.

This is a subject much under discussion, and not without a reason, because there is too much intemperance manifest in our lives. Paul says, "And every one that striveth for the mastery is temperate in all things." So then if we do not live a temperate life we show that we are not truly striving for the mastery. Some one has said, "Temperance is the moderate use of things needful and the total abstinence from things harmful." The chief object of intemperance is strong drink. Many times in Holy Writ are we told of the evil effects of strong drink. Recent observations teach the same evil effects. In I Cor. 6:10 we read that no drunkard shall inherit the kingdom of God. Some people ask, "How about drinking cider?" We would say, Leave it alone. Because of it many have formed the drinking habit. Many a drunkard could trace his beginning to his father's cider barrel. Who will have to answer for this? The safest rule would be to imitate the dumb animals and drink water. We may also be intemperate in eating. Let us apply I Cor. 10:31 and do all to the glory of God. If to prepare (especially on Sundays) about a dozen different kinds of food and four or five different kinds of pies and cakes is moderation, will someone define intemperance along this line?

Another thing we want to mention is the use of tobacco. Is it a necessity? No. Is it harmful? Yes. In the first place it defiles the body. Paul says, in I Cor. 3:17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The breath of a tobacco user betrays him that his body is defiled. Some say we had better not discuss the tobacco habit in public, as it causes ill feeling. This shows that they do not have a clear conscience. In Acts 24:16, Paul says, "Herein do I exercise myself, to have always a conscience void of offense toward God, and towards men." It would be well for us if we would always try and have a clear conscience.

Some people justify themselves and say, that their forefathers used tobacco and were good Christians. Read Ezek. 20:18; Zech. 1:14, and Matt. 10:37, 38, which teach that we are to follow Christ

rather than our forefathers. Christ said to Peter, "What is that to thee, Follow thou me." Paul's admonition is, "Abstain from all appearance of evil."

Denver, Pa.

WHEN A CHURCH NEEDS A REVIVAL

Selected by J. C. B.

1. When the prayer meeting is thin and dull, Sunday night attendance small, and when church festivals and entertainments are thronged and animated.

2. When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven.

3. When professors do not find time for home religion, but time for business, politics, society, and for outings that give the devil his innings.

4. When devout saints feel despondent and discouraged and hardly know what to do.

5. When novels, sometimes called "serials," engross more time and thought than religious reading, and even the Bible.

6. When the one great business seems to be to get money to run the church, and it is transformed largely into a house of merchandise with the world.

7. When, regardless of God's wisdom in organizing the church as a consolidated body, with the maximum of spiritual power and the minimum of frictional machinery, it is reorganized into a confederacy of worldly clubs and trumpery societies, needing the executive ability of a railroad president to run them, with an abundance of oysters, ice cream, and fun.

8. When flagging interest seems to require many rally days, holidays, and jolly days, often robbing the Lord of His day.

9. When the preacher, instead of being a gospel specialist, under a special commission, is literary, secular and sensational; a smart trumpeter of "new thought," booming every worldly craze up to date.

10. When the pulpit issues no impassioned life-and-death appeals to sinners to flee the wrath to come and no agonizing prayers are offered in their behalf, indicating a falling away from the faith once for all delivered to the saints.

11. When the unconverted fall off from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

12. When for a long time no sinners have been converted and neither saint nor sinner seems alarmed, so that we have "a passionless church, and an indifferent world," and God and angels look down on "a church asleep with dying sinners in her arms."

Then a revival is needed.—E. P. Marvin, in New York Observer.

BOOKS FOR HESSTON SCHOOL

For the Gospel Herald.

We are endeavoring to build up a helpful, useful and safe library, and not much money is available, but our friends are helping us by contributing approved books. The following additions to the library have been made during the present term: A series of sixty-three volumes on universal history (new), donated by two sisters from Oronogo, Mo. Encyclopedia Britannica, in good condition, donated by a brother from Rose-land, Nebr. Four volumes on the Reformation, donated by a brother from Versailles, Mo. The Homiletical Commentary, of thirty-two large volumes, second hand, in good condition was purchased at Columbus, Ohio, for less than half price and paid by a member of the faculty and members of the literary society of the school.

Besides the books mentioned, quite a number of valuable books have been donated and loaned to the school by friends in the vicinity of Hesston and members of the faculty, among these being Matthew Henry's Commentary, the International Encyclopedia and a number of volumes on history, science, literature, Biblical and other subjects. Bound volumes of the Gospel Witness and Gospel Herald, together with a list of books by Mennonite authors were gratuitously sent by the Mennonite Publishing House and a volume of the Mennonites of America was presented by the author.

For all these gifts and contributions we are profoundly thankful, and further solicit helpful books of any kind that our friends feel disposed to send us. Drop us a card and tell us what you have, and we will gladly take the matter up with you.

Very gratefully yours,

D. H. Bender.

Hesston, Kans.

(Continued from page 618).

could not obtain entrance to a single home. Either the people were not at home or they refused to admit her. At last she cried out, "What does it mean, Lord?" And the Spirit in her heart whispered, "Go home." She obeyed and found her husband ill and alone, and sadly needing her. Then she saw that she had forgotten the injunction, "Wives submit," and that she should have trusted the Lord and obeyed her husband, rather than sought to please the Church.

Sarah is given as an example of a submissive wife, because she "obeyed Abraham, calling him lord" (I Pet. 3:6). The "obedient" wife never scolds, never complains, never whines, never argues, never contradicts. She commends, consults, reverences and obeys. She never says "No," unless asked to do something positively sinful. And we never knew or

heard of a husband, who had an obedient wife, who ever asked her to do anything really wrong.

The work of the husband is out in the hard, cold, sinful, unprincipled world. The weight of responsibility is on him. A widow said, "Since my husband died, and the outside care of the home has devolved on me, I have had increased respect for husbands, *housebands*, who are such indeed. There are only my sister and myself; but the work to keep things up, as when he was alive, is far greater than I knew. Taxes, repairs and insurance take thought and care. But the constant pressure from without is hradest. There are so many eager to get some of my territory, ready to profit at my expense in a thousand ways, that I find my powers of judgment, patience and practical knowledge, taxed to the utmost under the pressure." If wives understood better, wives would submit.

Wives, it will help you to reverence your husbands if you will—

1. Remember that he chose you from all the women on the earth.

2. "Study to be quiet (I Thes. 4:11), when things go wrong, when he is not well, when he differs from you.

3. Give him his place at the "head" (Eph. 5:23).

4. Defer to his judgment "in everything" (Eph. 5:24). Yield to his wishes invariably. Never do anything you know he does not approve and keep it form him.

5. "Be ready always to give an answer . . . with meekness and fear" (I Pet. 3:16) to every question he asks you, but never argue with him, especially on the subjects of religion and politics.

6. Be contented to have only the one adorning for your person and your home which to God is of infinite value, "a meek and quiet spirit" (I Pet. 3:3, 4).

7. Respect his relatives. Love his mother. She loved him before you did.

8. Do not try teach him the right way but trust God to show it to him. John Woolley says, "I met a traveling man the other day and loved him the more because he was in a splendid fight for liberty from the drink. Last night he came into the hotel and sat in the front of the fire to read a letter. I saw his face darken, and he crumpled the sheet, threw it into the grate, sprang to his feet with a cry, curse and groan—all in one—and started out, then came back with an expression indescribable, and said, 'When I'm home she scolds, when I'm away she complains,' and, as if ashamed of having spoken, hurried away. He is drunk now, and 'her' heart will nearly break when no letter comes from him, for she will know all is wrong again. God pity her and all of us, there is so little love that seeketh not her own, is not easily provoked, suffereth long and is kind, endureth all things, never faileth (I Cor. 13:4-7).

9. "Be anxious for nothing" (Phil. 4:6, R. V.). Never rebuke him if he

reads the paper all breakfast time, forgets to have family prayers, leaves all his things around for you to pick up, and comes late to supper.

Prayer will change these little things or change you, so that you will "rejoice" and not count any trial "strange" (I Pet. 4:12, 13). A husband said to his wife at the supper table, "I am going to the club tonight. Mrs. C— will go with you to prayer meeting. Is that satisfactory?" She smiled and quoted. "Seek ye first the kingdom of God" (Matt. 6:33). "I am sorry, but I must go to the club," he said. A friend tried to dissuade him but he was determined. The wife did not scold, argue, persuade nor reprove. She went into the sitting-room and sat down and prayed, "O Lord, if Thou dost want my husband to go to the club I am willing. If Thou dost not, make him go to the prayer meeting." He started for the club and she for the church. Later he came to church, sat beside her and whispered, "There were not many at the club and I came away before they began." He was the first to testify to the pleasure he found in a prayer meeting.—From a tract by Abbie C. Morrow.

REPORT

Of the Bible Conference Held at Watrloo, Ont., Dec. 6-8, 1910

For the Gospel Herald.

Mod., Noah Hunsperger, Urias Weber; Sec., Moses Shantz, Chris Sechrang; Query Manager, Jacob Woolner; Instructors, N. O. Blosser, S. F. Coffman.

The subjects considered by Bro. Blosser were: Jno. 3:1-21, *The Christian's Peculiarity, The Overcoming Life, Modern Idolatry, The Nonresistant Principle in everyday Life and Ingrain of Missionary Zeal*. By Bro. S. F. Coffman: *The Swearing of Oaths, The Holy Kiss, Bible Teaching with regard to Holding Government Office, Lukewarmness, Restitution and "Cast Thy Bread upon the Waters."*

Some of the thoughts expressed:

The heart is desperately wicked (Jer. 17:9); therefore the need of a new birth.

There is no record in the New Testament of any form of Christian oath or of any Christian taking an oath.

Having a delight in the law of God is the Christian's peculiarity.

The holy kiss denotes unity, fellowship, devotion.

The Christian must be subject to the government so long as the same does not conflict with the Word of God.

The overcoming life is shown by keeping God's commandments.

The cause of lukewarmness is leaving the first love.

Some modern idols are wealth, fashions, honor.

We do not need defence by force. God defends us. We should be continually seeking for peace.

Even though we pay our debts and straighten up all other matters, we are never out of debt. We must continue to love one another.

When we become idle we lose strength in the Master's service.

The message to us is *go*; and if there is something special, it is a special call to stay at home.

If we fail to do our duty and souls are going down to destruction their blood will be required of us.

Many more thoughts were brought out, but space will not permit mention. May God's richest blessings be upon the same, and may it bring us closer to Him, is my prayer.

Moses Shantz.

REPORT

Of the 14th Quarterly S. S. Meeting held at the Catlin Church, near Peabody, Kans., Dec. 11, 1910

For the Gospel Herald.

Conference theme—"Where no counsel is, the people fall; but in the multitude of counsellors there is safety."—Prov. 11:14.
Organization: Mod., Benj. Horst; Sec., Bessie Brenneman, Maggie Horst; Chor., Roy Ebersole.

1. What relation does the home and pulpit bear to the Sunday School? S. E. Cockley, A. D. Wenger.

2. What are some of the ways in which we injure the services of our Sunday School? Mary Risser, I. B. Good.

Select reading, Zaidee Brenneman.

3. What is the best method to promote interest among intermediate pupils? Harry Meyers, Melvin Landis.

4. Would it be advisable to appoint a committee on program for the entire year? J. S. Horst, L. L. Beck.

Following are a few of the many inspiring thoughts presented:

The home, Church, and Sunday school must be in co-operation, as all three are in close connection.

We may injure the Sunday school in many ways: lack of preparation on the lessons, lack of prayer or consecration, by being late which shows a lack of interest.

The teachers should be able to appeal to the pupils' sense of right, fairness and manliness. Show your boys and girls that you know the joys of the Christ life; that you have received the power of the Holy Spirit. It would be advisable to do so for the success of the school.

It would be well to have old and young combine to get out a program for the entire year.

Secretaries.

DONATIONS

Sent to Mennonite Publication Board Prior to Oct. 31, 1910, not Previously Reported

For the Gospel Herald.

Martin D. Homsher, Strasburg, Pa.	\$ 1.00
Jacob Buckwalter, Philadelphia, Pa.	1.00
John B. Harnish, Mountville, Pa.	1.00
Sent by David Garber.	
For East Holbrook, Congregation, Col.	38.00
Sent by David Plank, Bellefontaine, O.	
For Chris Hartzler	20.00
For J. W. Headings	10.00
Sent by Joseph Saylor, Boswell, Pa.	
For Thomas congregation	100.75
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For Phoebe Kinsinger	20.00
For John Nofsinger	5.00
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For John Sommer	15.00
For Henry Hartman	10.00
For A. L. Buzzard	15.00
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For two brethren	9.00
S. W. Ferguson, Syracuse, Kans.	5.00
M. B. Fast, Scottsdale, Pa.	10.00
Peter Kauffman, Manson, Ia.	1.00

Total \$266.75

Gratefully acknowledged,
Abram Metzler, Treas.

ONE BY ONE WE PASS ALONG

By Levi Blanch.

For the Gospel Herald.

One by one we pass along,
With the years that come and go,
Through this world of sin and woe,
In the Christian race below,
One by one we pass along.

One by one we pass along,
Thinking of the year that's gone,
And the new one coming on,
Yes, waiting for the New Year's dawn,
One by one we pass along.

One by one we pass along,
Looking back to take a view
Of the year we've just lived through,
Bidding welcome to the New,
One by one we pass along.

One by one we pass along,
With eyes fixed on yonder throng,
In the land where saints belong,
Where we'll sing the glad, new song.
One by one we pass along.

..Johnstown, Pa.

Married

Souder—Brackbill.—On Dec. 8, 1910, at the home of the bride's parents, New Holland, Pa., Bro. Michael Sauder to Sister Anna M. Brackbill, Bro. Benjamin Weaver officiating.

Christophel—Hartman.—On Dec. 10, 1910, at the home of the bride's parents, Bro. Peter Hartman's, Wakarusa, Ind., Bro. Elmer Christophel and Sister Mary Hartman, both of Wakarusa, Ind., were united in marriage by Bro. Silas Weldy. May God's Spirit lead them through a long and happy life.

Obituary

Weber.—Francis H., son of Bro. Joseph and Sister Mary Weber, died of pneumonia, aged 7 m. 24 d. Services at the Bowmansville, Pa., Mennonite Church, conducted by Bros. Benjamin Weaver and Henry G. Good.

Troyer.—Cornelius James, son of Bro. Jerry and Sister Lizzie Troyer, of Shipshewana, Ind., was born Feb. 23, 1910; died Oct. 31, 1910; aged 8 m. 8 d. Funeral services were held at the Shore M. H. Services conducted by Y. C. Miller and Josiah J. Miller. Text II Kings 4:26.

Rutt.—Frank Henry, infant son of John and Anna Rutt, died at their home near Sterling, Ill., at the age of 7 m. 17 d. After a brief illness of pneumonia the little one passed away to join the multitude of other little ones who have gone on before. Funeral services at the home conducted by A. C. Good from II Sam. 12:19, and II Kings 4:26, latter clause.

Sawyer.—Clarina (Swartz) wife of John E. Sawyer, died of consumption at the home of her parents near Fentress, Va., in the 33rd year of her age. She accepted Jesus as her personal Savior and was received into the Mennonite Church by water baptism about four weeks prior to her death, and on Dec. 9, 1910, she peacefully fell asleep. Buried on Dec. 11 at the Mount Pleasant Mennonite Church. Services by A. P. Heatwole of Waynesboro, Va., assisted by J. D. Wert of Fentress, Va. Peace to her ashes.

I. W. Eby.

Brubaker.—Sister Mary, wife of Bro. Abram M. Brubaker, Bowmansville, Pa., died Nov. 24, 1910; aged 74 years. She had been sick for about six years, always patient in suffering. She has for a long time been a faithful member in the Weaverland, Pa., congregation, and remained steadfast to the last. She leaves husband, 1 son and 1 daughter. Services Nov. 28, at Weaverland. Bros. I. B. Good and John M. Sauder officiated.

Gross.—James Vernon, infant son of Isaac M. and Elizabeth Gross, was born near Roseland, Nebr., Sept. 28, 1910; died two days later of valvular heart trouble. Leaves to mourn his early death father, mother, 3 brothers, 2 sisters and many relatives. He was buried at the Roseland Mennonite Church Oct. 2. Short services were conducted at the house by Bro. Andrew Good and Bro. D. G. Lapp. Text, Job 5:6.

"Dearest Vernon, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows head."

Shelley.—Esther Lapp was born near Freeport, Ill., Nov. 26, 1848; died Dec. 16, 1910; aged 62 y. 20 d. Her death was caused by a complication of diseases from which she suffered severe pain for a number of days. She bore it all with Christian resignation. She was married to Addison Shelley in 1887, who has gone "to his long home" more than a year ago.

She was the youngest of a family of thirteen children, 5 brothers and 1 sister having preceded her to the spirit world. Five brothers, 1 sister, 4 orphan children and many relatives and friends are left to mourn her departure. She was a faithful member of the Mennonite Church. Services by John Nice of Morrison, Ill., and S. E. Graybill from II Cor. 5:1.

Speicher.—Rebecca (Blough) Speicher was born in Somerset So., Pa., Dec. 5, 1841; died near Middlebury, Ind., Nov. 23, 1910; aged 68 y. 11 m. 18 d. Two of her children preceded her to the glory world. A sorrowing husband, 1 son and 1 daughter mourn their loss. Funeral services were conducted at the Forks M. H. by the brethren, A. S. Cripe in English from Jno. 14:2, 3, and Y. C. Miller in German from I Pet. 1:24. Sister Speicher was a faithful member of the Shore congregation for many years. A large congregation had assembled to pay the last tribute of respect.

"Mother, thou has left us lonely;
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away.

"Mother, thou art sweetly festing,
Cold may be this earthly tomb;
But the angels sweetly whispered
'Come, and live with us at home.'"

Smoker.—Annie E. Smoker, nee Beiler, wife of Samuel P. Smoker near Intercourse, Pa., died very suddenly at her home on Sunday morning of heart failure, brought on by several causes. She had not been well for a few days, but her illness was not considered serious until a short time before she expired. She is survived by her husband, 1 child, 5 step-children, her parents, Christ J. Beiler and wife, 2 brothers, Aaron and George, 2 sisters, Barbara and Maggie, and a host of friends. She had been married five years and was a consistent member of the Amish Church. Funeral services were held on Wednesday by Bish. John Zook and Pre. Samuel Peachey of Mifflin Co. and the remains were laid to rest in the

(Continued on next page.)

Items and Comments

The U. S. census for 1910 shows that out of 92,000,000,000 people in the United States, 28,300,000 live in cities having a population of over 21,000.

As a result of reading Lord Byron's work, "Prisoner of Chillon," Gov. Comer of Alabama pardoned over one hundred long term prisoners who had been serving for years as leased convicts in the coal mines of the state.

Within the past week two serious accidents resulting from fire occurred in Philadelphia, Pa., and Chicago, Ill. While fighting flames in Chicago, fourteen firemen were killed and twenty-nine killed and fifty injured is the report of a similar accident in Philadelphia.

In a terrific mine explosion near Bolton, England, more than 300 men were instantly hurled into eternity. This makes the second accident of the kind which occurred in England this year, the first having been at White Haven in Cumberland in which 136 miners were killed.

A Nashville, Tenn., squire is reported as having offered to perform marriage ceremonies during the holiday week at eight cents each. It is this lightness in connection with marriage contracts and ceremonies that makes the United States such a fruitful field for divorces.

The estate of the late Judge R. W. Taylor of Cleveland, O., is declared to be just \$6000. His rigid honesty is said to be the cause of his small fortune, as he had many opportunities for profitable investment but refused on the ground that it might prejudice some of his decisions. In his honesty that man had a treasure that was worth more than Rockefeller's millions.

The insurrection in Mexico, of which mention was made in these columns several weeks ago, is still giving the authorities trouble in some parts of the republic. Last week there was continuous fighting for several days in the province of Chihuahua. What the result will be time must determine, but it will doubtless cost much bloodshed before the rebellion will be completely crushed. "There shall be wars and rumors of wars."

It is reported generally that never before were the people so generous in their Christmas presents as they are this year. "Hearty dinners for the worthy poor will be plentiful," is a sample headline in daily papers, showing the spirit of the times. May this era of good will become permanent, and all gifts be made, not to conform to custom but to the Christian principle of loving our neighbor as ourselves. All charity should be based on the desire to bear one another's burdens and in honor to prefer one another.

For selling votes on election day fifty men were sentenced and one hundred and twenty-two others indicted at Portsmouth, O. The sentences imposed on those convicted provided for a fine of \$25 and costs, an imprisonment of six months and a disfranchisement of five years. The sentence of imprisonment was afterwards suspended. So much for the vote-sellers. What about the vote-buyers? If this method of justice were meted out to all offenders it would likely keep some courts busy for some time. American politics is far from ideal.

(Continued from preceding page)

Amish cemetery at Gordonville. Her age was 31 y. 2 m. 9 d.

John H. Kauffman.

Kauffman.—Catharine (Eash) Kauffman was born in La Grange Co., Ind., Oct. 13, 1861; died at her home in Middlebury, Ind., Dec. 14, 1910; aged 49 y. 2 m. 1 d. She leaves to mourn her departure a sorrowing husband, 3 sons and 2 daughters, besides 7 grandchildren.

Sister Kauffman with her husband, Samuel Kauffman, united with the Mennonite Church at the Forks in 1880 in which she remained a faithful member until death.

Her lingering illness of the past few years was caused by chronic appendicitis which later developed into a cancer. She bore all her afflictions very patiently and seemed ready to enter into her eternal rest.

"Mother, thou art greatly missing,
In our earthly home;
But we know thou art sweetly resting
And bidding us to come."

Funeral services were held at the Forks Church from the 103 Psalm, which Scripture had been selected by the departed sister. Burial at Forest Grove cemetery.

S. E. Weaver.

Burkholder.—Abraham Grove Burkholder died Nov. 26, 1910, at the age of 80 y. 11 m. 3 d. He resided with his son on the old homestead near Markham, Ont. For the past seven years Bro. Burkholder has been failing, owing to paralysis of the brain. Old age and the infirmity with which he was afflicted were the immediate cause of his death. He was one of the most widely known residents of the district, and has ever been a worthy example of the faith which he professed. Though of a quiet and retiring nature his life was a strong testimony for Christ and the Church. Of the six children of his first marriage, 4 daughters and 1 son survive. Four sons, of whom Bro. L. J. Burkholder is the eldest, and 1 daughter of the second marriage, also mourn the loss of a loving father, their mother having passed away a number of years ago. The large number of friends and neighbors who met at the home and at the meeting house for the funeral services which were held on the 28th, bore testimony to the esteem in which he was held by all. The family have the sympathy of all, and are comforted in Christian hope. Services at the home and at the Wideman Church, conducted by Samuel R. Hoover and S. F. Coffman. Text, Eph. 6:2.

Shantz.—Israel R. Shantz died at his home near Carstairs, Alberta, on Dec. 15, 1910; aged 47 y. 5 m. He was born near Berlin, Ont., Aug. 15, 1863. On Sept. 22, 1886, he was married to Elizabeth Schmitt. To this union were born 3 sons and 5 daughters. During the eventful meetings of 1891, held in Berlin, he was converted and at once became active in the Master's service. A new Sunday school was started near Waterloo, Ont., of which he was superintendent for 9 years in succession. In the year 1901, he moved with his family to his late home, and was one of the pioneer settlers in the Waterloo district. His active Christian service did not cease when he moved west. In the same year, Sept. 15, he was ordained a minister of the Gospel in the Mennonite Church, by Bish. S. F. Coffman. On Oct. 3, last year, he was ordained to the office of bishop to have oversight of the churches in Alberta, by Bish. E. S. Hallman. About a month ago, he returned home from looking after a new church colony, a sick man. A complication of diseases set in, and he suffered much, but bore it all patiently. Under this heavy cloud of sorrow we humbly bow to God's

will, and say, not ours but Thy will be done. He leaves behind him a loving wife, 3 sons, 5 daughters, 4 brothers and 5 sisters, who mourn their loss, which to him is eternal gain. Sorrow is expressed in the community. The Church is bereft of her pastor. The conference will miss one of her ablest workers. He was buried at West Zion, where the largest funeral held at this place gave expression of how far-reaching his influence was exerted. Services were conducted by N. B. Stauffer of High River, Alta., and E. S. Hallman of Cressman, Sask. Text, Rev. 14:13.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Slate Hill Church near **Shiremanstown, Pa.**, Jan. 3-5, 1910. Instructors, David Mosemann, Abram Metzler, N. H. Mack and others.

Sunnyside Church, near **Comins, Mich.**, Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

Martin's Creek Church near **Millersburg, O.**, Jan. 9-13, 1911. Instructors, Daniel Kauffman,

Tuleta, Tex., Jan. 8-15, 1910. Instructors, David Garber, A. I. Yoder, J. M. R. Weaver.

Berne Church near **Pigeon, Mich.**, Jan. 15-22, 1911. Instructors, J. E. Hartzler, A. W. Geigley.

East Union Church near **Kalona, Ia.**, Jan. 16-22, 1911. Instructors, L. J. Miller, S. E. Allger.

Clinton, Central and Lockport churches near **Wauseon, O.**, Jan. 16-20, 1911. Instructors, S. H. Miller, Samuel Gerber.

Rainham, Ont., Jan. 24-27, 1911. Instructors, S. F. Coffman, J. E. Hartzler.

Clinton (Brick) Church, near **Goshen, Ind.**, Jan. 31-Feb. 4, 1911. Instructors, E. J. Berkey, Daniel Kauffman.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JANUARY 5, 1910

No. 40

EDITORIAL

"One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Emperor William of Germany advocates total abstinence as the solution of the temperance question. It would be a delightful thought if all his subjects and all German speaking Americans would take his advice in this matter.

The man who professes to believe in peace and justifies the building of battleships is about as inconsistent in his profession as is the man who bears the name of Christ and denies the divinity of Christ and the inspiration of the Bible.

A brother, in writing about his work, says, "Am very busy visiting the old and sick and discouraged ones." Who can think of work more noble, work more needed, work more fruitful of good results? Both visitors and ones visited are blessed in this visitation work.

Sometimes we hear expressions of surprise when persons who had been deep down in sin turn to the Lord and become the brightest of converts. Why should we be surprised at such miracles of God's grace? God can make the foulest heart perfectly clean. Instead of being surprised, we should expect a complete change with every true conversion.

German Preaching.—There was a time when the Church suffered because German preaching was insisted upon when the English language would have been more effective. Now the situation is reversed, and the cause might be materially helped in places if there were more German preaching.

Those of our ministers who can handle the German language effectively ought not to neglect the use of this gift. All our people, old and young, ought to be fed—and that language should be used through which the greatest good may be accomplished. Our German-speaking ministers are still filling an important place in the work of our Church.

During the past few weeks a number of "get-rich-quick" concerns have been exposed through the efforts of the United States government and other agencies. "Be sure your sin will find you out" is a warning which is as live today as it was the day it was written. It is welcome news every time we hear of the public being spared by the exposure of infamous swindlers. But we shall never get rid of these swindlers until we have a more healthy public sentiment and a keener public conscience on the question of desiring something for nothing. It is very seldom that a man without the "get-rich-quick" desire gets bitten by a "get-rich-quick" swindle. "Take heed, and beware of covetousness."

1911.—As we look forward and meditate upon what this year may bring forth, we are impressed with this thought: Since the year is yet future no sin has yet stained its record. Whatever stains are to mar the record of the year must be put upon it by sins yet to be committed. Here lies our opportunity. Will we grasp it and put forth renewed efforts to live sinless, stainless lives? Will we put forth greater efforts to influence others to do likewise? Will we do all we can to make our church services, Sunday schools, young people's meetings and other religious meetings during the year what they ought to be? God grant that our records for 1911 may be unspotted from the world, and fruitful in His service.

"I fear that trying experiences await them," is the way a brother expresses himself concerning a few young men in the salvation of whose souls he was deeply interested. During a series of meetings these young men were under deep conviction, but refused to yield to the Spirit's promptings. If only "trying experiences await them," we can rejoice if the same will be the means of bringing them to a realization of their condition; but it is so often the case that sudden death overtakes such persons unawares, or if not certain death then a grieving away of the Holy Spirit and a consequent hardness of heart which means that the "trying experiences" may not come until in the regions of the doomed they will open their eyes in torment and exclaim, "Too late! too late!" Pray for your loved ones out of Christ.

A little incident occurred in a Presbyterian conference held at Pittsburg, Pa., several weeks ago which has since caused widespread discussion. A member of the conference proposed that in the interest of union with other churches the words "sprinkling and pouring" be stricken out of their discipline and the word "baptize" be used in its stead. After a heated discussion the proposition was voted down. Immersionist papers have since taken it up and tried to make it appear that there is a drift of sentiment in favor of immersion. Such incidents furnish immersionists their most persuasive arguments, for the Bible is on the other side. For our part we fail to see how the change in wording would have changed the meaning of that discipline, for the words "pour" and "baptize" are used synonymously (Joel 2:28; Matt. 3:11; Acts 1:5; 10:44-48; 11:15, 16). Until we are shown something better the Bible definition as to mode in baptism is good enough for us.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

SEALED

We know not what God holds in store,
Nor what His will for each may be,
As pass we through another door
Of life's untraveled mystery.

We know not if this year may lead
To shade or sunshine, joy or woe,
To thorny road, or flowery mead
Whilst yet we tarry here below.

We know not: but 'tis good to feel
We cannot pass from out His care;
Upon His own, God sets His seal,
And He doth keep them everywhere.

Then let us now, with heart at rest,
Start bravely forth on paths untried;
Our Father plans for each the best,
And He most surely will provide.

—Sel. by Lena Eash.

GOSPEL LIGHT ON TIMELY TOPICS

XXI. Two Extremes—Worldliness

By David Garber.

For the Gospel Herald.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—Jno. 17:15.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth forever.—I Jno. 2:15-17.

"Cry aloud, and spare not, and show my people their sins, and the children of Israel their transgressions." This world seems to be the center of attraction for many, even for many professed children of God. And it is especially this class with whom we wish to have a heart to heart talk in this article. And the readers that need it not as an **admonition**, let them take it as a **premonition**. World-like-ness to the extreme, is our theme.

The world and the fulness thereof was created by Jesus Christ for His honor and glory (Col. 1:16). Therefore it is the **misuse** and **abuse** of these things through false conceptions of their **real** intent and value that accounts for the condition along the line of our theme. "Pride, fulness of bread, and abundance of idleness," was the plea of God with His people concerning Sodom, intimating that they were **more** worldly than wicked Sodom.

Notice the three points in Sodom's sin: First, love of display in dress, and other outward manifestations of this great evil (Compare with Isa. 3: 1-16). Second, love of gain, and luxuries in life (Compare with Luke 16: 19-31). Third, love of pleasure, etc. (Compare with II Tim. 3:1-5). Note—Paul writes this of professors of religion: "Having a form of godliness, but denying the power thereof." The great ships were made for business in great waters, carrying across its troubled bosom, its burdens; but woe, when the ocean's waters get into her, much loss is sustained. The Church is to be in the world, gathering souls to land them on the banks of eternal deliverance; but woe to the Church when the worldly-minded get into her, and are suffered to continue. She will fall, "and **great** is the fall of it!" "Know ye not that a little leaven, leaveneth the whole lump?" Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Also, "Take heed to yourselves, lest at any time our hearts be overcharged with surfeiting and the cares of this life, and so that day come upon you unawares" (Luke 21:33, 34). The most blessed condition to be in is to be spiritually-minded, and heaven-bound pilgrims on the narrow way, though but here and there a traveler. But a lamentable condition to be in is to be worldly minded, and hell-bound on the broad road with the multitude! "Then shall ye return and discern between the righteous, and the wicked between him that serveth God, and him that serveth him not" (Mal. 3:18), "For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6). It is an undeniable fact that "the god of this world" is very busy "blinding the eyes" of multitudes of present-day professors, either with gold dust or worldly ambition dust or pride dust or some other kind of dust, which is capable of blurring the mind's vision of the invisible God. Reader, how is your vision of God? Is it effective, so as to make your "moderation known unto all men?"

The Lust of the Flesh

Conceives and brings forth "adultery, fornication, uncleanness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God" (Gal. 5:19-21). But what does all this mean? It means worldliness. For a full definition, see Webster's Unabridged Dictionary. The writer knows of a certain congregation that was **compelled by the city authorities**, to take out a "theater license" to conduct their deviltry, as they said: "To hold

our young people!" Look about, and see! O the worldly indulgences, how extravagant! How expensive, stained with the blood of those who die in their sins, because we helped them not! "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore now shall they go captive," etc. (Amos 6:3-7). Worldliness is God-dishonoring, men-enslaving, and Gospel-hindering, in barring the way to the blessing of the teeming millions!

Take a look into some of our present-day churches, and behold: the grand choir, the magnificent organ, pomp and pride in dress, secret lodges, money-grabbing and priestcraft and in many cases sermons for the "itching ears." Whence all this? The forefathers used to worship God in simplicity, walking mournfully before God (yet rejoicing) did not mind high things, but condescended to men of low estate; praying **ferently**, preaching **powerfully** with the Holy Ghost sent down from heaven, and thus saving people from their sins. But "afterwards," came worldly prosperity, adding field to field and house to house, finer and grander; fine furniture, costly clothes, and hiring preachers, which of course know so much more than these old fathers; just come fresh from the schools, putting away restrictions, and discipline almost altogether. The devil lurks about the "camp of the saints," and when tempted will come unto us, and plays havoc in the Church. A question: Are not we drifting into the same channel? What means this greed for wealth? the neglect of Bible study? no time for family worship? these "superfluities" in attire? costly furniture, and grand buildings? these high-priced automobiles, tempting to idleness, and love of pleasure? "O watchman what of the night?" Is it time to be alarmed? Who will 'come up to the battle,' and begin to clean up the filth of the world? beginning, (1) at ourselves; (2) in our homes, (3) in our congregations? Strain out the gnats, and see that you don't swallow the camels, to the end, that we may be a glorious Church, adorned with those virtues and Christian graces becoming the bride of the lowly Nazarene.

We are commanded to "work with our hands," but not to the extreme so that we will be too tired to go to religious services, or have a little time to talk with "Our Father" or to have Him talk with us through the reading

of His Word. Don't "hurry up" too much, so as to disgust your hired servants so that they will not be forced to think that **you** haven't got the world and money so much as the world and **money** has got you.

We must eat to live, but the spirit of the Gospel is against luxury and gluttony. Why suffer the pains of a dyspeptic when through moderation it can be avoided? It is in Gospel order to wear clothes, but let the **whole body** be covered so as not to cause any one to doubt our modesty. The nearer you observe the iroginal law of simplicity the nearer you are to original innocency. It may be economy to have thoroughbred stock, or fowls, but keep them out of the "showcase." Let the world have her fairs and shows, but since we claim to be **men**, let us "put away childish things."

"Marriage is honorable in all;" but don't forget the experience of the antediluvians, and of Sampson. Why should you be shorn of your power and usefulness?

It is well to be possessed with the spirit of helpfulness; but not with the motive of receiving as much (or more) again. "If ye do good to them that do good to you, what do ye more than others?" This is the spirit of the world. "Why does your mother always send you over to that neighbor with pie and cake," a little girl was asked. "Why," said the little girl, "Mamma says she always gets more back than she takes over." "Wisdom's ways are ways of pleasantness, and all her paths are peace."

The Christian's watch word should be as pertaining to the spirit of the world: Separation! "Be ye separate." "Behold the bridegroom cometh!" "Be ye also ready."

Victoria, Tex.

ODD-FELLOWSHIP AND OTHER SECRET ORDERS

By Rhine W. Benner.

For the Gospel Herald.

We are all aware of the fact that "there are many false prophets gone out into the world" and are deceiving men and women by the thousands. At the present time there are so many doctrines and opinions that many honest seekers of the truth are confused, discouraged. There are those who really want to be saved and are earnest in the matter, but through ignorance of the Bible become the victims of "wolves in sheep's clothing" and are blindfolded and misled.

It will not take a person with reasonable understanding long to see that secret lodge religion is a fake from beginning to end and is altogether contrary to the Word of God. They have a "form of religion" which, when criti-

cised on that point will call it true religion, but upon closely studying the pages of history we will find that their worship is offered to devils, which will be noticed later on, and that they have scuttled the nations from Egypt on down. They light on the Scriptures like potato bugs on the potato stalks, robbing them of their strength and substance.

Odd-fellows (certainly being true to their name) teach that a man can be saved without faith in Jesus Christ, repentance, justification, conversion, regeneration and sanctification. Almost any child can understand that it requires faith in Christ as being the Son of God in order to be a child of God. This is plainly taught in Mark 16:15, 16; John 3:14-18. They profess to believe in God as being the Ruler of the Universe. And a good many of them do not even believe that, and so have only a "devil's faith as spoken of in Jas. 2:19.

Next, let us take a glance at their teaching and idea of repentance. In Grosh's Manual, Page 91, we read thus: "It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness and their sinfulness of character: . . . and the rising of the just to life eternal and immortal." If this language does not describe a counterfeit repentance then it is impossible to describe such counterfeit.

Porchus, another old writer in giving a description of the rites of Odd-fellowship says, "In the most holy mysteries there is a terror diffused into the minds of the initiated," and "in the lesser mysteries matters were so contrived that the person to be initiated, at his entrance, was filled with inexpressible horror." And "It seems darkness was dispelled by the sudden flashing of light," etc. Thus the Freemason is horrified by being led stripped, with a rope or "cable-tow" around his neck, till knocked down as Hiram Abiff. The Odd-fellow is led blindfolded in chains, the hoodwink is dropped and he is confronted by a grinning human skeleton. Such idolatry! This is worse than heathen worship in Hindoo land. There they admit that they are worshiping the devil so he will let them alone, but in this case they do the same thing and at the same time pretend to be worshiping God. If this is not mocking God, nothing else is.

On page 90 of Grosh's Manual, we read, "What regeneration by the Word of truth is in religion, initiation is in Odd-fellowship." On page 98 of the same book we read: "May your initiation and consequent practice aid in releasing you from all blindness of word vision, set you free from the fetters of ignorance and error, and bring you

from death in selfishness into a life of active benevolence and virtue."

Thus we see how they try to substitute counterfeit for true religion. How is it that men allow themselves to be lulled to sleep in the cradle of indifference and "pay the fare" and go down as Jonah did? It is readily noticed that instead of releasing men from the "fetters of ignorance and error," they are blindfolding them (naturally and spiritually). While pages might be filled with the quotations from their leading men, describing their false ideas, and compare them with God's holy Word and proved to be counterfeit, all would bring us to the conclusion that secret order religion is nothing more or less than worship offered to Satan.

That secret orders are of heathen origin is beyond a doubt. To prove this let us see what the learned Scotch Presbyterian, Macknight, says in his preface to the Ephesians. He collects from Bishop Warburton and old Roman and Greek writers the same account of these old mysteries given by the Odd-fellow Grosh. The following are extracts from Macknight: "Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies. That is, each shrine or temple was a lodge. These worships were paid in Egypt to Isis and Osiris; in Asia to Mithras; in Samothracea, to the mother of gods; in Boeotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens to Ceres and Proserpine; and in other places to an incredible number."

If we knew nothing more of them than what we can see and hear in their public ceremonies, such as burial ceremonies, etc., we would have enough to convince us of the fact that they are anything else but good, spiritual and noble.

The following is one form of their Christless prayers: "Almighty Father, we pray Thee to bless whatever of good we have accomplished at this time, and forgive what we have done amiss. We now commend ourselves to Thy care and protection. The Lord bless us and keep us. The Lord lift up His Fatherly countenance upon us and give us peace, now and evermore. Amen." This form is usually used as a closing prayer. Most ridiculous of all is the bait they use to entrap men and lure them into their cess-pools of iniquity. This they try to keep under the cloak of benevolence. They try to make it appear as though they were ever so pious and pretend to help along their brethren in distress and sickness. And in the meantime show their hypocrisy excluding women, the deaf, the blind, maimed, infirm and anyone who has no way of making a living. Those who cannot pay dues they will not ac-

BIBLE STUDY

By Mabel Groh.

For the Gospel Herald.

cept nor help along. That shows plainly enough that they are after the money more than they are concerned about anyone who is in dire need of help. This can be proved by referring to "Whites Digest Laws, etc., of the Right Worshipful Grand Lodge I. O. O. F. of the United States." Sections 1101, 195, 1097, 1099 and 1090.

Besides this, they take three dollars from their "brethren" in dues and pay back one in "benefits." No wonder they want all the members they can get. To prove this, let us examine some of their reports. The following are some of the quotations taken from the statistics reported at the meeting of the Grand Lodge in Philadelphia during the Centennial year, 1876.

Number Grand Lodges	48
Number Subordinates	6395
Number Grand Encampments ..	39
Number Subordinates	1756
Number Lodge Members	454,689
Number Encampment	87,450
Total Relief	\$1,698,868.92
Total Revenue	\$4,714,241.70

Two more quotations from Grosh's Manual on page 64 prove that there is no true benevolence in the payment of the benefits of the order. "That we require the poorest applicant to contribute as much as the wealthiest is true." "We pay the rich member the same amount per week, when sick, that we pay our poorer brethren." This should down the benevolence question forever. They claim that the "Fatherhood of God and the Brotherhood of man" is to be produced by odd-fellowship, a society whose name is a burlesque, and its membership open only to "free, white males of 21 years, and excluding by book, "chinese, polynesians, Indians, half-breeds, and mixed bloods" (Donaldson, page 321), and shutting out all women into a contemptible "Rebecca Degree."

We are taught in the Bible to love our neighbor as ourselves, but three enemies in this noble order exclude any applicant.

In conclusion let us consider one more quotation from Grosh's Manual. On page 97 he says, "The world may move in a vain show, each man striving to disguise himself from others, often even from himself, but in our lodge-room we expect brethren to lay aside the deceitful mask and look each other lovingly in the eyes, knowing and known of each other as they are." How could a brotherhood be more devilish than this? Such morality would benefit a gang of thieves. To wear a mask when out among the people whom they try to deceive and lay it off when they get into the "den" with the rest of the brethren. Dear reader, whoever you are, if you have in times past or at present are associating with such a society, "come out from among them" at once and never go in again. Scottdale, Pa.

The Bible is God's revelation of Himself to man. No one has ever yet known God without knowing something of His Word. God gave the law, which is holy and good, to the Israelites to point them to Christ who is the fulfillment of all that the law contains. And after Christ fulfilled the law it still remains as "our schoolmaster to bring us unto Christ" (Gal. 3:24). When we see ourselves condemned by the law and our only escape in Christ we accept Him as our life and meat and our All in All.

"In the beginning was the Word and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us" (Jno. 1:1, 14). Christ is the Word and the Word is Christ; we cannot separate them, for He Himself says: "If a man love me he will keep my words" (Jno. 14:23). "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him" (I Jno. 2:4). How willing and anxious we are to know and fulfill every desire of one we truly love, but how sad it is that so many who profess to love God do not delight in His law and make no effort to know Him in His fulness. David many times gives expression in words like the following: "O how love I thy law, it is my meditation all the day." It seems in this present age when Bibles are piled up on every hand that many look upon it as an unpleasant duty instead of a delight to study the Word. Novels and stories have taken away the desire for the pure, undefiled Word. It is recorded of the Bereans that "they were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

The study of the Bible is not only a delight to the child of God, but is absolutely necessary to spiritual health and development. We are commanded to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). Paul was willing to count all things but loss for the excellency of the knowledge of Christ and he prayed for the Ephesian brethren, "That God may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:17, 18). What a glorious thing it would be if all Christians had the eyes of their understanding opened to the exceeding riches and greatness

(Continued on page 641).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

YOUNGSTOWN MISSION

For the Gospel Herald.

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings" since the day we have put our trust in Him. Truly He is good and "His mercy endureth forever."

While laboring with the dear brethren in the far west we found Him the only source of power. In going from place to place, putting forth efforts for Him, we are reminded more and more of the fact of His omnipresence and His omnipotence.

Our new field of labor has been very encouraging so far. We just closed a series of three weeks' meetings, with a visible result of 23 converts. Bro. Enos Detweiler labored with us during that time. Our prayer is that these converts may be kept by the power of God, and that by your united prayers together with our further efforts, they may go through with the Lord and be obedient in all things.

The homes of our Sunday school scholars and of the poor have been well provided with Christmas baskets. We owe praises to our God and thanks to our brethren in the country who have made these things possible. As we entered some of these poor homes with a basket, some were so overtaken with gladness, seemingly mingled with a feeling of unworthiness, that they would stand in front of us almost weeping their very hearts out. As a result of trying to reach them through these different channels, our meetings drew to a climax on Christmas night when the children's programme was given to a large audience, to which also a sermon was preached to the salvation of souls. May God be praised.

We are, in the Lord, yours,
C. K. and Alvina Brenneman.

CHRISTMAS AT OUR MISSION STATIONS

For the Gospel Herald.

Thinking that our readers might be interested in what was going on at our various missions stations on Christmas, we suggested the above to the workers at the stations, and got the following responses. We are sorry that the suggestion was not made sooner, that we might have heard from all our missions.—Ed.

Philadelphia, Pa.

Dear Herald Readers: — Christmas season was busy at the Mission. Kind hearts and hands sent provisions, so that 30 baskets were carried to homes. We thank the Mummasburg friends, also the Paradise friends, for remem-

bering our needy ones. Christmas morning we had services in a home at 6 o'clock, Sunday school at 10. We also gave gifts, reminding us all of the great gift, Christ Jesus. Bishop Rosenberger and Bro. Bressler preached afternoon and evening. Children's meeting at 6:30, services all well attended. Monday afternoon we had services at Bro. Shelley's home, he not being able to attend services. About 50 present, thus we were reminded, that the "Good will toward men," continues. Homes open, so we have meeting every evening this week.

"Thanks be unto God, for his unspeakable gift."

Sister M.

Youngstown, Ohio

Christmas was indeed a blessed day at our mission. Souls who have recently been saved testified with shining faces that it was the happiest Christmas they had had. In the evening the children rendered a very pleasing program to a well filled house, after which Bro. Enos Detweiler preached and nine precious souls stood for Christ.

Anna V. Yoder.

Altoona, Pa.

The brethren and sisters of the Weaver Church from the Johnstown district, also from several of the churches near Belleville, Pa., sent in a good supply of eatables for distribution. 27 homes were furnished with baskets which were very much appreciated by all. On Sunday morning the Sunday school was treated to candy and oranges. The treat was furnished by the congregation near Martinsburg, Pa. After Sunday school Bro. Joshua Zook preached an interesting sermon on "The Need of a Savior." In the evening we had Christmas exercises by the children, followed by a sermon by Bro. Zook. It was a happy day to all who were present. Pray for the work and workers at this place.

Workers.

Canton, Ohio

On Friday before Christmas eighty-six poor children were made happy at the Happy Hour Mission, when a dinner was served to the Sunday school and sewing school of that district. A few were sick and could not be present who were remembered with their portion. On Sunday there were one hundred and twenty-three in Sunday school at the church who received an orange and candy. Bro. I. R. Detweiler came on Saturday to begin a series of meetings and preached two helpful sermons, keeping in the spirit of Christmas. In the evening we had an interesting workers' meeting on what Christ means to me. On Tues-

day a number of baskets of eatables were distributed. The Sunday school at the Happy Hour was interesting, and the boys and girls were taught what Christmas means. Many seemed happy because they learned new things about JESUS.

Workers.

Kansas City, Kans.

The Christmas season at the Kansas City Mission was a busy time and one much enjoyed by the workers as well as others. The only special services was the Christmas program of the children's meeting. The regular Christmas dinner was served on Thursday, Dec. 29. About 175 were present at the dinner. 47 baskets were taken out to such who were less fortunate in life than we. A number of brethren and sisters from the country were with us and gave us some much appreciated help during the week.

Thanking our heavenly Father and many friends for kindness shown we remain as ever,

Yours in Him,
C. A. Hartzler.

HERE AND THERE

By G. J. Lapp.

For the Gospel Herald.

Our hearts were made sad last week when we received official notice from the Government authorities that we would have to deliver over to their parents two boys who six months ago were sent to us for keeping as the parents were put in prison for theft. They are of the robber caste and we are told that no young man of their tribe is eligible for marriage till he has been in jail several times. Two little girls of the same family were also brought to us and were kept in the girls' orphanage. They too had to be given up. The parents are released and of course demanded their children which in the eyes of the law cannot be withheld from them. We are to receive pay for their board while they were with us but that does not pay for the lives of disgrace and shame which they will be trained to—neither virtue, truthfulness, nor godliness. They will be taught to steal, to plunder, to cheat, to indulge in all kinds of evil and sensuality. We can only pray that the seed sown in their hearts will after all influence their lives in after years and that they will yet be brought to Christ.

Bro. M. C. Lapp and the brethren Shoemaker and Hartzler are taking a trip through North India, visiting different Missions. They report a very interesting and profitable time. We are very thankful for the brethren and their stay with us. They are inspiring us to nobler and more faithful work by

their words of encouragement and uplifting counsel.

The general health of the missionaries is quite good. Fever had taken hold of some of us, but it seems we are free. Many children of the native Christians are suffering from colds and a few have died from pneumonia.

Bro. and Sister Eash are diligently studying the language. It seems that four years of hard work in America has not daunted them. They start into their new course of language with a will that begets all Americans when they first come to the country. We trust that they will be permitted to retain the good health and strength which they now enjoy. The medical missionary for whom we have so long prayed is at last here. He will fill a most important place in the Mission. May God grant that many may find rest for their souls as well as relief for the afflicted bodies through his instrumentality.

One interesting feature of the work at Dhamtari is what is called The Mission Book Depot. It isn't a very imposing sight, being only a small roof over a small plot of ground eight by ten feet. The sides and back are inclosed with woven bamboo strips, the front is open and the inside is lined with cloth. In this hut one of our Christians named Takuram sits from morning till night, having spread out before him different kinds of Christian literature in English, Hindi, Urdu, Maarhatti, and Gujerati languages. Besides him is a bottle of Phenial which he also sells to the people as medicine for their cattle and with each sale he gives a tract. Every evening when he comes home he gives the pice which he receives and tells the experiences of the day. Many opportunities are given for conversing with the people about Christ. We need your prayers and support for the work.

Dhamtari, C. P., India.

THE MASTER'S GREAT HARVEST FIELD

By C. D. Esch.

For the Gospel Herald.

Dear Readers of the Gospel Herald:—We are glad to say that we have finally reached our field of labor, are settled in comfortable quarters and have begun our work on the language which to us Americans is rather difficult as every sound is so different and characters so numerous and foreign to anything we have been used to. But it is the same with almost everything here. Things are nearly all done backward or not at all.

There is still some rice to harvest in some places, and the numerous large and small stacks to be seen at the village threshing floors gives evidence of

a good crop. When we see the men and women with fans and blow away chaff and dust we are reminded of the lesson which our Savior drew from this same object in speaking of God and the Judgment in these words: "Whose fan is in his hands, and he will thoroughly purge his floor." We may be able to pass some chaff by men's eyes, but we will never be able to pass it by the searching fan of God's judgment. It behooves us to apply daily the words of the psalmist: "Search me, oh God, and try me and see if there is any wicked way in me, and lead me in the way everlasting."

One is rather surprised at the greatness of the work here. Were it not well organized, it would be impossible to carry on so much work with the present number of workers. It is rather difficult for us to stay in and study the language when there is so much to do, but it is almost impossible to do any work with the natives without a knowledge of the language they speak.

The walls of the new church building here in Balodgahan are nearly up. So far the worship has been conducted on the veranda of the missionaries' bungalow.

Bro. and Sister M. C. Lehman are leaving tomorrow for an evangelistic tour of about three weeks among the many villages about Dhamtari. Pray for the success of these tours (as there are several more to be made this winter) that souls may receive the light of the Gospel and be saved from heathen darkness.

Bro. Friesen is preparing to erect a bungalow on the land lately procured from the new station where Bro. F. expects to make his headquarters for aggressive evangelistic work.

There are so many doors open for work to be done. Won't you pray that God may send laborers into this great harvest? There is much power in prayer, especially when we pray for others. Jesus teaches us an important lesson along this line in the parable of the man who went to ask bread of his friend at midnight. Though he would not have arisen for this man alone, yet because he plead in behalf of his hungry friend he could not refuse him. If the Church only knew what great blessings are in store for her if she only asks more largely not for her own pleasure but for the blessings to others. We often hear that God could save the heathen without the aid of the Church; but that is not God's plan. He has placed this work in the hands of the Church, and if it ever gets done it will be done by the Church. He has promised to honor your prayers and efforts in His name. Dear reader, are you doing your part in the work? Pray to the Lord of the harvest for laborers, means, and the power of the Holy Ghost upon the workers.

Dhamtari, C. P., India.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain I Cor. 11:15. What is meant by "her hair is given her for a covering?"

Take this verse just as it reads. But don't read something into it that is not there; that is, don't abuse this verse by trying to make it nullify the teaching that goes before. After teaching in unmistakable language that the Christian woman should have her head covered during times of devotion, Paul goes on by citing an illustration from nature. Nature teaches us that a man should have short hair and woman long hair. Long hair is a shame to man and a glory to woman. The hair is given woman as a covering, but man keeps this covering shorn off. Practically all women are obedient to the lesson that nature teaches—that woman should wear this natural covering which shows the relation between the natural man and the natural woman. That being the case, why should not the woman also be obedient to the lesson which God through revelation teaches—that woman should wear the artificial covering which shows the relation between the man and the woman in the Lord. If woman is obedient to the one, why should she be disobedient to the other? This question will help you to grasp the force of Paul's reasoning in verse 6 of this chapter. Verses 14 and 15 are intended to strengthen, not to nullify, what goes before. The "a covering," mentioned in verse 15, is intended to help us to see more clearly the covering taught in verses 4-13. If it is a shame for a woman to shear off her hair, then let her also wear the veiling.

How far ought a woman to go in Christian work? Is it consistent for her to fill the pulpit?

We know of no better way to answer this question than to point to the New Testament Church as a model. There women, like men, were active in the service. We notice a group of holy women who were among the most faithful attendants of our Savior, and are mentioned in that special service previous to Pentecost (Acts 1:14). We remember Dorcas, the friend of the poor; Lydia, a leader among women and hostess of disciples; Philip's daughters, who prophesied; Priscilla, who together with Aquilla her husband taught Apollos the more excellent way; Phoebe, servant of the Church; Euodias and Synteché, who labored with Paul in the Gospel; and the "chief women," who were among Paul's most prominent converts. Now add to these examples the instruction found in

I Cor. 14:34, 35 and I Tim. 2:12, and you are prepared for the conclusions which follow.

A study of the above can not but impress us with—

(1) The faithfulness and prominence of women in Christian work.

(2) The absence of women from the list of apostles, evangelists, elders and other ministers and officers of authority named.

The absence of women from the ranks of New Testament preachers is not to be explained on the ground that in those days women were virtual slaves and unfit for leadership, as some would have us believe, for the above facts refute such an assumption; but women in those days recognized what is known and hated today as "woman's sphere." It is noteworthy that whenever a church drifts from the New Testament position on this question, it is not long until other New Testament positions are abandoned. The most effective service is rendered to God by both men and women when each stays within the sphere for which God created them.

Please read Lev. 11:7, 8; Isa. 65:4; 66:17; Matt. 8:31, 32. Is it right or wrong to eat the flesh of swine? If right, where in the Bible do we read that God changed the commandment? If wrong, why do our people eat it?

Right. Few people deny that the ceremonial law was abolished with the ushering in of the Gospel dispensation. That point conceded, the eating of meats is included. This point denied, and we are tied to circumcision, keeping Saturday as the sabbath, eating the Jewish passover, etc., etc., etc. Acts 15:1-35; Rom. 14 and I Cor. 8 are good chapters to read in answer to our brother's request. Likewise Eph. 2:15; Col. 2:14 and Heb. 9:10. For Paul's opinion of those who would teach against the eating of meats, against marriage, etc., read I Tim. 4:1-3.

REASONS FOR LEAN CHRISTIANS

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now.—Sel.

If people (church folks) were as much afraid of sin as they are of holiness they would not trifle with it as they do.—D. D. Zook.

Sunday School

For the Gospel Herald.

Lesson for Jan. 15, 1911—II Chron.
15:1-15

ASA'S GOOD REIGN IN JUDAH

Golden Text.—Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded.—II Chron. 15:7.

Introductory.—Asa was the grandson of Rehoboam and great-grandson of Solomon. His grandmother was Maachah, an idolatress. She had set up idols in Jerusalem and debased the worship of Jehovah (I Kings 15:13). Having survived her son Abijah, who reigned only three years, she was naturally the queen-mother at the beginning of the reign of her grandson, Asa. The king being young, the queen-mother was practically at the head of the nation. Asa was brought up in a corrupt court and surrounded by the influence of corrupt courtiers. He was surrounded by idolatry and wickedness on every side. Neither his father nor his grandfather were good characters for a boy to look up to. He no doubt came into contact with some good men who waited on the worship in the temple, but on the whole, Asa's environment was anything but ennobling. Amid all this wickedness his own characteristics began to assert themselves. "Asa seems to have been a thoughtful young man, with open eyes, a sensitive conscience and a heart receptive to the influences of God's Spirit. He looked out upon his father's kingdom, and upon the northern kingdom, and saw what was going on; the idolatries and the evils that followed in their train, and the heathen nations and the fruits of idolatry in them. His heart burned within him and urged him on to reform."—D. H. B.

God's Message to Asa.—What can you expect of this young king? For a long time the kingdom had been under the sway of his idolatrous grandmother. Everything seemed to be against his taking a courageous stand for the Lord. "But with God all things are possible." Human environments are strong, but the power of God is stronger. When therefore the youthful Asa, seeing his duty clearly, determined to be faithful to God, the blessings of heaven rested upon his labors and such prosperity as Israel had not seen for a long time was the result.

There came the faithful Azariah, bearing a message from the Lord, telling Asa of his duty and of his opportunity. The history of Israel was recounted, and by this history it was truly shown that whenever Israel lived in sin there were great trials and perplexities in the land; but whenever Israel was true to God, prosperity was

the lot of the nation. This message seemed to appeal to Asa. But there was one condition which was emphasized: Asa had to be strong. Weakness is not part of godly service. There was to be great opposition, and Asa could not hope to succeed by weakly submitting to the drift of events. To be true to God meant great trials and sore opposition, but the Lord would be with him and he would triumph. It is easy to dream of great reforms. It means a great struggle to work them.

Asa Responds to God's Message.—When Asa heard the words of the prophet he took courage and resolved to put his people on the road to prosperity. He called the men of Judah and Benjamin, also the faithful from other tribes who saw that the Lord was with him, and they offered a great sacrifice to God and made a covenant with Him. "All Judah rejoiced . . . and the Lord gave them rest." We go back two generations and see the weak Rehoboam compared with the mighty hosts against him. Now the scene is reversed. The kingdom of Israel, which might have become a powerful nation had they remained true to God, is now fast weakening and sinking in sin, while Rehoboam's grandson, having turned to the Lord, is at the head of a prosperous nation. Godliness insures prosperity. The promise, "I will never leave thee nor forsake thee," was not made in vain.

Lessons to be Learned.—It is refreshing to read the history of Asa's reign; especially the first part of it. Toward the last, his alliance with Benhadad was a blot upon his bright reign, but in the main his reign was one of fidelity and prosperity. Having gone over the events of his reign, it is well that we reflect and take some lessons to ourselves.

1. Living in sin means disaster. The same is illustrated in the history of Israel. It is a noteworthy fact that whenever Israel turned away from God that disaster was the result. We have illustrations of that in the time of the Judges, in the fate of Israel, and finally in the dispersion of the entire nation. Israel scattered to the four winds of earth is today a living commentary upon the effects of sin.

2. Godliness means prosperity. For examples, look at Abraham, Samuel, Asa and a number of other righteous pillars in Israel in whose times we witness eras of prosperity. In all ages it has been true that "righteousness exalteth a nation." There is nothing which equals the blessings of the Lord in the way of genuine prosperity and happiness.

3. Only a soldier can be a reformer. Think what it cost Asa. In the first place he had to drive his grandmother from power. We do not imagine that she submitted without a struggle. It

Our Young People

HOLY SPIRIT, THE SEARCHER.—

I Cor. 2:10-16; Psa. 139:1-12, 23, 24.

Topic for January 22

MOTTO

"Open thou mine eyes that I may behold wondrous things out of thy law."

STUDY OF THE TEXT

I Cor. 2:10-16

- V. 10. "God hath revealed."—Made known to the understanding what He has in store for His children.
- V. 10. "By his Spirit."—The method of God's revelation is by the Spirit; (1) in teaching the apostles what to speak and write; (2) in giving believers a new life by which their minds are enlightened to comprehend the Word.
- V. 11. "Spirit of man."—The human personality.
- V. 11. "Spirit of God."—The divine personality.
- V. 12. "Spirit of the world."—The mind and purposes of men without God.
- V. 13. "Man of wisdom."—That attained alone by the natural understanding of men.
- V. 14. "The natural man."—Man of purely worldly comprehension, that is, our purely fleshly and earthly nature.
- V. 15. "Spiritual."—A man who has the Spirit of God in companionship with his spirit.
- V. 15. "Judgeth" . . . "Judged."—A word which from the context bears the meaning of, comprehend, understand, discern.

PERSONAL THOUGHT

"But we have the mind of Christ." Can this be truly said of me? Do I find my heart following in the way of His teaching, or is His way still like foolishness? Lord, I see Thee, give me fuller understanding of Thy Word and way.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Know."
2. The "still small voice."

For Young People.—

1. Our Need of a Searching Power.
2. The Blessedness of Fellowship in the Spirit.
3. The Word, the Voice of God, Revealing the Depth of Human Need.—Heb. 4:12.

For Older People.—

1. The Wisdom and Power of the Spirit.
2. "These Three are One."
3. The Dispensation of the Spirit.

is reasonable to suppose that the powerful interests which in these days corrupt legislatures, courts and churches were present in those days to oppose the reforms of Asa. But Asa was firm and he triumphed. There is no obstacle so great which may not, by the power of God, be overcome; but it takes courage and fidelity to God to surmount them.

4. All people may reach the throne. When we think of the ancestry of Asa, of the corruption into which his kingdom had been plunged, and the struggle it took to work his reforms, let none of say that there are so many things in the way that we can not serve God in sincerity and in truth.—K.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, JAN. 5, 1911

Field Notes

The Lord willing, there will be a four weeks' course of Bible study at Berlin commencing Jan. 23, with Bro. S. F. Coffman as instructor.

Bro. S. C. Miller of Jet, Okla., was with his old home congregation at West Liberty, Kans., over Christmas day, and gladdened the people by handing out the bread of life. He also spoke the words which united as husband and wife Bro. Roy Troyer and Sister Nora Miller of that place.

Bro. E. J. Berkey of Augusta Co., Va., closed a series of meetings at the Maple Grove Church near Topeka, Ind., on Thursday evening, Dec. 29, with 5 confessions. From here the brother went to the Shore Church near Shipshewana, Ind., where on Sunday evening, Jan. 1, he began another series of meetings.

A program of the 61st quarterly meeting of the Mennonite Sunday School Mission to be held at Lancaster, Pa., Jan. 18, 1911, is before us. These meetings are always interesting and the program before us indicates that the coming meeting will be fully up to the standard maintained heretofore.

Among those who came in and out at the Publishing House one day last week were the brethren, G. D. Miller of Springs, Pa., Ira S. Miller of Hanover, Pa., and Mahlon A. Shue of Mumasburg, Pa. The two latter had been in attendance at the Bible conference near Martinsburg, Pa., and spoke enthusiastically of the work and interest there. They were welcome visitors at this place.

Deacon Ordained.—A deacon was ordained Dec. 18, in Good's congregation, Lancaster Co., Pa. The vote was taken Dec. 4. Six brethren were in the lot which fell on Bro. Martin L. Miller. May God endue him with special wisdom to perform the duties of his office. Bish. John G. Ebersole officiated in the services.

Bro. Ira S. Johns of Goshen, Ind., after a few days' visit in the Johnstown, Pa., neighborhood, dropped in at Scottsdale on his way home and was a pleasant caller at our Publishing House. After a few days' visit among relatives and friends near Columbiana, O., he and his wife expect to return to their home.

An interesting series of meetings and Bible conference in charge of the home ministers were held at the Forks Church near Middlebury, Ind., last week. When last heard from three precious souls had confessed their Savior and prayers were going up to God that others might yield to the convicting power of the Spirit.

Bro. E. M. Shellenberger and wife, who spent the summer in Nebraska and Idaho, expect, the Lord willing, to be with the brethren at La Junta, Colo., the first week in January. From there they expect to go to their former home in Ness Co., Kans., reaching home at Freeport, Ill., about the first of March. God grant that their journey may not have been in vain but that the seed sown along the way may spring up and yield abundantly in the Master's harvest.

Bro. A. D. Wenger of Fentress, Va., worshiped with the brotherhood in the neighborhood of South English, Ia., over Sunday, Dec. 25. A message from that place brings the glad tidings of another soul coming out on the side of the Lord. Last week Bro. W. and Bro. E. L. Frey of Wauseon, O., were with the West Union congregation near Wellman, Ia., in Bible conference work, after which Bro. W. was scheduled to begin a series of meetings at the Midway Church near Columbiana, O., Jan. 4.

The many friends of our aged bishop, Bro. Michael Horst of Orrville, O., will be pleased to hear of his improvement. The following message will be of interest to those whose prayers have gone up in his behalf: "In reply to relatives and friends we will say that Bish. Michael Horst, Orrville, O., who has been in feeble health for eight months is some better. Three weeks ago he had a fall and fractured a rib, which made his suffering doubly severe. May we all remember him at a throne of grace to the end of his life."—A son.

Continued meetings are announced to begin at the West Zion Church near Carstairs, Alta., at which time the brethren, Norman B. Stauffer and W. A. Wideman are expected to lend their assistance. This is the congregation which has lately been left without a minister through the death of Bro. I. R. Shantz. The congregation severely feels its loss, but is pressing forward with courage. Steps have been taken looking to the ordination of another minister for the place.

Bro. D. D. Miller of Middlebury, Ind., who has been closely connected with the publication work here at Scottsdale since it started, is with us at this writing (Jan. 2). He filled the regular appointments Sunday and Sunday evening, giving us two stirring messages from the Word. He is on his way to the Johnstown, Pa., field where for the space of about six weeks he expects to lend a helping hand to the brotherhood at that place. The Lord bless his labors.

Correspondence

Middlebury, Ind.

On Friday, Dec. 30, we held our annual members' and business meeting at which time we reorganized Sunday school and Y. P. Meeting for 1911, and elected church officers, as follows: S. S. Supts., John Walters, Daniel Oyer; Supt. home dept., Frances Oyer; Sec.-Treas., Ivy Eash; Chor., Ervin Eash; Supt. Y. B. M., S. S. Yoder; members program committee, S. S. Yoder, L. R. Yoder, Earl Miller.

Cor.

Chief, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—We are having warm weather at present. The coldest we had this winter was 6 above zero.

Israel Harris and wife went to White Cloud, Mich., to attend a Bible conference there. There will be meeting at our church Monday evening to elect a trustee and settle up accounts for the past year. We would be pleased to see some Amish Mennonite people locate here, especially a minister, as we are left without a minister here now. Bro. Joseph Horner the minister that was here moved to Howard Co., Ind., his former home. Hope the Lord will make a way for some ministers to locate here soon. Pray for us so we may not fail in doing His will.

F. Schrock.

Poole, Ont.

Dear Readers of the Herald, Greeting:—We are having quite wintry weather. On Dec. 15 Bro. J. S. Gerig accompanied by Bro. D. J. Wyse came into our midst and held a few meetings. Five precious souls confessed

their Savior. May God bless them that they may remain faithful. In this number there is one sixty years old. It gladdens our hearts to see the Spirit of God still working upon earth. The brethren started for their homes Dec. 23. The Lord bless them in their work.

Yours in Christian love,
Peter Boshart.

Milford, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—Sunday, Dec. 25, our Sunday school in the East Fairview Church was reorganized. Supts., Wm. Schlegel, Wm. Kramer; Sec., Jacob Brennenman. May God add His richest blessing that our Sunday school may be the means to building up Christ's kingdom upon this earth, is the sincere wish of the writer.

Wishing all Herald readers a happy and prosperous New Year, I am,
Yours in Jesus' name,
J. R. Stauffer.

Minot, N. D.

Dear Herald Readers, Greeting:—On Dec. 10, Bro. S. G. Lapp of Keota, Iowa, came into our midst and labored faithfully in the Master's service until Dec. 26, (with the exception of a few days which were spent with the congregation at Baden, N. D.) on the 24th council meeting was announced but owing to inclement weather only a few were out, but peace and a desire to commune was expressed by those present. On Sunday being more favorable, others were given opportunity to express themselves, after which communion was held and the ordinance of footwashing observed. Seemingly a very appropriate time to observe the same—it being Christmas day.

Bro. Lapp left on the 26th for Alpha, Minn. May God's richest blessings ever attend him and his.

We are enjoying fine winter weather with plenty of good sleighing, not so very cold, neither a great amount of snow. Health in general is good.

In His glad service,
L. S. Glick.

Mancelona, Mich.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—On this holy Sabbath day our hearts are made to overflow with joy for the blessed privilege of celebrating our Savior's birthday by having baptismal services at the home of Bro. Nicholas Blosser, at which time Urbane G. Cotterman and Leah R. Kindy Cotterman united themselves in church fellowship. Bro. Jacob P. Miller of Almira, Mich., officiated. May we remember them at a throne of grace. We feel that they need the prayers of God's people, considering the worldly surroundings, as they are the only two young persons in the Church at this place.

May God be praised for His wonderful blessings to us as a little band. Oh, that we all might be more firmly rooted and grounded in the faith.

We beg to be remembered in your prayers that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Dec. 25, 1910. Esther Blosser.

Denbigh, Va.

Dear Herald Readers, Greeting:—Yesterday (Christmas) the Providence Sunday school was reorganized for the following year as follows: Supts., Emery Glick, M. B. Glick; Sec., Hazel Glick; Chors., Mary Smucker, John Zook. We ask an interest in the prayers of all God-fearing people.

We wish to all a bright and happy New Year.

Dec. 26, 1910. S. H. Glick.

Preston, Ont.

Bro. N. O. Blosser and wife of Rawson, O., came here Dec. 15 and held ten very instructive meetings at the Hagey Church. The result was four confessions. May God richly bless these dear young people that they may go on in the good work and not grow weary in well doing. There are many others who are counting the cost but are not yet ready to make the full surrender. This is a dangerous stand to take. We know not how soon the opportunity will be gone. Tomorrow may be too late. Following are the texts used by Bro. Blosser: Isa. 55:9. Eph. 5:15, 16. I Cor. 3:9. Phil. 3:10. Jdgs. 16:20. Luke 10:30. Jno. 12:32. Acts 17:30. Maatt. 10:32, 33. Jno. 17:3.

Cor.

Dec. 26, 1910.

Chappell, Nebr.

Dear Herald Readers, Greeting:—Weather continues nice and health is good—blessings for which we are grateful.

Yesterday Sunday school was reorganized with S. C. Yoder Supt., H. Kuhns Asst. Supt., Barbara Stutzman Secy., and Wm. Kuhns Chor. May the Lord prosper the work during the year.

Interest remains good in Sunday school and young people's meetings. Remember us at the throne of grace.

Cor.

Dec. 26, 1910.

Round Hill, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We reorganized our Sunday school, Dec. 25, with the following officers: Supts., V. L. Roth, Jacob Swartzendruber; Sec., J. L. Stauffer; Chors., Lena Reil, Ella Sutter. May the Lord give us strength to work for His glory. We encourage any brethren or sisters coming this way to visit us, for we feel that it al-

ways proves a blessing and encouragement to the Church.

Yours in Christian love,
John L. Stauffer.

Dec. 26, 1910.

Albany, Oreg.

Greeting to all Herald Readers:—A few lines from this place may be of interest to some. We have reason to thank God for His goodness and mercy. During our annual church and Sunday school conference, also in a four-days' Bible normal, the congregation here was much encouraged by the help and instruction of Bro. S. E. Allgyer of West Liberty, O. He labored with us for two weeks, and we feel to praise God for his labors among us. Although only one soul confessed Christ yet many believers were encouraged. May God's presence and power accompany the brother in his work for lost souls. We also feel to rejoice for the prospect we have of enjoying a visit from Bro. D. D. Miller next winter, as he has kindly consented to come and labor with us for a few months. We are truly thankful for these visits from our brethren in the east. May many more come to the western field, as it a great one. We often feel the need of praying Matt. 9:37, 28, and then extend the call of Acts 16:9. Then again we take comfort in the words of Jesus in Matt. 28:19, 20. With all these promises we launch out in the work to do all we can, although only few in numbers, that we may have the welcome of Matt. 25:21.

On Dec. 25, we reorganized our Sunday school, when the following officers were elected: Supts., Joseph E. Glick, C. R. Widmer; Sec.-Treas., Leah Widmer; Chor., Joseph Widmer; Librs., Elmer Isgrigg, Chrissie Widmer. May God bless them with power in their work. In the evening we again met for Christmas exercises. There was singing, speaking and select reading, followed by a talk by the minister on "The First Christmas." All present seemed to enjoy the meeting, and the presence of the Spirit was manifested in our midst.

We would be glad for more of our faith to come and locate with us. May the blessings of God be with us. We crave an interest in the prayers of God's people.

Wishing you all a prosperous year during 1911, a am,

Yours for the lost,
J. P. Bontrager.

Dec. 26, 1910.

Protection, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 10, Bro. J. P. Berkey of Harper, Kans., came into our midst and preached for us until the evening of the 25th. The brother made the Gospel message very plain, and

8 souls confessed Christ, 4 of whom were received into church fellowship by baptism on the morning of the 25th. The brotherhood also was strengthened in the faith, being richly admonished in the ways of God, and warned against the deceptions and allurements of the evil one. May the blessing of God be upon the work of His servants is our prayer.

N. E. Ebersole.

Dec. 26, 1910.

South English, Iowa

The Liberty congregation was pleasantly favored recently by visits and sermons from Moses Brenneman of Elida, O., J. F. Brunk of La Junta, Colo., and A. D. Wenger of Fentress, Va. The brethren, Brenneman and Brunk, were accompanied by their wives. We are glad for these visits, and have a standing invitation for brethren, sisters and friends passing this way to stop with us. One young man made the wise choice of salvation last Sunday evening. Saints and angels rejoice when lost souls come into the fold.

S. B. Wenger.

Dec. 27, 1910.

Wood River, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 25 we reorganized our Sunday school as follows: Supts., Dan Bushart, John Jantzi; Sec.-Treas., D. D. Stutzman; Chor., D. Bushart. We have song service every other Sunday evening and Bible reading every Sunday between. Pray for us that we may start the new year in Sunday school with more interest than ever before. There is always room for improvement.

Cor.

Dec. 27, 1910.

Archbold, Ohio

Greeting in Jesus' Name:—Saturday evening, Dec. 10, Bro. J. S. Gerig of Smithville, O., came to this place and remained with us until Thursday following. He preached six sermons for us while here. Through these meetings four precious souls came out and accepted Christ as their personal Savior. May they remain true and faithful to the end. Bro. Gerig left on Thursday morning for Ontario, Bro. D. J. Wyse of this place going with him. May God bless their labors wherever they go.

Cor.

Dec. 27, 1910.

Alto, Mich.

Our business meeting was held at the Bowne Church, Dec. 27, at which time we reorganized our Sunday school as follows: Supts., Bro. John Stahl, Bro. Sylvester Miller; Sec.-

Treas., Bro. S. J. Speicher, Sister Lucy Mishler; Libr., Sister Ella Mishler, Bro. Earl Hostetler; Chors., Bro. Harry Hostetler, Sister Lydia Hoffmann.

We expect to begin a series of meetings Jan. 3, conducted by Bro. J. W. Christophel of Wakarusa, Ind.

Cor.

Dec. 27, 1910.

Cullom, Ill.

Dear Herald Readers, Greeting:—As it has been some time since anything has appeared in the columns of the paper from this place, I thought it might be of interest to some to hear from the workers here.

We have again reorganized our Sunday school for the year 1911, as follows: Supts., Bros. Chester Wenger and Lewis D. Appel; Sec., Sister Susan Koerner; Treas., Bro. John Shantz; Chors., Bros. Christophel and Lewis D. Appel. Eight different teachers were assigned to their respective classes.

The interest and attendance in Sunday school is encouraging and the attendance is increased over that of the previous year, as well as the membership in Church relationship, which we are glad to note. We feel grateful to the Creator of all things, for the mercies and the progress in the work.

Our young people's meeting has its officers elected for the next three months. We continue these meetings throughout the year.

When this paper shall have reached its readers it will have been about one year since Bro. Honderich of Toronto Mission came into our midst. He has done effective work during this time. Ten have confessed their Savior, and six new families have returned again from other states, started up anew or decided to remain, and in so doing our congregation has grown larger in numbers.

The congregation no doubt has also grown stronger spiritually, having had the favor bestowed upon them of holding the Sunday school, Church and Bible conferences at this place, which has the tendency of building up, encouraging and pressing forward in His cause with more zeal.

During the past year no family has moved away and those who thought of going have decided to remain and those returning again of our people seem to us doubly encouraging.

Surely our Church at Cullom would welcome any of our old family congregations home again, and also any new families that feel to enjoy social and religious relation with us.

For all these encouraging features and blessings we are grateful. May the Lord continue to bless.

Yours in the Master's service,
Lewis D. Appel.

Dec. 27, 1910.

Markham, Ont.

This afternoon (Dec. 28) the Wide-man congregation held their annual church meeting, when a number of live questions were discussed and good interest shown by those present. Yesterday afternoon a meeting was held for the purpose of reorganizing the Sunday school. The officers which served during the past year were re-elected. Prizes of books, given for regular attendance, were distributed among the boys and girls of the Sunday school last Sunday. We are also thankful for the attendance and interest of the young people in the singing classes which have been organized here and at the Cedar Grove congregation. Pray for us that interest and development may continue in the work of the Lord.

Dec. 28, 1910.

Cor.

Allensville, Pa.

Dear Herald Readers, Greeting:—On Sunday, Dec. 18, the congregation at this place reorganized Sunday school with David E. Plank as Supt., J. R. Zook asst. Supt., Mollie Kanagy Sec., Katie E. Hartzler and Mary Yoder Choristers. This is a corps of young workers and our prayer is that God may richly bless them and the Church and Sunday school workers stand nobly by them that the work of the Sunday school may bring in a rich harvest of souls when the Lord comes to make up His jewels.

Our Church and Sunday school are in a prospering condition at present, for which we are very thankful. We had a very enjoyable Christmas; Sunday school in the forenoon and quarterly meeting in the evening. We are very thankful that we occasionally have a Sunday Christmas. There are always unchristian indulgences on Christmas by the world, but certainly less when it comes on Sunday. Those of the children of God who are inclined to "take the day off" are also much more apt to attend Church services on Christmas Sunday than if the day would come during the week days. Could we have our way for it, we would have every Christmas come on Sunday.

Our quarterly meeting was well attended. The Lord was present and blessed the meeting. We are looking forward with interest and pleasure to this coming year's work in Sunday school. May God grant wisdom and guidance to all Sunday school workers that many profitable lessons may be drawn from the Old Testament Scriptures to be studied during the year.

Let us resolve to make the year a record breaker in our lives by living closer to God, helping each other and uplifting humanity that Dan. 12:3 may be our happy portion.

In His name,

Dec. 29, 1910. Oliver H. Zook.

Miscellaneous

MISUNDERSTOOD

People do not understand me,
Their ideas are sot like mine;
All advances seem to land me
Still outside their guarded shrine:

So you turn from simple joy, and
Losing many a mutual good
Weary with the chill annoyance
So to be misunderstood.

Let me try to lift the curtain
Hiding other hearts from view;
You complain, but are you certain
That the fault is not with you?

In the sunny summer hours,
Sitting in your quiet room,
Cas you wonder if the flowers
Breathe for you no sweet perfume?

True, you see them bright and pearly
With the jewelry of morn;
But their fragrance, fresh and early,
Is not through your window borne.

You must go to them and stooping,
Cull the blossoms where they live;
On your bosom gently drooping
All their treasure they will give.

Who would guess what fragrance lingers
In the verberna's green show!
Press the leaflet in your fingers,
All its sweetness you will know.

Few the harps aeolian, sending
Unsought music on the wind:
Else must love and skill be blending
Music's full response to find.

"But my ken-note," are you thinking,
"Will not modulate to theirs?"
Seek! and subtle chords enlinking,
Soon shall blend the differing airs.

Fairly sought, some point of contact
There must be with every mind;
And, perchance, the closest compact
Where we least expect to find.

Perhaps the heart you meet so coldly
Burns with deepest lava-glow;
Wisely pierce the crust, and boldly,
And a fervid stream shall flow.

Dialects of love are many,
Though the language be but one;
Study all you can, or any,
While life's precious school-hours run.

Closed the heart door of thy brother,
All its treasure long concealed?
One key fails, then try another,
Soon the rusty lock shall yield.

Few have not some hidden trial,
And could sympathize with thine;
Do not take it as denial
That you see no outward sign.

Silence is no certain token
That no secret grief is there;
Sorrow which is never spoken
Is the heaviest load to bear.

Seldom can the heart be lonely,
If it seek a lonelier still,
Self-forgetting, seeking only
Emptier cups of love to fill.

Twill not be a fruitless labor,
Overcome this ill with good;
**Try to understand your neighbor,
And you will be understood.**

—Selected by a sister from Works of F.
R. Havergal.

HOW RAISE THE STANDARD OF TEACHING IN OUR SUN- DAY SCHOOLS?

By Stella Coopridier.

For the Gospel Herald.

We all agree that if the standard of teaching in our Sunday schools is raised, the results of the work will be increased accordingly. The question, "How raise the standard?" is one that should be answered carefully and prayerfully.

One of the first essentials in raising this standard is the improvement of the spiritual condition of the members of the Church. Let each one be filled with the Spirit of God, responsive to His calling and ready to follow at His bidding, remembering that, "A man's gift maketh room for him" (Prov. 18: 16). One of our great poets says:

"Work—for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly,
Labor—All labor is noble and holy.
Let thy great deeds be thy prayer to God."

Then surely much good may be accomplished through these people, used as instruments in God's hands.

In many places much improvement could be made in the classification of scholars. Each pupil should be in that class in which he is able to do the best work. Sometimes a pupil is promoted from a class where he is doing good work, to one that is too far advanced for him. Soon he begins to lose interest and ceases to take part. On the other hand a pupil may be left in a class too long and finds the work so simple that he loses interest. The work in classes of this kind is surely not ideal.

For primary pupils, it is better if the classes are small so that the teacher may be able to work with them individually and hold the interest and attention of each one in the class. It is almost necessary to have a separate room for their department. Thus we see the importance of having each pupil in his proper place and the classes carefully arranged according to the ability of the pupil.

It is equally as important that the proper teachers are assigned to the classes for which they are adapted. Some teachers would be very successful in teaching primary pupils but would utterly fail in the attempt at adult classes, and vice versa. By exercising **prayerful consideration and sound judgment**, a suitable teacher may be selected for each class.

A wholly consecrated teacher is the only one that is successful in his work. He is one who leads a prayerful life. Spurgeon once said: "Prayer pulls the rope below and the great bell rings above in the ears of God. He who wins with heaven is the man who

grasps the rope boldly and pulls continuously with all his might." So this prayerful Sunday school teacher is continually receiving help from above and is a living example to his class. He remembers his class daily at the throne of grace.

The preparation of the Sunday school lesson is an essential that should not be overlooked. Many teachers fail because of lack of preparation. At least a part of each day should be given to the study of the lesson, obtaining information from as many reliable sources as possible, and especially with the great Teacher close at hand. Thus, having his lesson thoroughly prepared, the teacher is able to stand before his class and teach the truths of the Gospel in a way that is pleasing to God and needful to the welfare of souls. We believe such a teacher has complied with II Tim. 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Church doctrine is essential in the Christian life. It would be very fitting to enlarge on this subject when our Sunday school lessons touch on it, and even when they do not, unity would not be destroyed by inserting such truths.

The mission cause is suffering for lack of competent workers. Why not direct our teaching toward the practical things of life and impress upon the minds of all from the primary to the adult classes, the great responsibility that is resting upon us. This teaching would be strengthened by encouraging home mission work. There are many near us who are longing for "a little bit of love."

"You lend a hand to a fallen one,
A life in kindness given;
It saved a soul when help was none,
And won a heart for heaven."

Then after all it is not a small thing to attend to the little duties about us.

The school is kept in unity and proper working order when the **superintendent** co-operates with the teachers. He visits the classes, advises and encourages the teachers and lends a helping hand when assistance is needed. In this way he learns the condition of the school and is in position to suggest improvement where necessary.

May God bless every member of the Sunday school and help each one to faithfully perform his duty.

Hesston, Kans.

Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvelous in the power that can not die.—Ruskin.

THE TWO MANSIONS IN HEAVEN

A very wealthy woman dreamed that she had died and entered the gates of heaven. She was furnished with a guide, who was supposed to conduct her through her first experience in the new world.

As they were traveling through the streets of gold, the attention of the lady was attracted by a magnificent mansion almost completed, and upon which the skilled artists of heaven were putting their finishing touches.

"What surpassingly beautiful palace is that?" she inquired.

"Oh, that is being finished for your servant," answered the guide.

"My servant," exclaimed the woman in great surprise. "How can that be? He always lived in a hut down in the world and seemed to be thoroughly satisfied with such a home. How can he adjust himself to the splendid proportion of a mansion like this one?"

"There need be no mysteries in heaven," quietly said the guide. "These heavenly artists are using only the material that your servant had sent on ahead. He was a prayerful man and his deeds of love were manifold. For thirty years he has been laying up treasures in heaven, and when he arrives here I am quite sure that he will recognize everything, and be fully prepared to enter into the glory that is now awaiting him."

As they passed on, the lady was lost in meditation, for she was greatly impressed with the unusual magnificence of the mansion. A short time after she lifted her eyes and saw a very small structure just finished, and out of curiosity she asked what place that was.

"That has been finished for you," answered the guide.

"For me!" exclaimed the woman, "how can I live in such narrow quarters? Down in the world I was always accustomed to a mansion. And now you expect me to take up my residence and live in such limited quarters?"

"Surely we cannot enlarge it now," said the guide, "this is all the material you sent us. Did you not know that you laid up treasures down in the world more than up here? Find no fault, as each one provides the material for his own mansion, but heaven supplies the workman free of charge."

At this the woman awoke from her dream, and was glad to know that she still had an opportunity to lay up treasures in heaven.

Read Matt. 6:19, 20, 21.

—Sel. by Mary N. Friday.

"There is a possibility of praying for something and when the answer comes regret that you've prayed for it. It may not come the way you expect it."

PROCRASTINATION

By George S. Grim.

For the Gospel Herald.

It is a sad fact that procrastination has deluded many a person by thinking that there is a better time, and a more convenient season than now, to do the thing which is the most important duty today.

We know the subtlety of this device of the enemy as being one of the earliest attacks upon our youthful powers.

Procrastination! postponement! delay! or some other time in the future, is more suitable than today; whereas today is the only time given. Tomorrow is not given to us; and no place of repentance is promised; so we can do our work which is necessary for an eternal inheritance, in the kingdom of heaven.

Again; when once the element of procrastination (or the thing important to be done today is put off tomorrow) has become fixed in the character of a person, it seems almost impossible to recover from its fascinating clutches. This has been an evident fact through all ages. If this principle has been once developed it becomes almost an insurmountable barrier, although such may have learned to know the will of God from their childhood.

Oh how men and women who love sin and the alluring things of this life, more than to do the will of God, plead for a more convenient season. They have time and opportunity to gratify any and every carnal desire and prosperity which will finally lead them into sin, degradation and death.

Opportunities are abundant and inducements are multiplied to lead souls into a better life; but when once the individual has turned its realm into doubt, loss of faith and disappointment along the line of experience; then also he loses sight of the atonement of Jesus Christ. They will lose sight of God's appointed time to work out their souls' salvation, which is only today, not tomorrow. They finally belittle and make void the Word of truth, which is the Word of God, and it becomes of none effect to them.

The desire for a more convenient season has led men to tamper and abuse the word of truth, because they are not willing to shape their lives according to righteousness, purity and equity—and this is **NOW**; not tomorrow or some other time. There is only one time for man to work—after death is the Judgment. Take heed and trifle not with the warning voice of today, for tomorrow may be the Judgment.

Louisville, Ohio.

A WORD TO OUR FRIENDS II

By Aaron Loucks.

For the Gospel Herald.

In our last statement in the Gospel Herald we promised another statement at the close of December. It is a pleasure to bring the following report for the month:

We had the usually busy time as the holiday season approached. The responses to the five-year subscription plan brought in \$480 to date, and with the money there were many words of encouragement and hearty good will.

During the month we have received 148 new subscribers for the Gospel Herald, and the renewals have been more prompt than usual. The amounts received on our leading periodicals for new subscribers and renewals are as follows: Gospel Herald, \$1566; Rundschau, \$1200; Monitor, \$230.

The book store has had a larger local trade than ever before, and the mail order department has been quite satisfactory. We thank every one for the help they have given in making this report possible, and we believe that if we all continue to press forward and do what we can the next report will make a more favorable showing.

That the new year may have in store for you a full measure of peace, happiness and prosperity, is our earnest wish.

Scottdale, Pa.

THE MOTHER'S RELATION TO THE SUNDAY SCHOOL

By Louisa Holdeman.

For the Gospel Herald.

In the first place, to have the proper relation to the Sunday school the mother should be a devoted follower of Christ, and then only is she in the right relation to have a good influence on the Sunday school. After this she may have the assurance that she will be able to do the work that God wants her to do and develop the talent which He has given her.

Very few of us realize the great responsibility we have in the guiding and teaching of our children along the Christian principles which Christ has given us in His Word. It is so easy to come short of fulfilling God's commandment when He said, "Bring them up in the nurture and admonition of the Lord." And again, "Train up a child in the way he should go, and when he is old he will not depart from it."

These scriptures can be applied very well to the Sunday school and the mother's help in carrying them out can not be over-estimated. Child-training

for the Sunday school should begin very early, even before the child is able to read. And is not this the mother's duty and privilege? We scarcely imagine how early the child's mind can grasp ideas if we are only able to explain them. We can do this by showing them pictures of different characters of the Bible. Taking these characters as examples we can show them what useful men and women they may become if they are obedient to the instructions of their devoted mothers. Hannah is a character of this kind. The children will be interested in learning how much Hannah gave Samuel to the Lord when he was only a small child, and how Samuel was obedient and served the Lord all his life. Timothy is another example. He became an active worker for Christ at an early age because his mother and grandmother taught him the Scripture in his childhood. Little children like to have Bible stories read to them and when they are older they enjoy reading them alone. This gets them interested and they like to go to Sunday school to learn more about God's Word.

We now come to the mother in the Sunday school itself. First, she should take an active part in the lesson. She also should be willing to do any work which the superintendent calls upon her to do. If she refuses she is only burying the talent which is given her and she must reap the reward which follows.

Mothers can help the teacher very much by studying the lesson at home with the children. If the children know what the lesson is about it will be easier for them to take an active part in the talk about the lesson. Another very important thing which the mother neglects time after time is the behavior of their children. It is not an uncommon thing to see children whispering, laughing and reading the Sunday school papers during prayer, recitation and the superintendent's review. The mother should teach the children to pay attention and not be doing things which takes their minds away. Not the children alone, but the mothers also, are responsible for this disrespectful conduct in their children. The mothers who can overlook such conduct in their children will in after years reap a full harvest of sorrow and remorse, from the things which she has neglected while she might have had an influence over her children.

Prayer is another important help. The mother's earnest prayer is one of the most powerful things to keep children in the right way. So we see that without the mother's help and best effort the Sunday school cannot fulfill its purpose. Then let us all earnestly try to do our best and continually study to show ourselves approved unto God, workmen that need not be

ashamed, rightly dividing the word of truth.

Elkhart, Ind.

DOING TEN THINGS AT ONCE

The man who swears does ten things at once.

1. He breaks the command of God. 2. He violates the law of the land. 3. He transgresses the rules of good manners. 4. He outrages decency. 5. He insults good people. 6. He profanes sacred things. 7. He shows bad bringing up. 8. He dishonors his parents. 9. He does what he is ashamed of. 10. He does what he will regret.

"It chills my heart to hear the blest Supreme Rudely appealed to on each trifling theme. Maintain your rank, vulgarity despise, To swear is neither brave, polite, nor wise, You would not swear upon a bed of death; Reflect, your Maker now could stop your breath."

"Because of swearing the land mourneth." If men would swear less and pray more, they would find themselves better off in many ways.

"Swear not at all."—Tract.

(Continued from page 632).

of the truths and promises of God's Word. Many who are now weak and stumbling would become strong and steadfast.

The Word is the weapon that Christ used to defeat the tempter when He was tempted in the wilderness. Can we expect to overcome with a less effective weapon than Jesus needed? No; we need the whole armor of God, and the Sword of the Spirit which is the Word of God (See Eph. 6:10-18), if we are going to withstand all the snares and darts and false doctrines and hopes with which Satan is trying to overthrow even the very elect.

The Gospel message is the one thing above all else that is needed by all who are helping in the great work of evangelizing the world. Paul says: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). "The word of God is quick, and powerful, and sharper than any two edged sword" (Heb. 4:12). If we presume to handle such a weapon it is important that we are acquainted with it, lest we cut and kill where we should heal, and thus bring destruction to our own souls. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Reading a few verses or a chapter here and there is good, but when we apply ourselves to a continuous, connected, careful reading as we do with any other book, we get an understanding which a lifetime of disconnected reading can not give.

Then with the aid of concordance, helps, or outlines we can study by subject or book and gain much enlightenment, but it is when we take the advice given to Timothy, to "Meditate upon these things: give thyself wholly to them," that we begin to really know and enjoy the treasures that are buried in the precious Word, and when that Word has been assimilated and become our life and strength we can go forth as ambassadors, beseeching the world to be reconciled to God.

Preston, Ont.

LOVE XXXIII

By Jacob Eby.

For the Gospel Herald.

The word of the Lord came to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Concerning Sodom and Gomorrah God said, "Because their sin is very grievous, I will go down and see whether they have done altogether according to the cry of it." Here we find that their sin was very great. Although Abraham prayed and plead for them there could not ten righteous be found and the city had to be destroyed. But the righteous were first led out. God's love is so great that He always takes care of His people.

In Nineveh we find things different. Jonah rose up to flee from the presence of the Lord, went down to Joppa, and boarded a ship bound for Tarshish. Dear fellow-travelers, how often have we tried to flee from the presence of the Lord? But this is an impossibility, as we see in Jonah's case. The Lord sent a great wind into the sea, so that the ship was thought to be broken. Then the mariners were afraid and cried every man unto his god, but Jonah was fast asleep. So the ship-master came to him and said, "What meanest thou, oh sleeper; arise, call upon thy God." Finding that Jonah was the cause of this great tempest, the men cast him overboard. And the sea ceased from her raging. Then the men feared the Lord exceedingly and offered a sacrifice unto Him. It is not a great wonder to me that the men in the ship feared and prayed and offered sacrifices unto the Lord, as they were in great danger, and it was all caused by a man of the Lord. But we cannot flee from the presence of God. He is in every place and always has a way to help in time of need. So He had prepared a great fish to swallow Jonah, and after three days and three three nights he was delivered on the land.

What a great change there is now in Jonah. He thought he was cast out of the Lord's sight and said, "I will look

again toward thy holy temple." Had Jonah gone to Nineveh at the command of the Lord he would not have been compelled to suffer all this, but in all this we can see some good, as it brought the people in the ship nearer to God, and they were made to love Him more, for God had done all this through love. Oh, what great love God had for the Ninevites. It is not His will that any should perish.

(To be continued.)

SIN, WHAT IS IT?

By Levi Blauch.

For the Gospel Herald.

Sin is mischief. If we go into the Garden of Eden we can see what mischief sin effected there by influencing one to converse with Satan. Cain through sin became very mischievous, so much so that he took the life of his brother Abel. In Gen. 4:23 we find that Lamech confessed to his wives, "I have slain a man to my wounding and a young man to my hurt." In Gen. 6, we find that on account of sin the sons of God became so mischievous that they looked upon the daughters of men and saw that they were fair, and they took them wives of all which they chose, regardless of what God had said. Now God speaks, "My spirit shall not always strive with man." Why? Because they were so mischievous and sinful. The Lord saw their wickedness and it repented the Lord that He had made man on the earth, and it grieved Him at His heart. Why was God grieved? Had He not created man in His own image? Yes. Had He not blessed them? Had He not spoken to them and told them what to do? Yes, but they sinned and became mischievous to such an extent that the Lord said, I will destroy man, whom I have created, from the face of the earth. And He did so by sending a great flood upon the earth. But before the flood came Noah found grace in the eyes of the Lord. For Noah was a just man and perfect in his generations. "And Noah walked with God." This shows that Noah was not a man that was polluted with sinful mischief. God's spirit was ruling in Noah's heart. After the ark was completed and Noah and his family were safe within, as well as the living creatures God commanded to be preserved, then on account of the mischief that sin had done, there were thousands of people on the outside. The rain began to fall, and as the wicked people saw their homes covered with water they wended their way up the mountainside, but to no avail. Even their innocent children shared their fate. Imagine the feelings of Noah, after the waters had gone down and he stepped forth again upon the earth upon which there was no living crea-

ture to be seen. Here is Noah and his family on this barren earth. What is he going to do? Why, he builds an altar unto the Lord and offers thereon burnt offerings to the Lord. The Lord was pleased with this movement of Noah's and said in His heart, "I will not again curse the ground for man's sake." Noah's family was fruitful. They multiplied and the earth was peopled again, but sin and its mischief was not destroyed in the flood, for if we read II Sam. 11:12, we find that sin wrought a great mischief in the life of David, a mischief he could never forget, although the Lord pardoned Him for what he had in an unguarded moment allowed sin to do. Now, what has happened to others concerning sin may happen to us. Should we not then be very careful and heed the admonitions of Christ and the apostles, who admonish us so richly that we abstain from all appearance of evil? May God the Father help us all to live the overcoming life, is my prayer.

Johnstown, Pa.

UNITED EFFORTS

By Wilma Smeltzer.

For the Gospel Herald.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Where there are divisions and where the spirit of unity is not present, there is very little blessing and praise: for if a house be divided against itself that house cannot stand.

In unity there is strength, but in division there is weakness. Take for illustration a natural army. If they all stand together there is double the strength there would be if half of the soldiers dropped out of the ranks and refused to take up arms. It is united efforts that drive the enemy back and win the victory.

When the children of Israel overthrew Jericho they were laborers together with God, and God gave them the victory. But soon Satan began sowing the seeds of covetousness which brought forth fruits of disobedience. Therefore, God for the time being could not work with them, for truth and error cannot unite and as a result the army was divided and met with defeat. No Sunday school can be successfully carried on without co-operation or unity of hearts. Paul illustrates this truth in I Cor. 12, when speaking of the natural body. One member cannot say to another, "I have no need of thee," for all are needed to complete the body, and as long as God's laws are obeyed the body remains healthy and all members work together in unity.

The same is true of the Sunday school. One member or officer cannot do the work alone. It takes all the

members, both young and old working with God, to make a success of it.

Some time ago a certain writer in the Gospel Herald said, "One of the warmest and happiest Sunday schools I ever attended was one when all seemed to be sticking together, where old and young seem as one family, and all had the interest of the school at heart." He also says, the coldest one, or the one that did the least good, was one in which there seemed to be a wall between old and young.

Christian workers, is it not the duty of the older people who have had years of experience, to unite with the younger and give them the benefit of their experience? I am sure that we all would appreciate their help and advice. We should all be loyal to the interests of the Sunday school, be present at every service and be a part of it.

When the superintendent, teachers, and scholars all unite their efforts and are all of one mind, Christianity is like a red-hot ball rolling over the earth, and no earthly power can do it any harm. As the waters of Niagara, if divided into distinct and individual drops, would be no more than falling raindrops, but in their united body they could quench the fires of Vesuvius.

Let us take the counsel of Paul where he writes to the Corinthians and says, "Now I beseech you, brethren, by the name of Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but ye all be perfectly joined together in the same judgment."

There are far-reaching issues at stake in which many souls are trembling in the balance and it is the duty of every Christian to be fervent in prayer that God may give us the victory.

Let us pray that God may endue us all with power that the efforts for the ingathering of the lost may bring multitudes into the kingdom. That Satan may not overcome a single soul, but that all may live the triumphant life in Christ Jesus, that all our members may continue to grow in grace and knowledge, and that each one will do the best he can for the welfare of the Sunday school and Church.

Why is it that the masons, carpenters and clerks form unions and thus work together? Or why do the farmers club together and form combines? Simply because by their united efforts they can exact higher wages and shorter days from their employers. While all these unions are mostly founded on selfishness, yet they show that in their united effort there is greater strength than in individual effort, in whatever may be undertaken.

Let us pray, keep on praying, and pray believingly, knowing that the effectual, fervent prayer of a righteous man availeth much.

Nappanee, Ind.

OUR LAST GOODBYE

By Elsie Reinhart.

For the Gospel Herald.

Often when the soul is weary here, when the shadows are deepening and the grass grows over the graves of loved ones, do we think of the far off shores. How glad will we be when the angel shall open to us the pearly gates and we shall forever be with loved ones gone before. How we long to meet them again in the land where we shall never say goodbye. Some of us have stood by the side of loved ones and heard them whisper their last words to us as we bade them goodbye, and they closed their eyes in death. How our hearts sank within us. We felt as though our hopes were gone. How comforting it is to know that they have died in the Lord and that we shall meet them again where we will never more say goodbye. Though it seems to us a great loss, it is to them an eternal gain.

Dear reader, have you loved ones over there, and did you promise to meet them in heaven? Are you living such a life that when the final summons comes to you, you may be able to meet them? Oh, how sad it will be if for the sake of a few paltry pleasures we shall be forever barred from meeting them on yonder shore. May we by His help and tender mercies determine from now on to live for Christ, and while He spares us to labor in His vineyard. Then shall we inherit a home where goodbyes are never said nor farewell tears are ever shed.

"We'll never say goodbye in heaven,
We'll never say goodbye;
For in that land of joy and song,
We'll never say goodbye."

Lancaster, Pa.

REPORT

Of the Bible Conference Held at Salem Church near Weilersville, O., Dec. 13-16

For the Gospel Herald.

By A. J. Steiner: **Book Study of I John.**
By J. A. Ressler: **Repentance, Personality and Work of the Holy Spirit, Some of Satan's Modern Methods, The New Birth.**

First Epistle of John: Author, John the evangelist; to whom written, churches of Asia; time, about 81, A. D.; character of the book, doctrinal and historical; object of writing the epistle, to counteract erroneous ideas and teaching. Some tests of fellowship with God are, (1) love toward the brethren, (2) we keep His commandments, (3) we acknowledge His advent into the world in the form of humanity. Conditions of fellowship, I Jno. 1:5-10.

Indications of holiness: (1) A good conscience. (2) Pure life. (3) Hope in God. (4) Good thoughts.

Characteristics of the personality of the Holy Ghost: (1) Knowledge (I Cor. 2:10, 11). (2) Will (I Cor. 12:11). (3) Mind (Rom. 8:27). (4) Love (Rom. 15:30). (5) Grief (Eph. 4:30).

Acts of the Holy Spirit: (1) Praying (Rom. 8:26). (2) Teaching (Jno. 14:26). (3) Guiding (Jno. 16:13).

Office of the Holy Spirit: A Comforter

(Jno. 14:16, 17. Our advocate (I Jno. 2:1).

Some of Satan's modern methods are: (1) Infidelity, (2) Russellism, (3) christian science, (4) idolatry, (5) lodges, (6) worldly churches, (7) heresy, (8) hypocrisy.

We never know the full force of temptation until we are overcome by it.

Secretary.

REPORT

Of Bible Conference held near New Wilmington, Pa., Nov. 28—Dec. 2, 1910

For the Gospel Herald.

Instructors, S. H. Miller, J. S. Gerig; Mod., J. K. Lantz.

The Bible, the Word of God.

Christ is the Word (Jno. 1:1). It gives light, eternal life, food to the soul, is a purifier, the Christian's armor, our Judge, the Gospel seed, gives confidence, hope and boldness.

Study of God's Word—the method.

Read daily, prayerfully, commit to memory, be exact in quoting scripture, tell to others.

Brotherly greeting.

Is an ordinance, the symbol of love. Whom to greet (I Pet. 5:14).

Christian loyalty.

We should be loyal to God in service, loyal to Christ as an ambassador, loyal to the Spirit in following His leadings, loyal to the Church in maintaining her doctrines and submitting to council and recognizing authority.

Secret Societies. Are wrong, because—

They reject Christ, are oath-bound, constitute an unequal yoke between believer and unbeliever, are under cover of darkness and practice false charity.

Pride. (Is sin).

It originates in unsanctified knowledge, in possession of wealth. It defiles man, hardens his mind, is a hindrance to seeking God, a characteristic of the devil, comes from the heart, is self-deceptive, followed by shame. It shall abound in the last days.

Fashion's Follies.

Fashion promotes caste in society, is a hindrance in building up the Church, excites lust (II Tim. 3:1-6), is unscriptural, destructive to spiritual life.

Evils of the tongue.

Whispering, backbiting, tale-bearing, babbling, lying, cursing, swearing. Causes deadly wounds, separates friends.

God's Church.

Belongs to God, the body of Christ, loved by Christ and purchased by His blood. Is clothed in righteousness, not to be despised.

Water baptism.

A symbol of Spirit baptism, the initiatory rite into the visible Church, an act of obedience, to fulfill righteousness. Subjects for baptism are those who have truly repented, who believe and have been regenerated. Spirit baptism the initiation into the invisible Church, confers spiritual power, prepares the heart for every good work.

Young people's work in the Church.

Their duty is to remember God, exercise charity, keep what is committed to their trust, show impartiality, quench not the spirit, be submissive, cultivate talents, given to reading, live exemplary lives.

Wordly pleasures and amusements.

Among them may be named church festivals, theaters, Sunday excursions, Sunday ball games, card parties, moving picture shows, prize-fighting, banquets.

Nonconformity to the world in business relations.

The Church to be peculiar and separate. "The whole world lieth in wickedness." Contrast in buying and selling.

Closing sermon: Laying all upon the altar (Rom. 12:1; Lev. 8:23, 24).

Secretaries.

Married

Hostetler—Zimmerman.—Bro. Frank Hostetler of Harper, Kans., and Sister Lizzie B. Zimmerman of Inman, Kans., were united in marriage at the home of the bride by D. H. Bender on Dec. 22, 1910.

Steiner—Brenneman.—On Dec. 25, at the home of the bride's parents, Bro. Allen L. Steiner of Orrville, Ohio, to Sister Lillie E. Brenneman of Lima, Ohio, Bro. C. B. Brenneman officiating.

Johns—Rickert.—On Dec. 24, 1910, at the home of the bride's parents, Bro. and Sister Allen Rickert near Columbiana, O., Bro. Otis Johns to Sister Margaret Rickert, Bro. Allen Rickert officiating. May God's blessings be with them through life.

Smucker—Maurer.—At the home of the bride's parents, Maximo, O., Bro. Elmer Smucker and Sister Ada Maurer were united in holy matrimony, Dec. 22, 1910, Bro. John Sommer officiating. May God's choicest blessings attend them through life.

Stutzman—Stoltzfus.—On Thursday, Dec. 25, at the home of the bride's mother, Bro. Harve Stutzman and Sister Sarah Stoltzfus, both of Wood River, Nebr., were united in holy matrimony, Bro. Joseph Schlegel officiating. May God's blessing be with them through life's journey.

Metzler—Brackbill; Denlinger—Brackbill.—On Dec. 13, 1910, at the home of the brides' parents, Bro. and Sister Levi Brackbill of Kinzers, Pa., Bro. Christian Metzler of Paradise to Sister Bertha Brackbill, and Bro. Walter Denlinger of Paradise to Sister Anna Brackbill, an uncle of the sisters', Bish. C. M. Brackbill, officiating. May God bless and use them ever to His glory.

Obituary

Sauder.—Laura, daughter of William and Emma Sauder was born Oct. 18, 1910; died Dec. 6, 1910; aged 1 m. 18 d. Funeral at the Central Church near Archbold, Ohio, conducted by the home ministers. May God comfort the bereaved parents.

Sipe.—The funeral services of Levi Oran Sipe of Krings Station, Pa., was conducted in the Weaver Mennonite Church, Nov. 27, 1910. He was born Mar. 6, 1904; died Nov. 25, 1910; aged 6 y. 7 m. 19 d. An impressive sermon was preached by Bro. S. G. Shetler of Johnstown, Pa. God rightly claimed and received unto Himself His own granting him fulness of joy and life eternal. May this incident be an ensample unto all and hearts moved to be made pure as the innocent children. "A child shall lead them."

Yoder.—Leah Yoder (nee Burkholder) was born in Henry Co., O., Aug. 9, 1882; died of tuberculosis at the home of her parents near Pettisville, O., Dec. 19, 1910; aged 28 y. 4 m. 10 d. She was married to Levi Yoder of Allen Co., Ind., Apr. 15, 1910. She leaves husband, parents, 3 sisters and 5 brothers to mourn her early departure. But we mourn not as those who have no hope, for she left us that blessed assurance that she has gone to a better and happier home. Funeral at Central A. M. Church by An-

(Continued on next page).

Items and Comments

To meet the needs of the growing population of Canada, notably the moving of the wheat crops of the West, 1507 miles of railroad were built in that country during the past year, and arrangements are made for further improvements and extension during the coming year. Great prospects are ahead in the line of wheat raising, which have only become apparent during the past few years.

Another new record has been made in the new science of aerial navigation when Arch Hoxsey soared 11,474 feet at Los Angeles, Calif. This was done in a 40-mile gale, which wrecked some machines and kept the more cautious aviators on the ground. For the sake of applause men will risk their lives in an effort to soar naturally. For the sake of Christ it is our privilege to soar spiritually.

It is estimated that the world's crop of hops is 20,000,000 pounds short, and that only a record-breaking crop next year can prevent a beer-famine. We wish the growers of hops no ill luck; but let us pray for the beer-famine. Better still, let us pray that men may see the folly of tippling and drunkenness to an extent that even the limited beer supply in prospect will not be consumed.

Adams county, Ohio, is setting a new record in the matter of indictments and convictions for election crookedness. Up to Dec. 29 it was announced that about 1100 men had been indicted for buying or selling votes and of these about 700 had confessed their guilt. It is said that the county is about half covered. Now the question arises, Is this county worse than some others, or is the administration of justice in the county unusually effective in bringing men to justice? "We are going to clean up Adams county as it has not been purged since the Civil War," is the language of the judge having charge of the case.

An interesting table of statistics, giving the relative number of hogs and people in the United States as shown by all the census reports since 1840 was recently printed in the St. Louis Democrat and submitted as something worth considering when the high price of pork is under consideration. Following are the figures:

Year	Hogs	People
1840	26,301,293	17,069,453
1850	30,354,213	23,191,876
1860	33,512,867	31,443,321
1870	26,751,400	38,558,371
1880	34,034,100	50,151,782
1890	51,602,780	62,622,250
1900	37,079,356	76,303,387
1910	47,782,000	92,000,000

The christian science church is having its troubles with the estate of the late Mary Baker G. Eddy. The direct heirs are not satisfied with the provisions of her will, and a suit at law will probably decide the question as to what disposition will be made of the will and of the estate. The permanent resting place of her body is also a matter of dispute, and the directors of the church have employed guards to watch the tomb of its temporary resting place.

Another feature of the case which is attracting attention is the attitude of Mrs. Stetson, former rival of Mrs. Eddy and ex-communicated leader of First Church Scientist of New York who is out in a statement vehemently attacking the teachings of the Boston directors and defending her own. Verily this christian science (falsely so-called) has a rocky road before it.

(Continued from preceding page)

drew Miller, Henry Rychener and Oscar Hostetler. Interment in Eckley cemetery.

Rosenberger.—Elsie May, daughter of Bro. Andrew D. and Sister Tillie D. Rosenberger, was born Nov. 30, 1904; and died at Montrose, Colo., Nov. 29, 1910. She was sick 5 weeks with typhoid fever and heart trouble and the end came unexpectedly. Her text was James 4:14. She was laid to rest on her birthday. She leaves to mourn father, mother, 2 brothers and 2 sisters. May God comfort the bereaved ones.

Asleep in Jesus! Soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb
And wake in full, immortal bloom.

—Mary Sinclair.

Yoder.—Susanna Yoder was born in Cambria Co., Pa., Sept. 27, 1830; died at the home of her daughter, Sister Daniel Schrock, Shore, Ind.; aged 80 y. 2 m. 22 d. She leaves 3 sons, 2 daughters and many relatives and friends to mourn her departure. She was a faithful member of the Mennonite Church, having been one of the first members in the Shore congregation, and when she died she was the oldest member in the congregation. To know her meant to love her. She was of a quiet disposition. She suffered but one week of liver trouble and the infirmities of old age. Funeral services were conducted at the Shore M. H. by Amos Cripe in English from Num. 23:10 and Y. C. Miller in German from II Tim. 4:6-8.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Sunnyside Church, near Comins, Mich., Jan. 4-10, 1911. Instructors, J. E. Hartzler, B. B. King.

Martin's Creek Church near Millersburg, O., Jan. 9-13, 1911. Instructors, Daniel Kauffman,

Tuleta, Tex., Jan. 8—15, 1910. Instructors, David Garber, A. I. Yoder, J. M. R. Weaver.

Berne Church near Pigeon, Mich., Jan. 15-22, 1911. Instructors, J. E. Hartzler, A. W. Geigley.

East Union Church near Kalona, Ia., Jan. 16-22, 1911. Instructors, L. J. Miller, S. E. Allger.

Clinton, Central and Lockport churches near Wauseon, O., Jan. 16-20, 1911. Instructors, S. H. Miller, Samuel Gerber.

Rainham, Ont., Jan. 24—27, 1911. Instructors, S. F. Coffman, J. E. Hartzler.

Clinton (Brick) Church, near Goshen, Ind., Jan. 31—Feb. 4, 1911. Instructors, E. J. Berkey, Daniel Kauffman.

President Lowell of Harvard University gives evidence of a level head in his recent denunciation of "ragtime" and "college yells" among students.

It matters little how many experiences you have had; the question is, "Are you born again?"—Gospel Banner.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dharmatari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home, (*1903) Lancaster, Pa., J. W. Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, JANUARY 12, 1911

No. 41

EDITORIAL

"Who is on the Lord's side?"

What can you do to swell the attendance at Sunday school and church services?

The article contributed by Bro. A. C. Kolb and published on another page of this issue is worthy of a careful reading. It is both doctrinal and inspirational.

Our teachers in the primary classes in Sunday school will notice an error in the lesson picture cards for Jan. 22 and Jan. 29. The lesson for Jan. 22 was printed on the back of the card marked Jan. 29, and the Jan. 29 lesson was printed on the Jan. 22 card. By holding the two cards together the error can be covered up, but we are sorry that the mistake will put the teachers to that inconvenience.

We are grateful for the promptness with which renewals have been coming in the past few weeks. New subscribers likewise are welcome in our circle of readers. Our list has grown a little over a hundred within the past three weeks. Let the good work go on. We trust that all our readers may continue with us, and that when you send in your renewals you may be able to send in the names of a few others. Pray for the work.

In sending orders to the House, please sign your name and address plainly. For illustration: About a month ago a brother sent in a money order for a Gospel Text Calendar. He signed his name, but gave no address. We have his second letter wondering why he did not get his calendar, but still no address. Sometimes we can tell on the envelope where a letter comes from, sometimes we can not. We would gladly send the calendar if we knew where to send it. This is for everybody—please sign your name and address plainly.

Little Things.—There are two kinds of little things: (1) The kind we reverence, (2) the kind we despise.

We think of the tiny particles of water which compose the mighty ocean; of the little grains of sand of which continents are made, of the invisible atoms which collectively form the universe. We think of the day of small beginnings, of the little incidents which have had the effect of changing the currents of the lives of mighty men. As we think of multitudes of little things like these our imaginations soar and our tongue waxes eloquent as we try to impress others of the importance of the little things of life.

Then another line of little things is brought to our notice. People see by our lives that we are not perfect. Possibly it is some unscriptural habit that we have formed, some unholy alliance in secret orders or worldly associations, something about our dress, a lack of church loyalty, or something else that they see about us which in their opinion stands as a hindrance to our own spiritual development and the progress of the cause. If the grace of God is not in abundant possession of our hearts, we are liable to forget the reverence we hold for little things, flare up at our critics and rail down on them for noticing such "little things" that do not amount to much.

But really some of these things mentioned are not as little as they seem. Temptations are cunning and habit is strong. Gradually we are drawn into things which at one time seemed terrible or which in the light of God's Word are very wrong, and what we denounce as contemptible little things are really great big camels which shrink in size until they appear smaller than gnats and we swallow them with a relish, considering it a favor if no one reminds us of what we have done.

Those who have never thought seriously concerning the sinfulness of wasting money by living in luxury

would do well by taking time for meditation. Think of the thousands of poor in our cities who are suffering for want of sufficient food or clothing or shelter. Think of the hundreds of thousands made homeless and helpless and penniless through the agency of fire and flood and storm. Just now there is suffering because of floods in many parts of Europe, while it is reported that in one province in China alone there are three millions of people facing a famine because of last year's floods. Think of the millions in heathen lands, to say nothing of those in neglected districts in our own land, who are starving for want of the bread of life.

God has provided us with plenty. The earth produces enough to keep its billion and a half of people comfortably housed and clothed and fed and provided with Gospel food. All that is needed is a conservation of the blessings which God is daily, yearly showering upon us and a proper distribution of the same.

Recognizing that all blessings come from God and that we are but stewards in His service, the question forces itself upon us, What disposition will we make of the blessings showered upon us? Will we distribute, or will we consume upon our lusts? Let us look upon our bodies, our health, our time, our talents, our families, our possessions, our all, as gifts from God to be cared for and used to His glory. Let us reflect that whenever we waste any of these through carelessness or extravagance that we are guilty of the sin of robbing God. Let all our money, time and energy be spent in things that will build up the body, give comfort to the soul, relieve the wants of our fellow man and open the eyes of the people to the majesty and goodness of a merciful Father, whose welcome plaudit "well done" will bring infinitely more joy than if all the world were used in promoting our selfish ends.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

LIFE'S WAY

By D. E. Plank.

For the Gospel Herald.

Year by year the days go by;
Day by day the moments fly,
Life is passing, swiftly, sure,
Who can then the day endure,
When life's ending shall appear,
No more of sojourning here?

Only once we pass this way,
What we think or do or say,
Shall be counted ill or good,
Cannot change it if we would.
What we sow along the way,
We must surely reap some day.

Yet we need not walk alone.
One shall lead us to that home,
One who sees and hears and knows,
All our pleasures, sorrows, woes,
One who suffered, bled and died,
On the cross was crucified.

He's the Life, the Truth, the Way,
To that cloudless, endless day.
He the way of life hath trod,
When thru love we came from God,
Till rejected here of men
He went up to heaven again,
Yet the Comforter will lead,
Till we reach that home indeed.

As a mist before our eyes,
Seems the transfer to the skies,
Up to God who gave us breath,
Goes the spirit after death.
Yet we know the God of love,
Has prepared a home above,
For His children, one and all,
Those who heed His Gospel call.

Belleville, Pa.

GOSPEL LIGHT ON TIMELY TOPICS

XXII. The Golden Mean—Godliness

By Abram Metzler.

For the Gospel Herald.

In two previous articles the brethren Zook and Garber have plainly reminded us of the two extremes—fanaticism and worldliness. May we all strive to be saved from these dangerous extremes (Phil. 4:5).

We shall endeavor by the help of God to advance a few thoughts, which we pray may be owned and blest of God in the promotion of true goldiness. What is Godliness? God-likeness—is it not? His sovereign will expressed in our lives. God has a will or purpose in all His creation. Even in nature we see the beautiful, harmonious expression of the will of nature's God, a striking manifestation of His wisdom and power.

The highest and noblest of all God's creation is man. Created for the indwelling of God by His Spirit, man in a normal condition, in a right relation to God through regeneration, and continual submission to His divine will, partakes of the nature of God (Heb. 3:14) and thus becomes more and more like Him in righteousness and true holiness. But the sad facts referred to in the two previous articles are apparent on all sides.

Worldliness by its entangling influences has its victims by the thousands, even of those professing to be God's children. How many indeed are possessed with an unreasonable desire and care for material things; riches, pleasure, worldly honor, unsanctified associations, which grieve the Spirit, pervert the mind, harden the heart, and dethrone the power of God, leaving a form of Godliness without the power of God (II Tim. 3:5).

Then again some go to the other extreme, and become so-called fanatics. They may or may not have pure motives as an honest purpose. Even though their motives are primarily good, the fanatics in their enthusiastic, zealous endeavors to live and work for the Master are actuated by ungoverned impulses, their minds filled with fanciful notions and allured by visions and dreams, their emotions or sensibilities generally wonderfully aroused, a lively outburst of sentimental enthusiasm,—what a pity. So much wasted energy, loss of time, and the Lord's work greatly hindered.

The one essential failing of the fanatic is this: "He is not actuated by a knowledge of God's will through His inspired Word, is uncertain and dangerous. How often do we see the sad results.

But to the subject in hand, "Godliness, or God-likeness," being established in the principles or doctrines of God's Word and His will concerning us. How wonderful the glory of man as he lives in continued, symmetrical, harmonious expression of the powers of body, mind and soul, unspotted and unaffected by the world in material things, but governed and directed in thought, word and deed by the master hand of God, vessels meet for His service (II Tim. 2:26).

We as the children of God are living, or sojourning, not yet in the spirit world, but on the earth. "In the world," not "of the world" (Jno. 17:15). Right here is the point of vital consideration in connection with living a normal Christian life, and be saved from the two extremes of fanaticism, or worldliness. We need to engage ourselves by the wisdom of God to get a right conception and understanding of what our relation should be to the things of this world, and our attitude toward temporal activities.

As God's children we dare not be

given to the frivolities of life, the lusts of the flesh, or the pleasures of this world, and thus become sinful, depraved, and hardened unto the day of God's visitation. Neither shall we become over anxious, or set our affections upon the lawful things of this world lest we become cold, formal, spiritless, and worldly, as our minds and hearts are fixed upon worldly things.

But thank heaven for the happy medium, the golden mean—Godliness—in which condition we are saved from sin and its power and kept in a reasonable and right relation to the lawful material things, the Word of God dwelling in us richly in all wisdom, and possessed by the power of God through the Spirit (Col. 3:16, 17).

We have our possessions as though we had them not. They belong to God. We are His stewards, and are very conscientious in the use of them. We fear and reverence the God who gives us all these things. It is but natural and reasonable for us to be governed by the Spirit of love in all our dealings with our fellowmen. How can we deal unjustly with others when we are possessed with the Spirit of Him who loves all men.

Christ enthroned produces the likeness of His holy will in all we do in caring for body or soul. The body (the temple of His precious indwelling) should be governed, and cared for according to His divine will. Even in partaking of natural food, we should be governed by a sanctified sense of the sacred trust of the care of our bodies, and eat to live, (rather than live to eat) and live right, saved from reveling, and gluttony, and an unsatiable desire to satisfy the abnormal craving of a depraved appetite (I Cor. 10:31).

In clothing our bodies, in building and furnishing our houses we are not left to an uncertain guide, but God as He kindly and wisely speaks to us through His Word and Spirit keeps us in the happy medium of that which is reasonable and good, useful to a purpose, simple and right, yea even beautiful in moderation, and humble simplicity, bearing evidence of the fact that we are pilgrims and strangers, have no continuing city here, but are looking for one to come, seeking not to please men, but Him who reigns within.

We want to be like Him in the expression of His will concerning us in this world. We shall be gloriously like Him when we appear with Him in glory (I Jno. 2:3). But let us not forget, if this pure, simple, God-like life shall be maintained to a glorious end, we need to be possessed with a definite purpose to be right and do right, taking for granted that we have been born of the Spirit, adopted into the family of God, new creatures in Christ Jesus.

Having thus begun in this blessed

service for God, having this definite purpose to serve and obey Him in all things, we want to (yes, must) be established in the fundamental principles or doctrines of God's Word and anchored against the waves of false doctrines which are surging higher and higher in these last times.

The real power and beauty of this happy golden mean (Godliness) consists in **doing** that which is right, in the right **way**, and at the right **time**. The cause of Christ often suffers because of carelessness and indifference on the part of those who are set forth as workers in the Master's vineyard. It is important to know God's will concerning our life work, and just as important to be governed by His unerring counsel in the execution of His will. Yea, how comforting and assuring it is to be thus rooted and grounded in the faith established on the rock Christ Jesus, and realize the thrilling touch of the Master's hand as He directs us in all our activities of life, even by His Word and Spirit. Strengthened and inspired by this life current from the throne, we cheerfully submit to any reasonable rule or custom whereby we can express the principles and truths we love so well.

In this fellowship with God and the continual expression of His will concerning us as by His Word and Spirit, we indeed with reverence and Godly fear consider all questions in the light of His blessed Word, the foundation of harmony and union in the family of God (I Jno. 1:7). Living the prayer life, pouring out our souls to God in praise and child-like petitioning and longing for the bread of heaven, ready and active in every good work, thus glorifying God, and being a blessing to our fellowmen. How beautiful this unfolding likeness, branches of the true vine, children of God our Father bearing fruit to His praise. As we are sustained by the life of the vine, even Christ, with whom we shall appear in glory, and be **with** Him, and **like** Him for evermore. An eternal likeness. How glorious. God help us. Amen.

Martinsburg, Pa.

A MEDITATION

On the Certainty of Death and that which Follows

By A. C. Kolb.

For the Gospel Herald.

Thou hast brought me into the dust of the earth.—Psa. 22:15.

Another year has passed into history. Its record has been completed. The sands have run their course. Events have transpired which have vied with each other in earnest endeavors to excel. Nations have experienced things unexpected. Statesmen have struggled hard to solve

mighty problems, without achieving the desired ends. Men everywhere, both public and private, have failed in accomplishing many of the things they had planned. Fancies have been overthrown. Dreams have vanished. Stout hearts have been forced to yield. Expectations have been blasted. Hopes have withered. Promises have been forgotten. Everywhere we see the pages of the year which entered so full of promise and expectation, have been stained or marred. And yet time rolls on!

As with the year just closed, so it is in many respects, with the lives of mortal men. How many there are who have laid down their burdens! How often has weeping been heard in Israel because a father, a mother, a son, or a daughter has gone the way of all flesh! And yet time rolls on!

But why all this? we ask. These things are to remind us of the fact that we are but human. We have problems to face which affect us more mightily than any which pertain to this life only. Daily we are reminded of the stern fact that some day it shall be **our** turn to answer the summons of Death. Up to this time others have been called to answer, but it shall not always be so. We will not be overlooked. We shall not be forgotten. Our names are on the list—some, perhaps, far down, while others are soon to be called. Not one name is left out. As soon as a soul is born into this world, the name is inserted somewhere in the list. God alone knows where the place is for it to be inserted. And when we are called, **THEN WHAT?**

The Psalmist says, "Thou hast brought me into the dust of death." What does this teach us? First, that none other than God has control over our lives. There are other influences, but only one control. We have the privilege to get out of that control for a while, and yield to other influences, but we can never escape God's control entirely, for as sure as God is the only one who giveth life, just so sure must an account be given to Him of that life which He gave, no matter how it was spent. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (I Pet. 1:24). "Every one of us shall give an account of himself to God" (Rom. 14:12). "Who (God) will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but only unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:6-9). "If he set his heart upon man, if he gather unto himself his spirit and his breath: all flesh shall perish together, and man

shall turn again into dust" (Job 34:14, 15).

Whether or not men believe what the Bible teaches, the fact that death must come to all, remains unchanged. Every day this fact is repeated. It is not something new or sensual, but a very commonplace occurrence. However, this differs from many other occurrences in this one vital particular: It never comes the second time to the same person. Sicknesses may come often to an individual; disappointments may come often; joys and sorrows, intermingled, may come often; but death comes only once. By this I mean that the separation of soul and body, which is commonly called death, takes place but once with each individual. The seasons of the years come and go. Where we have failed to accomplish something in the proper season of one year, we may look forward with a hope of doing better the next season. As one week follows the other, and we see where we have been negligent in performing some duty which it is our custom or purpose to perform on that particular day of each week, we look forward with the expectation of doing it better when that next day arrives. With the more weighty problem of life as a whole in relation to eternity, things are vastly different. When once we are brought down to the chilly waters of death, and we enter the stream, there is no restricting of our steps. The mightiest potentate of earth and the meanest wretch are on precisely the same level. Both are simply human beings. To be sure, the ultimate goal is not the same for all, for men do not all choose the same goal, neither does God compel them to. But the entrance into the great beyond, is precisely the same. All must pass through death. There is no exception, unless God shall choose to close up the affairs of this world as we are told He will do some day (I Thess. 4:17). But even then, His great plans for the future will not be changed a particle.

We are reminded that "in the place where the tree falleth, there it shall be" (Eccl. 11:3), **and the soul which makes no provision to escape the judgment of God, before it crosses the river of death, can never hope for an opportunity to effect a reconciliation with Him.** As we leave this world, so do we enter the great beyond which has no end. We may quake as we approach the brink of the grave, we may shudder at the momentous importance of that which confronts us, we may writhe in anguish of soul, we may do what we will; unless we have taken refuge under the blood of God's priceless gift to men for the salvation of every soul, even Christ Jesus, our lot must be that of the rich man described in Luke 16:22-28. It cannot be otherwise, for so hath God decreed. It is not **necessary** for any one to enter

into such a state of existence, because God has graciously and amply provided a way of escape, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18). This is one of the most forceful declarations ever made, and is as unchangeable as God Himself.

As we stand by the bedside of a soul about to depart, many are the thoughts which crowd into our minds. And if it be that of a dying saint, we long to know what his hopes and expectations are. Sometimes we are highly favored by being permitted to hear them tell us something of the sight which greets their eyes, and how we long to see what they are permitted to see. Yet with all this, it is not an uncommon occurrence that more or less of a struggle precedes their departure. Life seems to wish to cling to the body, and the body seems loath to yield up the vital spark. And again, how often is it the last moments the enemy of souls seems to marshal all his forces in one desperate effort to break the hold which the soul may have upon God. Death becomes a struggle, and we are anxious that our loved ones come off victorious. And this we may all do, when once we enter into this last conflict. It is true that the greatest enemy is death, but what a world of consolation we find in the fact that the power of death has been broken! The sting of death has been removed. This can mean nothing less than that to the child of God, death is really nothing more than a sleep, to which it is so often likened in the Scriptures. Often, upon retiring, and just before falling asleep, our muscles may suddenly relax or contract, which may be due to various causes, chiefly perhaps great exertion in one way or another, and instead of working harm, seems to prepare us the better for refreshing sleep. Even so, the final grapple with death, can, to the saint whose soul is anchored securely upon the Rock of Ages, result only in triumph, so that death becomes only a means of translation into rest and peace. Thus we have the words of the Lord verified when He says, "Whosoever liveth and believeth in me shall never die" (John 11:26).

Another thought which the Psalmist gives us in the words, "Thou hast brought me into the dust of death," is that what we term as death, does not occur without God's knowledge of what is taking place. This, to the Christian, is very precious. God does not **send** us into death, He **brings** us

there. And how consoling the words of the same writer when he says, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Psa. 23:4), and again, "God will redeem my soul from the power of the grave" (Psa. 49:15). Words like these are quickening indeed. Shall we doubt them? If we do, will we not put God to shame? Will we not, by so doing, crucify our Lord afresh? He gave His life as a ransom for us. He tasted death for every man. He conquered the arch enemy of God and man in the very moment when he thought himself the conqueror because of his having succeeded in accomplishing the death of the Savior. The enemy himself was vanquished. Christ laid down His precious life only to take it up again, in order that we would not need to **give up** ours in a hopeless combat with the enemy. Christ has led the way through the grave. He **passed through** first. He knows all about it. Though there may be terror there, yet there is no power. Christ has made the way perfectly safe. More than that, He does not **send** us alone to face the terrors which may lurk in the shadows, He **brings** us there. He has promised not to forsake us. And because He will go with us, there is no grave in the world that can hold us. No grave was ever so carefully guarded or made so secure as His own, but He brushed aside what was calculated to be barriers, like a spider's web, and came forth triumphant. He still lives, and assures us that because He lives, we shall live also. No, my fellow traveler to eternity, there is no power on this side of heaven that can overcome the strength of "the lion of Judah," for **all power**, both in heaven and on earth, has been given to Him. In His care we are safe.

And then there is another thought. We are told that God "hath brought us into the DUST of death." It does not say that we are brought into death itself, but simply into the dust of death. What shall we gather from this statement? Let us see. We have not forgotten that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). That which God made of dust, was of no use until after God gave to it part of Himself, and we have already had the truth forced upon us that we cannot live always in this world, consequently a change must take place, and this change does take place. We have all been eye witnesses to this fact. What, then, is this change? It is simply a changing back. "Man shall turn again unto dust" (Job 34:15). "The dust shall return to the earth as it was; and the spirit shall return to God who gave it" (Eccl. 12:7). "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for of it wast thou

taken; for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

As soon as the spirit leaves the body, there is no life there, and the body, left to itself, will crumble into dust. The earthly tabernacle in which the soul dwelt, dissolves. The encasement to the care of which God entrusted the immortal soul, is divested of the treasure. A separation takes place. The one returns to the ground from whence it came, and the other returns to God who placed it into this earthen vessel. In all this God has a mighty purpose. His will is that we dwell with Him in glory. Christ has gone to "prepare a place" (John 14:3), but that place nothing can enter that would in any way defile it. Nothing that is earthly can enter there, consequently this body cannot go there as it is. So it must return to the earth. However, in its stead, God will provide a new one. This body is not enduring. It is mortal, and God's plan is that "mortality might be swallowed up of life" (II Cor. 5:4). The inheritance which God offers is not to be given to anything corruptible, because that would defile heaven where He dwells, but the soul which has lived in this tenement of clay, and has been washed in the cleansing blood of God's sin-offering, Christ Jesus, and which has now departed from this world, shall be clothed with immortality and glory. Then shall God's plan concerning that soul be fulfilled, for "death shall be swallowed up in victory" (Isa. 25:8). There shall thenceforth be no more death, and no sighing, and no sorrow, and no tears and no pain, for these former things will all have passed away (Rev. 21:4). It is therefore a glorious provision that God has made in causing the separation of the immortal soul from the "dust of the earth" to take place, in order that He might give us something better.

Truly we are debtors to God. That which we were utterly powerless to do, He has graciously done. May these thoughts remind us of our utter dependence upon Him, and may this New Year which we have just entered, find us not only more thankful in words, but may our sincere gratitude to God be expressed in service which He may own and bless. May the words of the Psalmist be indeed our inmost craving, when he says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Psa. 19:14), and when our names shall be called may be ready to answer gladly, having the assurance of faith that our turn has come to "enter into the joys of the Lord."

Herbert, Sask.

"It is no great matter to live lovingly with humble and meek persons, but he that can do so with the peevish and perverse—he hath true charity.

WHAT TO GIVE

By John R. Blosser.

For the Gospel Herald.

Giving has been a requirement from ancient times. In the very beginning God required man to give his service, sometimes even his own life to His cause. God endowed man with gifts that he might give of these to his fellow men.

The first thing that we should give is self. If we give up ourselves to the cause of Christ, the giving of other things becomes an easy matter.

The Lord gives to us that we may give to Him; but if we keep to ourselves all these gifts that God has given us and use them for our own carnal pleasures, we are robbing God, dishonoring His cause and souls perish for want of spiritual food.

Jesus began His good work by giving. He fed the hungry, healed the sick raised the dead and last of all gave His life that we might have everlasting life. Then it is no more than right that we give our lives to His cause, giving to the unbelievers the Gospel they so much need. Jesus said, "It is more blessed to give than to receive."

Another important gift we should give is our money. Why is it that we give so little of this gift? It is because we allow the enemy to stir up our love for money. Paul says, "The love of money is the root of all evil." It is Satan's business to encourage this root to grow. Will we allow it? So many people believe in getting all they can and keeping all they get for their own selfish interest. We should give of our means willingly and cheerfully, for "the Lord loveth a cheerful giver." It matters not so much as to the amount we give as to the spirit with which we give and the right spirit is found in a life consecrated to the Lord.

It was the widow's love that caused her to cast in her two mites, which was all she had. Think of the many souls in heathen lands that will have to suffer eternal punishment because we are not willing to give a few cents to spread the Gospel to them.

In a few words as to what to give we will say, Give your life, love, time, talents and money; your sympathy and tender words; and you will surely enjoy a greater reward in heaven by giving to the cause of Christ.

God gave His Son. Jesus gave His life. Why should we not give?

Versailles, Mo.

"Your calling as a believer in Christ is to manifest the Spirit of Christ in every detail of your life. If you fail in doing this, you fail in the very purpose of your calling."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15

OLD PEOPLE'S HOME LETTER

By J. K. Hooley.

For the Gospel Herald.

We have entered on another New Year with God's blessing resting on our work. Bro. J. A. Ressler and family spent Christmas day at the Home. He preached at the Church in the forenoon and in the Home (for the old people) in the afternoon. In the evening two young men made the good confession at the young people's meeting and made a start heavenward.

Dec. 27 Bro. J. A. Brillhart of Scottsdale, Pa., came to visit us and while here he preached four sermons in the Home and two in the church. One soul became willing to forsake sin and live for God. For all this we feel to praise God and ask an interest in your prayers, for we feel that every day new responsibilities are added unto us.

Sister Kile has again taken up her work in the kitchen after a short vacation. Sister Algier has gone to Canton to help at the Mission for a while. Health good in Home. Number of inmates, 26; workers, 4; needs, prayers of God's people.

Jan. 2, 1911.

FT. WAYNE MISSION NOTES

Dear Herald Readers:—Greeting you all in the name of Him who lives and reigns forevermore.

We surely have many things for which to be thankful.

Bro. Henry Weldy of Wakarusa, Ind., has been with us for several days and preached four very encouraging sermons. At the services yesterday he impressed the important need of us pressing toward the mark for the prize and leaving the past behind and beginning the new year with renewed strength, new hope and higher aims.

Bro. S. S. Yoder of Leo, Ind., has also kindly consented to help us out in the work during the absence of Bro. King. We surely appreciate his help.

We again served our annual Christmas dinner last Thursday, at which time some over two hundred and twenty were present. We feel sure that if all who so kindly sent in provisions might have seen the children eat, they would feel well repaid for their efforts of love. At the close of the dinner the children expressed themselves as having enjoyed themselves, and raised their hands to show their appreciation and thanks to those who sent in the dinner.

We as workers also feel to thank the brethren for their prompt response to our requests by sending in such nice boxes of provisions. We also feel to thank the brotherhood for so kindly sending in clothing that many little shivering bodies might be clothed. We surely have been remembered well.

We in the home are well, but there are a number sick about us. There is sickness in four of the members' homes besides there were many who have been having very heavy colds.

We are glad to state that there were two confessions on last evening by two young men who were here yesterday for the first time.

We feel like pressing onward and upward, so pray for us that the work may prosper and grow and that this may be a better year than any in the past.

We surely need the prayers of the brotherhood.

Yours in His service,

The Workers.

Ft. Wayne, Ind., Jan. 2, 1911.

MESSAGE FROM CANTON MISSION

By Fanny Tschantz.

For the Gospel Herald.

Dear Herald Readers, Greeting:—We are glad to say that the Lord is still mindful of us and with us in convicting power to show us that He is still a prayer-hearing God. But the adversary of souls is here also. When God's children become real earnest then Satan also gets stirred up. But we are so thankful that God is stronger than Satan.

We had a Bible normal beginning Dec. 24 and lasting until Jan. 1. It proved quite helpful to those who want to put the truth into practice. We studied the first three chapters of Philippians. Please read these chapters and see how many good things they contain.

Some one has said that he did not believe certain things in the Bible. It was told him, "You live it; then only can you believe it." How true. We never know what God's blessed Word is to us until we put it into practice.

The meetings were conducted by Bro. I. R. Detweiler of Goshen, Ind. His brother was also with him, helping in the song service.

On Dec. 23 we had a Christmas dinner at the Happy Hour Mission. The kind brethren of Wayne county sent us quite a supply of good things. We wish they might have seen the many happy faces here. It is the means of bringing many more children into the Sunday school. Many thanks for your kindness. "Oh the good we all may do" to make others happy.

Pray for us that we may all prove shining lights to the world.

Canton, O.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE DIVINE LULLABY

I hear Thy voice, dear Lord,
I hear it by the stormy sea.
When winter nights are black and wild,
And when, affright, I call to Thee;
It calms my fears and whispers to me,
"Sleep well, my child."

I hear Thy voice, dear Lord,
In singing winds and falling snow.
The curfew chimes, the midnight bell;
"Sleep well, my child," it murmurs low;
"The guardian angels come and go—
O child, sleep well."

I hear Thy voice, dear Lord,
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled
By Thy assuring tone is thrilled—
"Fear not, and sleep."

Speak on, speak on, dear Lord!
And when the last night is near,
With doubts and fears and terrors wild,
Oh, let my soul expiring hear,
"Sleep well, my child."

—Eugene Field.

MOTHERS' RELATION TO THE SUNDAY SCHOOL

By a Sister.

For the Gospel Herald.

When we think of the Sunday school we are impressed that there is a special work for each to do. The superintendent, the teacher, the individual pupil, each has his place and work. But what of the mother's work.

Busy, care-worn, every moment occupied, mothers are often "careful and troubled about many things" and apt to lose sight of "the one thing needful." We might be teachers, but feel as did Moses when God called him to active work. What a long line of excuses he made. But God said to him, "What hast thou in thine hand?" And so, in the midst of earthly cares it is needful for us to think, What hast thou in thine hand? If we will do it, what can we as mothers do for the Sunday school?

In time, we have all of seven days in the week against the hour of Sunday school and the teacher's twenty minutes. Memory work, which among children is such an important part, Bible study, etc., comes as a mother's privilege. Memory work is important not only for the Sunday school hour, but those scriptures which we repeat over and over become fixed in our minds and become part of our lives. Thus we become "workmen that need not be ashamed."

On Sunday morning, "What hast thou in thine hand?" Have we carried

our work during the week so near the Lord's day that we take for ourselves the precious morning hours for sleep? God's day can best be spent when peace and quiet begin the day, and when all the work that could have been done beforehand is out of the way. When, with all possible effort, none can go to Sunday school, all honor to the mother who makes it possible for the children to go.

I am often puzzled when I see the indifference in class work. A young man once said, "I can neither speak nor sing. I will not go to young people's meeting." An older person said, "Why, we also need good listeners." This is true. We need more listeners than any one other class. Besides, if we can step in and take an active part in asking and answering questions, the same is an encouragement to the class.

Our best influence for the Sunday school work is the nearness with which we are to God. He is the source of all power and love, and we need often to turn our attention to Him and accent the help He offers us. Neglecting this, from my own experience I know there are times when we feel weak and unworthy. Some one has put it into these words:

"Only a word, yes, only a word,
That the Spirit's small voice whispered,
Speak;
But the worker passed onward unblessed
and weak.

Whom you meant to have stirred
To courage and devotion anew,
Because when the message came to you
You were out of touch with the Lord.

"Only a day, yes, only a day;
But oh, can you guess, my friend,
Where the influence reaches and where it
will end

Of the hours that you frittered away?
The Master's command is, 'Abide in me,'
And fruitless and vain will your service be
If out of touch with your Lord."

Wakarusa, Ind.

THE DANCING EVIL

For the Gospel Herald.

"No harm in dancing" is an expression often heard, even by people who profess to have given themselves to God. Such expressions, however, come from those in whose heart the love of God finds no room, or from those who are ignorant of the facts. The following, taken from *The Gospel Messenger*, throws some light on the question:

"Prof. Franklin who, before his conversion, was a teacher of dancing, recently made some astonishing statements on the evils of the modern dance. One private dancing school of which he knew sent six girls to houses of ill-fame in three months. In personal rescue work he talked to 200 girls, and found that 165 fell as the result of attending dances, 20 by drink, 10 by choice and 7 from poverty. Statistics, compiled from figures of the late census, show that there are 500,000 public prostitutes in the United States, and that 375,000 of the number are such because of influences connected with dancing. It would seem to be

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain I Tim. 5:22: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake, and thine infirmities."

The whole chapter consists of admonitions from Paul the apostle to his son in the faith Timothy, first bishop in Ephesus, as to how to proceed and what to do under various circumstances. Verse 22 belongs to a group beginning with verse 17. In the ordination of elders, be not hasty. Consider well what you are doing, that the church-ordained man may also be the heaven-called man. As if Paul were reflecting upon the things we sometimes see or hear of in modern times, the possible contentions, etc., connected with work of that kind, he couples with this another admonition which in substance means: Be sure that your life is above reproach. Your work is liable to displease some, and they will attack your character if there is any flaw in it to attack. Therefore "Keep thyself pure."

Verse 23 belongs to a group by itself. Whatever else you may get out of it, or read into it, two things are clearly implied: (1) In Paul's time they used man-made remedies for sickness, as well as prayed for divine healing. (2) From the fact that Paul specifically states that this was to be "for thy stomach's sake," it is a clear case that he did not recommend it for thy appetite's sake. Neither the tippler nor the anti-medicine man can rightfully get any comfort out of this passage of scripture.

high time to 'cry aloud and spare not' on this question—to arouse people from their indifference. The dance is one of the worst of the 'unfruitful works of darkness.' There can be no toleration of it whatever by those who have 'put away the old man with his evil deeds.'

"But that is professional dancing," says the apologist for worldliness, "with the social dance it is different." The social dance is but a feeder for the more vicious practices connected with this evil. As with all other evils, this sin is progressive. As most drunkards start as moderate drinkers and most theater-goers at first attend only the respectable (?) theaters, so most of the victims of the dance evil at first have nothing to do with any other kind but what some respectable people say is all right. Let unsuspecting people beware. In dancing as in drinking the only safe course is total abstinence. "At the last it biteth like a serpent and stingeth like an adder."

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Jan. 22, 1911.—II Kings
16:23-33

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

Bloody Usurpation and Continued Evil.—The history of Israel's kings is stained with treachery and bloodshed, as well as continued idol worship after the pattern begun by Jeroboam. After Jeroboam his son Nadab reigned two years and did evil in the sight of the Lord. Baasha conspired against Nadab and killed him, taking possession of the throne. Baasha became the instrument to punish the house of Jeroboam according to the prophecy of Ahijah (I Kings 14:7-11). Baasha reigned 24 years and did evil in the sight of the Lord, following the sins of Jeroboam before him. Elah, the son of Baasha, followed him in the kingdom and reigned two years. But his servant Zimri conspired against him while he was drunk and took his life and also claimed the throne. He destroyed all the house of Baasha in fulfillment of Jehu's prophecy (I Kings 16:4). Zimri reigned seven days and was overcome by the people through the leadership of Omri, their captain whom they made king. Zimri took his own life by burning the palace over his own head. This came also as a retribution for sin (I Kings 16:19). But there arose a division among the people in the choice of a king, part of them setting up Tibni. The struggle between the two rival claimants to the throne continued for four years, when the people of Omri prevailed and Tibni died.

Omri's Wicked Reign.—As those before him, Omri did not seek the Lord, but sought only to advance his selfish desires concerning his kingdom. To strengthen the kingdom, he built his capitol on the hill of Samaria, where he had a splendid opportunity from a military point of view to make a stronghold of protection. We find suggestions in the account of his might as a ruler (V. 29). There are intimations (Mic. 6:16) that Omri framed some law in violation to the true worship of Jehovah. "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him;" but withal connecting his sin with the abomination instituted by Jeroboam, the first of the kings of Israel. Omri made a mark in demonstrating his ability to handle things after a worldly pattern;

but with all his ability and worldly fame he has left the same great blot of those who preceded him as viewed in the "eyes of the Lord."

Ahab's Greater Wickedness.—"Ahab, his son, reigned in his stead." Thus closed the history of Omri and begins the history of Ahab. If we would write in one sentence the significance of Ahab's reign as a moral lesson it would be this: **Wickedness increases the longer it has rule from generation to generation.** Ahab had a comparatively long reign of 22 years and gained the same distinction as his father, in that "he did evil in the sight of the Lord above all that were before him." Jeroboam suggested and planned a change in worship, Omri made the worship a law, Ahab held Omri's position of enforced worship, but went farther into the abominations of Baal worship. One downward step toward this result was the marriage of Ahab with Jezebel, the daughter of a worshiper of Baal. He not only transgressed the law of God in marriage (Deut. 7:3, 4) but added to it the predicted result of the same, namely, he "went and served Baal and worshiped him." Few people whose affections have wandered from God sufficiently to allow alliance in marriage with those of worldly or idolatrous aims, but end in serving and worshiping with the gods of their partner. We need only refer to the Bible account for our proof (Josh. 23:12, 13; Neh. 13:22-29; I Kings 11:1-5). We may note in the progress of this sin how it affected not only Israel but her sister kingdom Judah as well (II Chron. 22:2-4).

Provoking the Lord to Anger.—We have noted in the reign of every king, how that God dealt with them as individuals and also overruled their affairs as a nation. The provocation of the Lord to anger seems to have arisen from the acts of kings when they involved the nation in their sin. He punished personal sin and national sin, but the greater the influence and result of sin upon others the greater the provocation of the Lord. "Ahab," in this respect, "did more to provoke the Lord God of Israel to anger than all the kings of Israel before him," because the institution of Baal worship brought in such immoral practices that compelled God's judgments to wipe off the land, as He did the Canaanites before them (II Kings 17:1-23).

Beware of First Steps.—Avoid the beginnings of vice; shun evil companions; avoid bad books; let tobacco and liquor alone; have nothing to do with cards, lotteries, billiards, gambling, horse-races, etc. Let the Word of God be your guide, and following its teachings you shall have happiness here and in the world to come eternal life.—The Manna.

Our Young People

OUR COMMUNITY'S NEEDS.—Titus 2

Topic for January 29

MOTTO

"Woe is me, for I am undone, for I am a man of unclean lips and dwell in the midst of a people of unclean lips, for mine eyes have seen the king the Lord of Hosts."

OUTLINE OF TOPIC

I. First Need:—

1. To become conscious of need.—Rev. 3:17, 18; Isa. 6:1-5.
2. To learn that ignorance and a self-satisfied state is not enough.—Hos. 4:6; Isa. 5:13; Matt. 19:20-22; Amos 6:1-6.

II. Needs of All:—

1. God's Fatherly care.—Matt. 5:45; 6:31, 32.
2. A physician.—Matt. 9:12.
3. A help in time of temptation.—Mark 14:38.
4. A guide through life.—Matt. 28:20; Jno. 16:13.

III. Needs in Our Community:—

1. A better understanding of God's Word.—Col. 3:16.
2. Higher ideals of manhood and womanhood.—I Tim. 4:12; Phil. 4:8; I Cor. 16:13.
3. A higher standard of life in the home.—Col. 3:18-25.
4. A more earnest prayerful life in individuals.—Col. 4:2.
5. More real concern for lost men and women.—Col. 4:5, 6.

IV. Remedy:—

1. Turn from all known sin yourself.—I Jno. 3:21, 22.
2. Follow the Lord in all things.—I Jno. 2:5, 6.
3. Lay down your life for the welfare of others.—I Jno. 3:16; Phil. 2:4.
4. Hold forth the word of life.—Phil. 2:15, 16.

PERSONAL THOUGHT

To what extent am I responsible for the prevailing evils in our community? What can I do to clear myself of future guilt in its behalf? Lord that I may have a sanctified judgment and a life strengthened by Thy grace to "live soberly, righteously and godly in this present world."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Godly."
2. Children Who are Pleasing to the Lord.

For Young People.—

1. An Ideal Young Man.
2. An Ideal Young Woman.
3. How to Become Like Our Ideal.
4. Ideal Christian Service.

For Older People.—

1. An Ideal Old Man.
2. An Ideal Old Woman.
3. An Ideal Mother.
4. An Ideal Wife.
5. An Ideal Husband.
6. An Ideal Father.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD

Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,

Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 12, 1911

Field Notes

One precious soul confessed Christ at the Bible conference held recently in Plainview, Tex.

Bro. J. M. Smucker of Orrville, O., made a pleasant call at the Publishing House on Friday, Jan. 6.

Bro. Amos Gingerich of Versailles, Mo., was with the congregation at Carver, Mo., over Sunday, Jan. 1, preaching the Gospel of the kingdom. This congregation has decided to hold a Bible conference some time during this winter. The Lord bless the work.

An interesting Bible meeting was held with the Mt. Zion Church near Versailles, Mo., during Christmas week. A report of the meeting will be published next week, the Lord willing.

Deacon Ordained.—At the Zion Church near Broadway, Va., Bro. Henry Holsinger was ordained to the office of deacon Dec. 31. The Lord bless our dear brother in his responsible calling.

Bro. John W. Weaver of Union Grove, Pa., is at this writing (Jan. 4) engaged in a series of meetings at Riser's Church near Elizabethtown, Pa. The Lord bless the efforts put forth for the ingathering of the lost.

The congregation at Harper, Kans., has enjoyed a healthy growth during the past few years, and now numbers nearly 90 members. The Lord be praised. May the growth in spirituality keeps abreast of the growth in numbers.

Change of Address.—The address of the Mennonite Gospel Mission, Chicago, Ill., has been changed from 610 W. 26th St., to 720 W. 26th St. All mail intended for any of the workers at this station should be sent to the new address.

Reports of the Bible conferences held near Metamora and Roanoke, Ill., also a Sunday school meeting held at the Harmony Church in the same district, came too late for publication this week. They will appear in print next week, the Lord willing.

Minister Ordained.—At the ordination services held at Hershey's Church, Lancaster Co., Pa., the lot fell on Bro. Jacob Mellinger. May God richly endue him with wisdom and power, and use him as a faithful instrument in the upbuilding of His kingdom.

Bro. Paul E. Whitmer of Goshen, Ind., conducted a series of meetings at Leo, Ind., beginning Dec. 24 and closing Jan. 1. There was good interest in the meeting, the Lord blessed the efforts put forth and five precious souls came out on the side of the Lord.

Bro. Rhine W. Benner of Telford, Pa., writes encouragingly of the work in his part of the field. From him we learn of the work of the Holy Spirit in moving upon the hearts of a number of precious souls to give themselves to the Lord. There are at the present time 12 applicants for admission into the Church at Line Lexington, 11 at Souderton, 9 at the Plain Church, and 7 at Franconia. May they all prove to be loyal soldiers of the cross.

The brotherhood at Herbert, Sask., are well pleased with their location, and extend an invitation to home-seekers to investigate their country before going elsewhere.

Cheering news comes from the meetings held in Oscoda Co., Mich. The following message describes the work: "Bible conference is on. Good meetings, interest and attendance, with souls confessing Christ." Praise God for results. May the good work go on.

Bro. S. F. Coffman of Vineland, Ont., was with the brotherhood in the vicinity of New Stark, O., recently, where he conducted a ten days' Bible reading with the book of Galatians as the subject. From New Stark he went to Elida, O., where he was to conduct a similar meeting at the Salem Church.

In the correspondence item from Fairview, Mich., published in these columns Dec. 29, 1910, the type made the correspondent say that Bro. M. S. Steiner and E. A. Bontrager were elected superintendents of the Sunday school. The latter should have read, E. A. Troyer. We are sorry the mistake occurred.

Bro. Abram Metzler and wife of Martinsburg, Pa., attended the Bible meeting at Shiremanstown last week, where Bro. Metzler assisted in the work as one of the instructors. After that meeting it was their intention to visit churches in Franklin Co., Pa., and Washington Co., Md., in the interest of the cause of Christ.

Sister Martha Martin of Greencastle-Pa., formerly of Scottdale, Pa., was a welcome visitor here over Sunday, Jan. 8. Her words of encouragement in the Sunday school at East Scottdale and in the young people's meeting were appreciated. She was on her way to Goshen, Ind., where she is attending school.

From the workers at the Toronto Mission comes the following message: "At this season we rejoice greatly that a number of souls have been touched by Christ's power; three old fathers, a young man and two young women above twenty. This experience at our mission has been a blessed Christmas gift to the workers."

Bro. J. A. Brilhart of Scottdale, Pa., writing from Beech City, O., speaks approvingly of the work done at the Old People's Home near Marshallville, O. After filling a few appointments at the Crown Hill Church near the Home, the brother went on to Holmes Co., O., where he expected to fill a few appointments at the Culp Church.

Correspondence

Albany, Oreg.

Greetings. We have had a beautiful winter so far. Sunday school was reorganized at the A. M. Church on New Year's day. Supts., J. M. Schlegel, Ed. Hooley.

Pray for the work at this place that He will enable us to do more and more for Him who has done so much for us and the whole world.

In His name,
J. M. Schlegel.

La Junta, Colo.

(Holbrook Congregation).

We have just started in the new year 18 degrees below zero, but how glad we are for the blessings of the summer. We enjoy good health in general all over the valley and only a few have been sick this season.

We had our annual business meeting on Monday. We always have this meeting the first Monday in the new year. Our Sunday school has started out for another 9 months, with Bro. Edwin Nunemaker as Supt., and J. D. Minninger assistant. It was cold Sunday but we had 60 pupils in Sunday school.

We have been struggling under a heavy church debt ever since we built three years ago, but at our meeting Monday we subscribed over a thousand dollars again, to be paid by Feb. 1. We trust by another year to wipe out the debt.

Bro. J. M. Brunk expects to leave for Kansas City where he will hold meetings for several weeks; he will also preach at other points in Kansas. May God bless his labors to the upbuilding of Zion.

Bro. Theodore Cloud of Marshallville, Ohio, who has spent several months with Bro. J. D. Mininger, the former manager of the Old People's Home, will return this week to that place.

Bro. Reuben Thut and family expect to leave this week also for their former home in Ohio. We were glad to have them with us this season and would like to see them return again. May they have a safe arrival.

Yours for Christ,
A. F. Burkholder.

Creston, Mont.

Dear Herald Readers, Greeting in the Master's Name:—I feel to thank the heavenly Father for blessing us so greatly. My prayer is that we may all live a better life the coming year, and let our light shine that the world may rejoice in the Savior.

On Dec. 25 we again reorganized our Sunday school at this place. The superintendents are Bro. Peter Eiman and Bro. F. E. Roth. May we pray for them that they may stand the great

tempest and that the work may go on. Dear friends, remember us in your prayers, that this little flock may build their works on the solid rock, Jesus Christ. How often I think of the words of the Master, "Fear not; little flock." What a great pleasure it is to know that Christ is always with His children. We thank Him for having blessed us another year with temporal and spiritual blessings.

A Brother.

Fairview, Mich.

Dear Editor, Greeting:—The Bible conference is in session now at this place, and meetings are well attended. Bro. Hartzler and Bro. King are here and are doing a great work. Pray for the work so that many may come from darkness into light.

E. A. Bontrager.

Bay Port, Mich.

Greeting in Jesus' Name:—The Sunday school at Berne was organized Jan. 1 for the coming year. The following officers were elected: Supts., A. S. Snyder, R. J. Schloneger; Sec., Daniel Swartzendruber; Chors., Susanna Snyder, Mary Reist. Jan. 15 we are expecting the brethren, J. E. Hartzler and D. J. Johns, here to begin Bible conference work. We extend an invitation to all, and ask an interest in your prayers.

Yours in His love,
Jan. 2, 1911.

Cor.

Wolf Trap, Va.

Dear Herald Readers, Greeting in His Worthy Name:—On Dec. 25, our Sunday school was reorganized: Supts., Bros. M. L. Plank, L. B. Good; Chor., Henry Good; Sec.-Treas., L. B. Good.

Dec. 31 our annual business meeting was held and matters relating to the general affairs of the Church were adjusted.

The weather here had been very pleasant for a time, but it has turned cool and rainy. Health in general at this place is good at present, for which we return grateful thanks to our Maker.

Yours in Christ,
Martha F. Barbe.

Jan. 2, 1911.

Strasburg, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—As nothing has appeared in the Gospel Herald from this place for some time, I thought I would write a few lines. We wish you all a happy New Year. The Gospel Herald is a welcome visitor at our home each time it arrives. We are thankful to our visiting brethren and the Lord for moving them to visit our churches and homes and extend a hearty invitation to others to do the

same. We are thankful to God for past favors, and trust that they may continue. Pray for the work that souls may be saved. James says, "The effectual fervent prayer of the righteous availeth much."

Cor.

Jan. 3, 1911.

Palmyra, Mo.

Dear Herald Readers, Greeting:—A few lines from this place may be of interest to some. Since our last writing an interesting series of meetings has been held here by Bro. Amos Gingerich of Versailles, Mo. The little flock here has been encouraged by the helpful admonitions of our brother.

On New Year's Day we reorganized our Sunday school with the following results: Supts., Harry R. Buckwalter, J. H. Hershey; Sec.-Treas., Anna M. Kreider; Chor., J. H. Hershey. Pray for us.

In His name,
Harriet L. Buckwalter.

Jan. 3, 1911.

Columbiana, O.

Dear Herald Readers:—We now write 1911. The year 1910 is gone. We wonder how many of us could have made better use of the year 1910 than we did. If in looking back we see where we have missed it, let us now look forward and do better in the future than we have done in the past.

An all day Sunday school meeting was held on Saturday, Dec. 31, 1910, at the Leetonia Church. The meeting was real interesting and well attended. This meeting as usual would have been held on Christmas but as Christmas came on Sunday it was decided to hold it the day before New Year.

Bro. A. D. Wenger will be with us at the Midway Church for one week beginning tomorrow evening, Jan. 4, and as his time is limited it has not yet been fully decided whether he will hold Bible conference or a series of meetings.

Bro. E. M. Detweiler closed a three weeks revival at the Youngstown Mission with 23 confessions.

Cor.

Jan. 3, 1911.

West Liberty, O.

The Oak Grove Sunday school of Champaign Co., was reorganized Jan. 1, as follows: Supts., N. E. Troyer, Frank Umble; Treas., S. H. Harshberger; Sec., Mabel Hooley; Chor., Maud Allger.

Pro. George Brunk is at present conducting a series of meetings at this place, after having conducted a Bible conference with Bro. Royer at the South Union Church during the holiday week.

Cor.

Jan. 5, 1911.

Miscellaneous

THE RACE IS NEARLY RUN

By Mary A. Clemmer.

For the Gospel Herald.

There are ships that pass at night,
There are ships that pass in the day.
There are ships that have gone forever from
sight,
And taken our loved ones away.

There is a ship that is waiting for me,
'Tis chartered and ready to sail;
It only awaits till my soul is set free,
From its temporary earthly jail.

I know 'twill be before so long
That the ship will have completed its
freight;
And this poor soul with joyful song
Will enter the golden gate.

O loved one, are you weary,
And does your heart feel sore?
Does the path seem lone and dreary
As you near the golden shore?

I, too, am journeying with you;
We both are going home;
Thy love and aid, e'er give me,
I cannot stand alone.

Look up to Him who guides us,
And beckons us to come,
We're coming, O blessed Jesus,
Our race is nearly run.

Birdsboro, Pa.

WALK CIRCUMSPECTLY

By Lydia Ann Bauman.

For the Gospel Herald.

See then that ye walk circumspectly,
not as fools, but as wise.—Eph. 5:15.
Walk worthy of the vocation where-
with ye are called.—Eph. 4:1.

We understand that the word circumspectly means cautiously, or with watchfulness every way. If we are watchful every way, there is no time to be idle, or to follow the inclinations of the flesh. Paul says we shall not walk as fools, but as wise. A person that is destitute of reason is called a fool; but in many cases people that possess enough God-given intellect, act as fools; that is spending their time and money in a foolish way. "He that hideth hatred with lying lips, and he that uttereth a slander is a fool" (Prov. 10:18). "It is as sport to a fool to do mischief, but a man of understanding hath wisdom" (Prov. 10:23).

Dear brothers and sisters, let us take heed to Paul's admonitions, and not walk as fools.

The word wise means, having the power of discerning and judging correctly. In the Bible we read about different kinds of wise people: the worldly wise and also those who have the wisdom of God. But it says in I Cor. 3:19: "For the wisdom of this world is foolishness with God." But the wise concerning whom Paul is writing in

this verse, are those who possess the true wisdom from above. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding (Prov. 2:6). "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

To redeem time is to use more diligence in the improvement of it. If we are in the act of redeeming the time we can not use the members of our body to gratify the dusts of the flesh. There are so many ways of not redeeming the time, that we hardly know where to begin. Take all the worldly amusements, such as theaters, shows, races, etc. At such places there is food for the carnal mind, and I think if we attend those places we are rather helping to make the days more evil, than redeeming the time. There is another way, whereby many of the so-called Christian professors who claim to walk wisely, are not redeeming the time, and that is in dressing extravagantly. Think of the many hours and days that are spent, just to please the eye, in making unnecessary stitches, and if those garments are made of washable fabrics, think of the time spent in ironing them. These may seem only trifles to some people, but if we have to give an account of every cent that is exchanged in our hands, we are also accountable for the minutes that we spend. Every earnest seeker who wants to do right will be taught by the Spirit of God, what is required of him. O, let us just think for a moment how necessary it is for us as Christians to redeem the time, because the days are evil. The great majority of the people are helping to make the days evil. It is not only that we see the great necessity, but it is also the very nature of the child of God, because it gives us joy and blessing. What might seem just a little thing, or may be take up a little bit of time, if it is done out of love towards our fellowmen, will give us more joy, than all our time spent on self-gratification. The most important part in redeeming the time is to work for saving lost souls. Christ was our example while here on earth. How can we that have the love of God in our hearts, spend our time merely for self, while there are yet so many in the benighted heathen lands who have never heard that Christ came to save those that are lost?

"Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love:
For the love that rights a wrong,
Fills the heart with hope and song,
They have waited, oh so long
For a little bit of love.

"From the poor of ev'ry city
For a little bit of love,
Hands are reaching out in pity,
For a little bit of love.
Some have burdens hard to bear,
Some have sorrows we should share;
Shall they falter and despair,
For a little bit of love?

"While the souls of men are dying
For a little bit of love,
While the children too, are crying,
For a little bit of love;
Stand no longer idly by,
You can help them if you try;
Go then saying, "Here am I,
With a little bit of love."

Floradale, Ont.

PROCRASTINATION, THE THIEF OF TIME

By Elam Horst.

For the Gospel Herald.

In taking up this subject, by which the devil has deluded so many, many people, and some times real good-meaning people too, we feel our nothingness; yet having felt prompted to do so, and thus not allow satanic influences to procrastinate in this instance, at least. We are told in the Word to try the spirits. "Beloved, believe not every spirit, but try the spirits, whether they are of God because many false prophets are gone out into the world" (I Jno. 4:1). There is deception in the land, and this is carried on in an unseen way, even representing to be of God, hence the great importance of trying the spirits. Trying how? by close comparison to the requirements in God's Word, and when found to be contrary discard the movement, or be silent, which ever it may require. If to do is wrong, it is sin, If to leave undone is found to be wrong, it is sin also. To conclude by God's Word is in child-like obedience to act as it says, thus overcoming the enemy in not yielding to his suggestions to procrastinate. What does the Word say with regard to this thief of time?

1. It is condemned by Christ, which you will find in Luke 9:59-62. I refer you to the Bible, reading each subsequent scripture on the subject, you will get each link. Are you looking back to anything which should remain in the past, thus robbing yourself, or others, or both, of the blessing of things attained to only by looking forward? By acting from a scriptural standpoint on each case at the time such may occur, then forgetting the past and looking forward. In Phil. 3:13 Paul said, "But this one thing I do, forgetting those things which are behind, and reaching forth, unto those things which are before." To neglect reaching forth, and neglecting to forget are both procrastinating. Are we guilty?

2. Saints avoid procrastination (Psa. 27:8). David speaks from the heart (Some people seem to speak from the lips only), "My heart said unto thee, Thy face, Lord, will I seek." David proved by his actions that he had done what he said. In Psa. 119:60 he said, "I made haste, and delayed not to keep thy statutes."

Procrastination to be Avoided

1. In hearkening to God. Psa. 95:

7, 8: "Today if ye will hear my voice, harden not your heart." Jesus said, "If any man will do his will he shall know of the doctrine" (Jno. 7:17). It is the will of God that our heart be pliable to His instruction, and not to harden our hearts when we are being taught, that more may be added. If we do not what we ought to do, we are blinded through the sin of procrastination.

2. In seeking God, Isa. 55:6: "Seek ye the Lord while he may be found, call upon him while he is near." Paul in preaching at Athens said, "God is not far from every one of us." While He is a Spirit, and His worshipers must worship in Spirit, it is evident that we must be born of the Spirit. When we read I Jno. 3:6 we find that "whosoever sinneth hath not seen him." It behooves us to abide in Him, not procrastinate in loving the brethren and thus bring condemnation (I Jno. 3:15).

3. In glorifying God (Jer. 13:15, 16). The prophet's admonition is to "hear," unstop those ears while you are on probation. "Hear ye, and give ear; be not proud; for the Lord hath spoken, Give glory" "before he cause darkness," "and while ye look for light, he turneth it into the shadow of death, and make it gross darkness." What a sad picture this is. People knowing there is something they can now do, and at the same time looking beyond that something, for something else to do, is it any wonder the Lord stays the work sometimes, and as they are looking for light beyond obstructions, death overtakes and all is past, "gross darkness."

4. In keeping God's commandments (Psa. 119:16) David says, "I will delight myself in thy statutes." Notice the "I will." Do we see what it takes to overcome procrastination? Determination. First be sure we are right, then go ahead. As we "walk by faith" it is not always necessary that we "see through," trust and obey. David said, "I made haste, and delayed not to keep thy commandments." Are we delaying aught?

5. In performance of vows. Some people will forbear or procrastinate in making vows, others are under vow and procrastinate in paying. Please read, Psa. 76:11, Eccl. 5:4-6, and Jonah 2:9.

Motive for Avoiding Procrastination

1. "Behold, **now** is the accepted time; behold now is the day of salvation." The grace of God is spent, will we receive it in vain? (II Cor. 6:1, 2).

2. The present the best time. Neither of us will become younger by procrastinating. Solomon says, "Remember **now** . . . in the days of thy youth." Do you consider yourself too young or too old, which?

2. The uncertainty of life. Oh! how

often do we hear, "We'll just wait a little and see." In giving thine heart unreservedly to God procrastinate not. In any event of difficulty procrastinate not to do your part, now, tomorrow may be too late. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." We are forewarned in God's Word of the danger of procrastinating, illustrated in Matt. 5:25 and Luke 13:25. In the two examples of procrastination we find this difference: The men, (angels) laid hold of the one, and delivered his natural body (Lot, Gen. 19:16). But the second is a spiritual choice, which is left for us, as we find in Felix (Acts 24:25).

As we are most apt to read and receive the articles written by those whom we know, I hereby beseech you to read all, don't procrastinate, start now, thus evade missing what God meant for you.

Wolftrap, Va.

LOVE XXXIV

By Jacob Eby.

For the Gospel Herald.

Now the Word of the Lord came to Jonah the second time, saying, "Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee." The thought may come to some of us, "Why did the Lord call upon Jonah the second time, after Jonah had fled from His presence?" The Lord's ways are not our ways. Jonah had the ability, and God had appointed him for the work. We find such men in this day. They are called to a certain work, but make all kinds of excuses but finally take up the work. I think the love of God is lacking in such men, and some of them do their work very sparingly. But the Lord tells us to do with our might whatsoever we have to do. If we have the love of God in our hearts and love our neighbor as ourselves we will do all we can to save him.

Jonah arose and went to Nineveh, as the Lord had told him. He went into the city and told the people that in forty days the city would be destroyed. The people believed God, repented of their sins, proclaimed a fast, put on sackcloth and from the king upon the throne to the least one among them they humbled themselves. The king made a proclamation calling upon the people to fast and cry mightily unto the Lord. The Lord heard their cries and spared the city.

Here we can learn a great lesson. If we repent of our sins the Lord will have compassion on us and forgive, no matter how great or how many our sins may have been. Oh sinner, come and confess your sins before Christ our Redeemer and He will abundantly pardon.

Now that God had spared Nineveh, it displeased Jonah greatly. He reminded God of the excuse he had before he fled to Tarshish, how that God was merciful to those who cry for mercy, and asked that his life might be taken from him. What a wonderful prayer. This should have brought gladness to the heart of Jonah, for there is more joy in the presence of the angels of heaven over one sinner that repenteth than over the ninety and nine who need no repentance. The Lord corrected Jonah and said, "Dost thou well to be angry?" So Jonah went on the east side of the city. The Lord was merciful, and caused a gourd to grow and give him shade. By a number of miracles did God make it plain to Jonah why He spared the city. We may pout and construe His Word as we will, God is still the same merciful God that He was in the days of Jonah.

(To be continued.)

THE BATTLE IS BEFORE US

By Sadie Brubaker.

For the Gospel Herald.

And Moses' hands became very heavy, and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. Ex. 17:12.

As we scan the reports from the world-wide field, we are made to rejoice that many precious souls are being garnered into the Master's storehouse. This is the season when much work is being done in the great harvest field. The Spirit is striving with man, and Satan is at work with his best force. Truly a battle is before us.

When the Israelites were encamped at Mt. Sinai, the Amalekites came out against them. God had invested power in Moses as their leader. At this time Moses was to keep his rod outstretched, that Israel should prevail in battle. There at the top of the hill he stood with outstretched hands, till at last he became exhausted. Two faithful servants saw that Moses was weary and the Amalekites were prevailing. Here they gave aid by making a place for Moses to sit down, then held up his hands till evening came, and the Amalekites were defeated.

Ah! how many of us are holding up the weak hands of God's servants? The Israelites would have been defeated if Moses had been left alone. The victory came through a united effort; so it is today. If we expect the battle to be ours; if we want to conquer Satan in his battle against the Church; let us be awake to our duty, and hold up the weary hands. What a privilege! What a blessing comes through prayer. We sometimes wonder why the early Church had such power, but when we consider the prayerfulness

of the Church in the Apostles' time, we can understand it all. Again I say, may we through this winter season especially, hold up the hand of our ministers, lest they drop, and Satan win the battle over precious souls whom Christ needs in His kingdom.

Hesston, Kans.

REAL END OF LIFE

By H. K. H.

For the Gospel Herald.

The end of life is not to do good, although many of us think so. It is not alone to win souls, but the real end is to do the will of God. To show this we will give an outline of a little Bible reading.

Object of Life.—"I come to do thy will, O God."

The first thing after life is food. "My meat is to do the will of him that sent me." Next after food is society. "He that doeth the will of my Father which is in heaven, the same is my brother, my sister and my mother." Next comes education. "Teach me to do thy will, O God." Then pleasure. "I delight to do thy will, O God."

A whole life can be built on this one column, and when all is over "He that doeth the will of God abideth forever."

LET YOUR LIGHT SHINE

By J. C. Martin.

For the Gospel Herald

Dear friends: the Word of God teaches us that we should let our lights shine. What is this light? It is the knowledge of the Lord and of the Word, and applying it in daily life.

We know a man who was convicted of sin. He began to read God's Word and was converted. He sought around for a church home. There was a certain church near by, but he saw by Christ's teaching that they were not observing the "all things." So he sought another church which he was convinced was nearest the Word. Still, all was not satisfactory. So he prayed to God, "O God, if there is anything in my life that I must confess to man and the world and have peace with Thee, take away my self-will and help me so to do." He confessed what the Lord told him. He prayed, "O God, if there is anything in our home that will keep us from traveling the strait and narrow way, reveal it unto me." Luke 16:15 was brought before him: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Then the Spirit of God taught him and his wife what was wrong. Away went lace curtains and all the unnecessary things that were in the home. Fancy buildings, fancy

buggies and many more things which are a waste of money and foster pride are contrary to the Gospel. Satan was cast out of heaven because of pride. He prayed, "O God, if there is anything about me that I am not on the strait and narrow road, reveal it unto me." He confessed what he had stolen and cheated and made it right. Away went pride, lying, foolish talking, murdering. What! was he a murderer? Yes; the Word says that "he that hateth his brother is a murderer." Christ says that he that doeth the will of His Father is His friend. He took off the worldly apparel and put on godly apparel, changed his high look for an appearance of humility, and bore persecutions for Christ's sake. They let their lights shine in the world and in the Church. She wore the devotional covering at all times to have power on her head because of the angels (I Cor. 11:10).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Lewistown, Mich.

EVENTS

Recorded in the Gospel Herald during the year 1910

By G. W. North.

For the Gospel Herald.

Number of deaths recorded with age given, 411; number recorded in which the age was not given, 14. Total number of deaths, 425. The aggregate age of the 411 is 20,789 years, 5 months and 14 days. The average age is 50 years, 6 months and 29 days. Under 10 years old, 61; 10 years and under 30, 50; 30 years and under 70, 155; 70 years and over, 145. Professors of religion, 317. Marriages, 176.

Confessions made to the churches, 1077. Additions to the churches by baptisf, letters, confessions and reinstated, 1120.

Deaths: Bishops, 5; ministers, 5; deacons, 2.

Ordinations: Bishops, 4; ministers, 15; deacons, 7.

In Vol. III, No. 31, I noticed a correspondence from Los Angeles, Calif., where in the Imperial Valley 12 people died in one day from the heat and all of them had intoxicating liquor. We believe that the number of people who died from the effects of strong drink is much greater than the number of those who died from the intense heat.

God speed the day when this great monster of evil may be wiped out of existence.

That the additions to our dear Menonite Church will be double the number in a year to what they were the last year is the prayer of your unworthy servant.

Kokomo, Ind.

RESPONSIBILITY OF OUR CALLING

By Katie Frey.

For the Gospel Herald.

Did you ever stop to think what a great responsibility is resting upon us? Do you think God has placed us here without a purpose? He has given each one of us a talent according to our several ability.

What would this world be if we were all talented alike? There would certainly be lots of work left undone and there would be many people idle.

No matter what we are gifted to do we should do it. If it is to sing or speak, or even just fill our places in the congregation, then it is our duty to do it. But we should be careful and use our talents in the right way. Some of us may have talents and use them in a way not intended for us to use them. Like the man who buried his talents. Would we work as hard to use our talents as we sometimes do in trying to hide them, how much we could accomplish.

Did you ever notice that always in a social gathering or meeting of any kind there are always one or more looked upon as leaders? There is a great responsibility resting upon the leader. Sometimes when people get into trouble of any kind they will say if it had not been for this or that person they would not have done this or that. The leader may often lead them aright where other wise they might have gone astray. If we are gifted in this way we should be very careful.

Some people say if they cannot do great things they will do nothing at all. Little things are what count. We must first learn to do little things before we are fitted to do greater things. We should have such a spirit of faithfulness in the little things we do that we may be able to serve Him at the most critical hours.

Sometimes we feel like we should speak to some one in regard to their soul or speak some comforting words to some one in trouble. Then we may grow timid for fear we may make mistakes. Such opportunities do not always come. Did you ever think that we are going to be held responsible for these?

Those of you who are outside of the fold of Christ, God calls on you time and again and still you reject Him. Do you know that at some time God will cease calling you and you will be eternally lost?

If we live as we should we will enjoy living a Christian life, and receive a great reward at the end. Let us labor together in love and unity so that when our days are ended we may hear Him say unto us, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

Bennett Switch, Ind.

FINANCIAL REPORT Of Mennonite Board of Mis- sions and Charities for November, 1910

For the Gospel Herald.

Evangelizing

New Stark Cong., O., \$ 13.50

Chicago Missions

A. R. Miller \$ 1.00
A Sister, Warren, O. 10.00
Sterling S. S., Ill. 14.05
Enos Heatwole 20.00
Roanoke Cong., Ill. 10.00
A. R. Miller 1.00

Total \$ 56.05

India Mission

Fairview S. S., Okla. \$ 4.00
A Sister, Warren, O. 30.00
Minnie Hauder's S. S. Class
Mo., for Eva Harder 3.50
Friends of Missions, Chal-
font, Pa., to pay freight
on shipment 17.00
A Sister, Chalfont, Pa. 10.00
Surrey Cong., N. D. 2.00
Fairview Cong., Mich., per
C. D. Esch 15.72
Walnut Grove Cong., Lo-
gan Co., O., per C. D. Esch
26.63
Oak Grove Cong., Cham.
Co., O., per C. D. Esch 20.00
A. M. Cong., Centralia,
Mo., per C. D. Esch 6.80
Salem Mission S. S., Chi-
cage, per C. D. Esch 1.00
Baden Cong., N. D. 2.37
Fort Wayne Cong., Ind. 8.65
Lower Deer Creek S. S.,
Ia. 42.50
A Sister & Bro., Colo. 21.00
Oak Grove & Pleasant
Hill Congs. 16.25
C. S. Schertz 15.00
John Ropp 100.00
John Rupp 100.00
David & Tina Suderman 1.00
Toronto S. S., Ont. 7.00
Christ Good, Elida, O. 10.00
Salem Cong., Ind. 35.00
Daniel Widmer & wife 5.00
C. R. Widmer & family 10.00
Chr. Ebersole 5.00
Mt. Zion Cong., Mo. 12.14
Liberty Cong., Ia. 9.49
Palmyra S. S., Mo. 5.00
Berea Cong., Mo. 1.65
Daniel J. & S. Miller 15.00
Belleville Cong., Pa. 15.00
S. S. Meeting Shore Cong.,
Ind. 10.40
Mission Friends, Spring
City, Pa. 13.00
New Stark Cong., O. 45.00
Bloomington Glen Cong., &
S. S., Pa. 53.41
Surrey Cong., N. Dak. 2.00
Jesse W. Gingerich 5.00

Total \$702.51

Fort Wayne Mission

A. R. Miller \$ 1.00
Clinton brick Cong., Ind. 14.50
A Sister, Warren, O. 10.00
W. S. Guengerich 15.00
A Brother 2.00
Abraham Weldy (will) 100.00
Salem Cong., Ind. 15.00
S. S. Meeting Holdeman
Cong., Ind. 21.65
Fairview Cong., Mich. 2.27
A. R. Miller 1.00

Total \$182.42

Canton Mission

A Sister, Warren O. \$ 10.00

Kansas City Mission

A Sister, Warren O. \$ 10.00

Youngstown Mission

A Sister, Warren O. \$ 10.00

Sanitarium

East Bend Cong., Ill. \$ 50.50

Old People's Home

A Sister, Warren, O. \$ 10.00
New Stark Cong., O. 10.00
Interest Hartman Fund 21.45

Total \$ 41.45

Orphans' Home

A Sister, Warren, O. \$ 10.00
Middlebury Cong., Ind. 7.10
New Stark Cong., O. \$ 33.00
M. M. Buch 5.00

Total \$ 55.10

General Fund

Forks Cong., Ind. \$ 12.35
Fairview Cong., Mich. 3.77
Weaver's S. S., Rocking-
ham Co., Va. 150.85
S. S. Meeting, Nappanee,
Ind. 14.65
Interest 20.00
Zion Cong., Ore. 9.00
Mount View S. S., Alta. 15.75
Tiskilwa Cong., Ill. 27.01
Freeport Cong., Ill. 26.00
West Union Cong., Ia. 22.44
New Stark Cong., O. 18.00
Clinton A. M. Cong., Ind. 26.92
Forks Cong., Ind. 17.67

Total \$364.41

Chicago 26th St., Building

W. H. Chambers \$ 5.00
A Merrill 1.00
Mrs. Crane 1.00
Roanoke Cong., Ill. 60.00
Shore Cong., Ind. 11.00

Total \$ 78.00

Medical Mission

Sister Albrecht per C. D. Esch \$ 25.00
Gospel Mission Cong. &
S. S., per C. D. Esch 14.65

Total \$ 39.65

Annuity

Interest \$ 39.00

Mennonite Pub. House

New Stark Cong., O. \$ 29.50

Tract Fund

New Stark Cong., O. \$ 1.50

Goshen College

New Stark Cong., O. \$ 7.50

Personal for Sister Schertz

La Junta Cong., Colo. \$ 17.00

EASTERN TREASURERS. H. Musselman, New Holland,
Pa.**India Mission**Bowmansville Missionary
Friends \$100.50

A Bro., Sellersville, Pa. 1.00

A little girl .35

Maple Grove Cong. 17.15

S. S. Mission meeting .75

John Herr 5.00

Chr. Metzler 1.00

Walnut Creek S. S. 10.00

Brethern in Md. 5.75

Lansdale S. S. Class 2.00

A Sister 3.00

Total \$146.50

WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Mission

Mary Gillom \$ 1.00

Chicago Missions

Joseph R. Stauffer \$ 5.00

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission

Waterloo Cong. \$ 90.26
Snider's Cong. 17.43
Weaver's Cong. 28.20
Sharon Cong. 75.40

Total \$211.29

Toronto Mission

Biehn Cong. \$ 19.00
Cressman's Cong. 11.57
Shantz Cong. 11.03
Geiger Cong. 23.65
Hagey Cong. 18.13

Total \$ 83.38

LOCAL INSTITUTIONS**Chicago Missions**

A. H. Leaman, Supt.

639 W. 18th St.

Rent \$ 18.00
Matilda Bontrager 5.00
Bro. Johnson, Mo. 1.00
Phares Stehman 1.00
A Brother 1.00
T. S. Eby 1.00
Sol. Schertz 2.00
Harvey Ebersole 7.00
Primary S. S. Class, Ar-
thur, Ill. 1.00
Flanagan, Ill., Sewing Cir-
cle 10.00
Almon Fortner 1.00
Minn.-Nebr. Conf. 130.00
Friends 12.00

Total \$190.00

Fort Wayne Mission

B. B. King, Supt.

1209 St. Mary's Ave.

S. S. Meeting, Leo, Ind. \$ 14.90
David Yoder 1.00
Silas Weldy 1.50
Sister Buckwalter 1.00

Total \$ 18.40

Kansas City Mission

C. A. Hartzler, Supt.

200 S. 7th St.

Zion Bible Class, Oreg. \$ 10.50
E. D. Swartzendruber 1.00
Rent 9.00
Ben. Saltzman 5.00
N. Shepp 1.00
William Detweiler 1.00
Mo.-Ia. Local Mis. Board 14.61
Mattie Zook 1.00
Crystal Springs Cong.,
Kans. 17.00
Jacob Zimmerman 1.00
Ira Yoder .50

Total \$ 61.61

Canton Mission

P. R. Lantz, Supt.

1934 E. 8th St.

Orrville & Martins Cong.
O. \$ 10.00
Rent 11.50
Sale of stove 1.00
Clinton Rohrer 1.50
A Brother 5.90
A. R. Horst 1.00

Oak Grove & Pleasant
Hill Cong. 16.25
Sonnenberg Cong., O. 1.50

Total \$ 48.65

Toronto Mission

John I. Byler, Supt.

1324 Danforth Ave.

S. S. Collections \$ 4.56
Eve Collections 3.51
Martha Snyder .50
Friends, Waterloo 5.00

Total \$ 13.67

Sanitarium

S. S. Stalter, Treas.

La Junta, Colo.

Hospital Fees \$ 90.76
Diller Cong., Pa. 14.53
Rohrerstown Cong., Pa. 40.00
Millersville Cong., Pa. 76.00
H. F. Eshbach 25.00
Mt. Joy, Pa. 54.17
Lancaster, Pa., S. S. 25.00
Anna Hershey 4.95
John Rupp 10.00
John Rupp 10.00
Vincent Cong., Pa. 110.00
Clear Springs Cong. Pa. 13.00
J. W. McCulloh 5.00
H. T. Nice 5.00
W. E. McCulloh 2.50
Samuel Witmer 2.00
John Nice 5.00
Cash 1.25
S. S. Greider 1.00
Barbara Fahnbach 1.25
Amos W. Myer 5.00
L. K. Nissley 10.00
Anna Hershey 1.00
W. B. Rohrer 10.00
W. M. Redcay 1.00
A. M. Kennel 1.00
A Sister 5.00
A Sister 5.00
Lizzie Hofmaster 1.00
A Sister .50
A Sister 1.00
Anna Dchner 1.00
S. H. Shank 3.00
B. F. Herr 1.00
Elias Herr 2.00
E. H. Musselman 10.00
C. B. Shank 10.00
Geo. H. Rupp 5.00
M. A. Shin 1.00
Roy A. Burkhart .25
Z. T. Bucher 2.00
Frank Stauffer 1.00
J. F. Brunk 1.00
Martin Boyer 1.00
Mary Boyer 1.00
Elton Boyer .25
Betty Boyer .25
Nancy Boyer .25
Joseph Boyer .25
Warren Boyer .25
Ida Boyer .25
Cora Boyer .25
Samuel Shin 1.00
M. Blanche Diehl 1.00
E. Leatherman 1.00
Harvey E. Shank 1.00
Mumasburg Cong. 5.00
Upper Starsburg Cong. 7.63
A Sister 2.00
Abram Hege 5.00
Lizzie Martin 1.00
Thomas Holdeman 10.00
Mattie Grove 1.00
Cedar Grove Cong., Md. 23.00
Reiffs Cong., Md. 38.62
Bro. & Sister J. W. Eshle-
man 100.00
Millers Cong., Md. 15.60
Maugansville, Md. 13.63
A. K. Mann 25.00

Total \$829.39

Old People's Home		Rent	3.25	American Mennonite Mission		KANS.-NEBR. MISSION BOARD	
J. K. Hooley, Supt.		Leona Coner	4.00	G. J. Lapp, Treas.,		Chris. Snyder, Treas.,	
Marshallville, O.		Addie B. Sams	8.00	Dhamtari, C. P., India		Roseland, Nebr.	
Sister Zimmerman	\$.25	Flora Goldsmith	4.00	Langham S. S., Sask.	\$ 13.25	India Mission	
Sister Hartzler	.25	F. L. Watkins	6.00	Doylestown, Pa., S. S.	69.00		
Sister J. Hartzler	.50	Mrs. Pezeski	6.00	G. H. Fast	5.00	Catlin Cong.	\$ 7.60
D. D. Hartzler	5.00	Alice Shaw	10.00	Total	\$ 87.25	Pleasant Valley S. S.	2.76
Barbara Barr	15.00	W. L. Martin	7.25	Youngstown Mission		La Junta S. S.	24.70
John Blosser	10.00	Denbigh Cong., Va.	5.62	Anna V. Yoder, Secy.		Fairview S. S.	10.00
D. C. Amstutz	65.00	Bertha Letton	3.50	950 W. Federal st.		East Holbrook S. S.	12.36
Oak Grove Cong.	40.00	Auditor Mercer Co., O.	5.16			Disk & Harrow per Anna	
H. H. Johnson	12.00	Barbara Augsberger	3.00			B. Litwiller	5.00
W. B. Harman	10.00	Auditor Paulding Co., O.	25.75			Total	\$ 57.42
B. Studer	3.10	Nelle Watkins	2.00			India Orphans	
Total	\$161.10	Dan Cockrell	8.00				
Orphans' Home		Ed. Reprogle	12.00	Cora Martin	\$.25	Pleasant Valley S. S.	\$ 7.64
A. Metzler, Supt.		Palmyra Cong., Mo.	7.36	Sarah Knupp	1.00	Grand Total Recd. for	
West Liberty, O.		Sister, Hagerstown, Md.	1.06	North Lima Cong.	10.20	Month	
		Gillie Runkle	8.00	Collection box	1.39	\$3805.60	
		Bess Jerome	6.00	Lawrence Co., Pa., Cong.	10.28	Gratefully submitted,	
E. Miranda	\$ 2.00	Josie Young	2.00	Deceased daughter of J.		G. L. Bender, Gen. Treas.,	
R. A. Kanagy	1.00	Blanche Lousdale	4.00	Kurtz, Pa.	1.20	Elkhart, Ind.	
Mr. Evans	6.00	Total	\$150.89	Total	\$ 24.32		

Daily Record of Events

By O. H. Zook

For the Gospel Herald.

December, 1910

1. Meetings begin at York, Pa.
2. Meetings close at Jet, Okla., with six confessions.
3. The ordinances of communion and feet-washing observed at Jet, Okla.
4. Twenty precious souls added to the Church at Deep Run Mennonite Church, Bucks Co., Pa.—Nineteen at Wellman, Ia., and six at Hubbard, Oreg.—Meetings begin at Mummasburg, Pa., Fentress, Va., and Youngstown Mission.—Meetings close at the Landis Valley Church, Lancaster Co., Pa., with 14 confessions, also at Dale Enterprise, Va., at which time communion was held.—S. S. reorganized at Metamora, Ill., and Wakarusa, Ind.—Albert Steiner was ordained a bishop at Columbiana, Ohio, and Bro. Amos Myer ordained to the ministry at Mummasburg, Pa.
5. Bro. C. M. Brackbill ordained a bishop in the late Bishop Isaac Eby's district, Lancaster Co., Pa.
6. Meetings begin at Hesston, Kans.
7. A nine-days Bible Conference begins with the Roanoke, Metamora, and Washington, Ill., congregations.
8. S. S. Meeting at Goshen, Ind.—Meetings begin at Protection, Kans., Smithville, O., Archbold, O., and Minot, N. Dak.—Preparatory services at Pond Bank, Pa.
9. S. S. reorganized at Harper, Kans., and at the Bethel M. H. Garden City, Mo.—Meetings begin at Roseland, Nebr. and close at Fentress, Va.—Communion services at Pond Bank, Pa.
10. Bible Conference begins at Smithville, Ohio.
11. Seven precious souls received at Hubbard, Oreg.
12. Meetings close at Archbold, O., with four confessions, and at Medina, Ohio, with four confessions.—Meetings begin at Preston, Ont., and Poole, Ont.
13. Bible Conference closes at Smithville, Ohio.
14. Bible Conference begins at Guymon, Okla.
15. S. S. reorganized at Allensville, Pa., New Paris, Ind., and Fairview, Mich.—Two were received into the Church at

Hubbard, Oreg.—Meetings begin at Pequea, Pa.—Bro. Martin L. Miller was ordained deacon at Good's M. H., Lancaster Co., Pa.—Bible Conference closes at Guymon, Okla.

16. Meetings close at Hesston, Kans.—Bible Conference begins at Daytonville, Iowa.
17. Bible Conference begins at Martinsburg, Pa.
18. Meetings begin at New Paris, Ind.
19. Bible Conference closes at Daytonville, Iowa.—Meetings begin at Leo, Ind.
20. Communion services held at Greencastle, Pa., and Minot, N. Dak.—S. S. reorganized at Albany, Oreg., Round Hill, Alta., Denbigh, Va., Milford, Nebr., and Wood River, Nebr.—Bible Conference begins at Versailles, Mo.—Christmas services were held in many churches.—Meetings close at Preston, Ont., with four confessions, and at Protection, Kans., with eight confessions, of which four were received; two were also received at Mancelona, Mich.
21. Bible Conference at Morrison, Ill.—Business meeting and S. S. reorganized at Alto, Mich.—S. S. reorganized at Markham, Ont.
22. Bible Conference begins at Fairview, Mich.—Annual meeting held at Markham, Ont.
23. Meetings close at Topeka, Ind., with five confessions.—Monthly S. S. workers' meeting at Elizabethtown, Pa.
24. Business meeting at which time S. S. and Bible Meetings were reorganized at Middlebury, Ind.
25. Bible Conference closes at Fairview, Mich.

REPORT

Of the Bible Conference held at Morrison, Ill., Dec. 27-31, 1910

For the Gospel Herald.

Mod., John McCulloh; Chor., Henry Nice; Sec., Ezra Deter; Query Manager, John Nice; Instructors, D. H. Bender, A. L. Buzzard, A. M. Eash, and A. C. Good.

The subjects considered by Bro. Bender were: **Practical Christianity in the Church, Man—Original State, Parental Training, Man—Fall, Christian's Adornment, Redemption, Devotional Covering, Going to Law, Harmful Amusements.**

By Bro. Buzzard: **Holy Spirit.**

By Bro. A. M. Eash: **First Epistle of John.**

By Bro. Good: **Development of Christian Character, Rural Districts and Their Needs.**

Some of the principal thoughts were the following:

Conference resolutions are to be final. The deacons have the right to expound the Word but should do it as a lay member, and not as a preacher or bishop.

A person that keeps the commandments is a Christian.

It is impossible for a person to be a sinner and have the light.

John wrote the First Epistle of John to establish their faith, that Christ is the Son of God. And also to establish a universal love among the brotherhood.

We should not give just in order to receive a blessing. It is a wrong motive.

The parents' obligation should never cease to their children until they are brought to Christ.

The first step in the fall of man was the temptation. The final step was disobedience.

We should think of the Holy Spirit as a person.

It is the goodness of God that leads to repentance.

We should have adornment, but have Christian adornment.

The first sacrifice of blood given was when the animals were killed and their skins taken to clothe Adam and Eve.

The work of the Holy Spirit is to impart wisdom.

According to I Cor. 11 a woman has two coverings. If she wears long hair it is a glory to her and she honoreth the man. If she wears the veiling she honoreth the Father.

There isn't a book going to give a person any character development but the Bible.

Christians should avoid law-suits because they are unscriptural.

A great many law-suits come from being too hasty.

We should be interested in the salvation of our neighbor's children as well as our own.

Social gatherings conducted in a right way are not harmful.

Secretary.

It is good to be zealously affected always in a good thing. Gal. 4:18.

REPORT

Of S. S. Meeting held at Holdeman Church,
near Wakarusa, Ind., Nov. 24, 1910

For the Gospel Herald.

Thanksgiving sermon by I. R. Detweiler.
Text, Psa. 92:1.

Reports of the different Sunday schools show an increase in enrollment of scholars but on account of whooping cough the average was less than last spring.

Successful features of the Sunday school.

The Sunday school doing actual mission work financially, committing verses, etc.

Method for organizing Sunday schools and choosing of teachers was well discussed.

What steps can be taken to secure volunteers from our Sunday schools for mission work?

Get a knowledge of the field. Have lessons on definite mission work. Correspond with mission workers.

Mothers' relation to the Sunday school.

The aim of the Sunday school for 1911.

In the evening we had open conference, talks on **Spiritual decline vs. growth in grace**, which brought a vivid picture before us on our relation to God and the Church.

C. S. Hartzler,
Albert Holdeman,
Secretaries.

Married

Reist—Frey.—On Dec. 14, 1910, at the home of the bride's parents, Bro. and Sister Daniel Frey, Carstairs, Alta., Nelson Reist and Almada Frey were united in marriage by N. B. Stauffer.

Berkey—Zehr.—On Dec. 21, 1910, at the home of the bride's parents, Bro. and Sister Daniel Zehr, Danvers, Ill., Bro. Joseph Berkey to Sister Ida Zehr, Bro. John Birky officiating. May God's Spirit lead and direct them through life.

Troyer—Miller.—On Dec. 25, 1910, at the home of the bride's parents, Bro. and Sister D. A. Miller, Inman, Kans., Bro. Roy S. Troyer to Sister Nora May Miller, both of Inman, Kans., Bro. S. C. Miller officiating. May God's richest blessings attend them through life.

Heiser—Reeser.—On Dec. 29, 1910, at the home of the bride's parents, Bro. Christian Reeser's, Eureka, Ill., occurred the marriage of their daughter, Sister Barbara, to Bro. Simon Heiser, Bro. John Birky officiating. May God bless them with a long and happy spiritual life.

Smucker—Yoder.—On Jan. 1, 1911, at the home of the bride's parents, Bro. and Sister D. B. Yoder, West Liberty, O., Bro. Chris. S. Smucker and Sister Ida Belle Yoder were united in holy matrimony, Bro. S. E. Allgyer officiating. May their voyage through life be peaceful and prosperous.

Obituary

Zeigler.—Catharine Kolb Zeigler was born Nov. 4, 1831; died in Columbiana Co., O., Dec. 28, 1910; aged 79 y. 1 m. 24 d. She was a member of the Mennonite Church ever since she was 17 years old. She was united in marriage to Daniel Zeigler in 1861. Her husband and four children survive her. Funeral services were conducted at the Midway Church, Dec. 30, by A. J. Steiner assisted by E. M. Detweiler and Allen Rickert.

Schrock.—Catharine, widow of the late Samuel Schrock, died of diabetes at her home in Nappanee, Ind., Dec. 26, 1910; aged 66 y. She was the mother of twelve children, 6 of whom are living, 4 sons and 2 daughters. She leaves 6 children, 1 brother and 2 sisters to mourn her departure. She was a sister in the A. M. Church and lived a Christian life until God called her to her reward. Funeral services were held at A. M. M., Dec. 29, by J. H. McGowen. Text, Eccl. 7:2.

Brown.—Eva Roseland Brown died of pneumonia Dec. 28, aged six years. She had a vague knowledge of God's love, which she learned in the Sunday school at Daytonville, Ia. The sympathy of all the friends is extended to the bereaved parents. Her vacant place is still here, but her voice and footsteps are heard on earth no more. She has gone home to glory, where her voice is mingled with the heavenly chorus. Her last words were, "God give me rest." Funeral sermon by Bro. J. K. Yoder.

Ditzler.—Sister Sarah E. (Hostetter), wife of John Ditzler, was born in Adams Co., Pa.; died of cancer Dec. 28, 1910; aged 47 y. 9 d. She leaves husband, 2 daughters, 1 son, 2 grandchildren and many relatives and friends to mourn her departure. She suffered severely for nine months, but bore it all patiently. Among her last words she said, "My dear children; come, follow me." She also selected her own text. Funeral services were conducted at the Hostetter M. H. near Hanover, Pa., by Daniel Stump, J. C. Miller, and F. S. Lindaman from Psa. 126:5.

Vance.—On Saturday, Dec. 17, 1910, occurred the death of the infant daughter of Montgomery Vance. Verdine Faye was born Dec. 6, 1910, and lived only ten days.

She was laid to rest in the Mennonite cemetery near Concord, Tenn. Funeral services were conducted by H. J. Powell.

Verdine Faye leaves mother, father, 2 brothers, and 1 sister to mourn her early departure. Although it was hard to part with this fair one, they may rest assured that they have a jewel in heaven waiting to welcome their coming when God wishes to call them home.

Groff.—Katie K., wife of Abraham A. Groff, of Lower Salford, Pa., died Dec. 9, 1910, of typhoid pneumonia; aged 49 y. 2 m. She is survived by a sorrowing husband, 3 sons and 3 daughters. One son preceded her in death. Many relatives and friends are left to mourn her departure. She was a faithful member of the Mennonite Church. Services were conducted by Bros. Henry Clemmer and Christian Allebach at the house and by Bros. Jacob C. Moyer and James Shissler at the church. Text, Rom. 12:2. Buried at the Salford Mennonite meeting house.

Yoder.—David Yoder was born April 23, 1827; died at his home near Surrey, N. D., Dec. 20, 1910; aged 83 y. 7 m. 27 d. Deceased was born in Kishacoquillas Valley, Mifflin Co., Pa., where he grew to manhood and resided until the spring of 1904. Since then his home was at the above named place, but now we trust in that "home above." The survivors are an aged companion, 3 sons, and 1 daughter, all of this place; also 14 grand children and 2 great-grandchildren. Services from the home Dec. 22 by S. G. Lapp and at the Fairview Mennonite M. H. (of which he was a faithful member) by I. S. Mast, S. G. Lapp and D. M. Shorb. Text, John 14, chosen by the deceased. Interment in cemetery near by.

Schrock.—Bro. Eli H. Schrock was born in Holmes Co., O., Jan. 13, 1842; died suddenly in Fairview, Mich., Dec. 21, 1910; aged 68 y. 11 m. 8 d. He united with the Amish Mennonite Church in 1862, and remained faithful until death. In the same year he was married to Elizabeth Wenger, who preceded him in death about ten years. To this union were born 11 children, 4 dying in infancy, the rest being left to mourn the loss of a kind father. There are also 23 grandchildren and 2 great-grandchildren. He also has a brother living.

The body of Bro. Schrock was brought to St. Joe Co., Mich., for burial, arriving Dec. 24. Funeral services Dec. 26, at the house conducted by the writer and at the Barker Street Church, conducted by Bro. Silas Yoder. Text, Rev. 14:13.

The silent messenger brought a sudden shock

In the taking away of Bro. Schrock;
But let us all remember well,
The better home where the faithful dwell.

Harvey Friesner.

Wideman.—Christian Wideman, Sr., died Dec. 11, 1910, at the age of 84 y., 8 m. 25 d. He was buried on Tuesday, Dec. 13, at the River Brethren cemetery, followed by a large concourse of relatives and friends to pay their last tribute of respect to one who was loved by all who knew him. He was born in York Co., Ont., Mar. 16, 1826. In 1850 he moved with his parents, Pre. Adam Wideman, to Markham Twp., Ont., where he lived the remainder of his life. Oct. 30, 1849, he was united in marriage to Magdalena Gayman. This union was blessed with 3 sons and 7 daughters. Two daughters entered the spirit-world in their childhood. He had quite a weak heart and for 8 or 10 weeks was a patient sufferer until the Lord called him home. They lived together over 61 years, always enjoying that sweet Christian life together. Shortly after taking up the married life they also took up the Christian life. He could say, "The Lord has been my helper all the days of my life."

Funeral services were conducted in German by Christian Burkholder (Text, Ex. 33:20) and in English by Thomas Doner (Texts, Psa. 107:30; Rev. 20:6).

A nephew.

Wismer.—Annie G., daughter of deacon Benjamin C. and Hattie Wismer, died of pneumonia after an illness of eight days. During her sickness she was greatly concerned about her lessons and her school-mates, and not only this but she was also concerned about her soul, as she was in the class of applicants to be admitted into the Church. Her early death is a warning to both old and young, and we should earnestly consider whether we have chosen that good part which Mary had chosen and which shall not be taken from her. I will quote here what one of her school companions has composed:

"She is gone, but not forgotten;
And her seat is empty now;
We will never see her playing,
Singing in this world below.

"She was merry, she was kind;
She was loved by every one;
Her smiling looks and laughing eyes
Are closed. Her work on earth is done.

"We laid her low beneath the sod,
No more to wake till Judgment day;
But ah! we hope to meet again
In heaven above, in God's own way."

Funeral services were held Dec. 26, conducted by Bros. Irwin Landes and Jesse Mack at the house and by Bros. Andrew

(Continued on next page).

Items and Comments

Two brothers, Samuel and William Muncy of New York, said to be the oldest twins in the United States, celebrated their ninety-third birthday Dec. 31, 1910.

Stephen B. Elkins, U. S. Senator from West Virginia, died at his home in Washington, D. C., on the night of Jan. 3. He had for years been a prominent figure in the counsels of his party and nation.

A number of state legislatures met in session last week, and politics has taken fresh interest in daily and weekly papers. The indications are that in at least some states there is to be more politics than statesmanship.

That Venus is inhabited is the opinion of T. J. J. See, the astronomer in charge of the United States Navy Observatory on Mare Island, Calif. This discovery is like the discovery of the North Pole—hard to disprove.

"Lima, Peru, Jan. 4.—Peru has agreed to submit its boundary dispute with Ecuador to the arbitration of The Hague tribunal, in compliance with the suggestion made by the mediating powers, the United States, Brazil and Argentina."

"Hundreds die in quake," is the report sent Jan. 4 from a number of points in Turkestan. A severe earthquake had visited the country causing widespread distress. Thousands are without shelter because the fearful shock ruined their homes. It is such occurrences which shows man his helplessness in the mighty hand of God.

According to the report of U. S. Director of the Mint Roberts the world's output of gold for 1910 was slightly less than that of 1909. Africa led the world with an output of \$175,000,000; the United States second, with an output of \$96,000,000; while Australasia ranked third with an output of \$65,000,000. Of the states, California led in the production of gold, while Montana outranked her sister states in producing silver.

An Indiana judge has a novel way of punishing bad boys. Two wayward boys were brought before him and he sentenced them to attend Sunday school. The instructions are to attend Sunday school regularly and report to him each week. It is to be hoped that the Sunday school will do what it has for thousands of others and bring them to their Savior, but this effect could be looked for with brighter hopes if those boys could have been induced to attend Sunday school as a pleasant privilege rather than as a punishment.

The year 1910 has been remarkable in this that while there has been more peace talk than in any one year within the memory of the oldest person living, there has been an unprecedented craze in the building of battleships. Whether this peace talk in the face of this tremendous energy in enlarging armies and navies is to be looked upon as a lull before a storm or this increased burden furnish the occasion for the peace forces to take charge of things and bring about a decided reaction remains an open question. What the future has in store for the nations, time will tell. But it looks like monumental folly to keep on enlarging armies and navies and thereby hope to cultivate the peace sentiment. To arm yourself with weapons of death is a poor way of convincing a man that you are his friend.

(Continued from preceding page)

Mack and Warren G. Bean at Upper Skip-pack Mennonite Church. Texts, Mark 10: 14, 15; Jno. 16:16.

Her age was 13 y. 3 m. 6 d. She leaves father, mother, and sister to mourn their loss.

Frailey.—Christian Frailey was born at Windstern, France, Sept. 5, 1834; died at Elkhart, Ind., Dec. 26, 1910; aged 76 y. 3 m. 21 d. He leaves to mourn his death, a faithful companion, 6 children and 9 grandchildren. He was a member of the Lutheran Church. He was of a quiet, peaceful disposition and manifested kindness and a helpful spirit towards all. He was a kind father, a devoted husband and beloved and respected by all who knew him. He was buried at the California Church on Dec. 29. Funeral services were conducted by John F. Funk, of Elkhart, Ind. Peace to his ashes.

J. F. F.

New.—Levi New was born in Stark Co., O., July 14, 1859; died near Elkhart, Ind., Nov. 14, 1910; aged 51 y. 4 m. He came with his parents to Kosciusko Co., Ind., when 4 years of age. A few years later the family removed to Elkhart Co., where he spent the remainder of his days. He was married to Anna Burton Jan. 12, 1887. One son, a sorrowing companion, an aged mother, 6 brothers and 1 sister survive him. Funeral services were conducted at the home by John F. Funk. Buried at the Mennonite cemetery, near Elkhart. Peace to his ashes.

J. F. F.

BIBLE CONFERENCES

Following is a list of Bible conferences to be held during the next few months, as reported to date. Others will be added as announcements are sent in. Would be glad to list all meetings which may be classified under the above heading. Please withhold announcements of meetings to be held more than 2 months from the time of announcement. May God richly bless all these meetings to the strengthening of Zion. Attend all you can. Pray for all of them.

Berne Church near Pigeon, Mich., Jan. 15-22, 1911. Instructors, J. E. Hartzler, A. W. Geigley.

East Union Church near Kalona, Ia., Jan. 16-22, 1911. Instructors, L. J. Miller, S. E. Allgyer.

Clinton, Central and Lockport churches near Wauseon, O., Jan. 16-20, 1911. Instructors, S. H. Miller, Samuel Gerber.

Rainham, Ont., Jan. 24-27, 1911. Instructors, S. F. Coffman, J. E. Hartzler.

Clinton (Brick) Church, near Goshen, Ind., Jan. 31-Feb. 4, 1911. Instructors, E. J. Berkey, Daniel Kauffman.

JUST!

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child.
Just to be gentle, and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery, when things go wrong,
Just to drive sadness away with a song,
Whether the house is dark or bright.
Just to be loyal to God and right.
Just to believe that God knows best,
Just in His promises ever to rest.
Just to let love be our daily key,
This is God's will, for you and me.

—Selected by Jennie Ebersole.

MENNONITE BOARD OF MISSIONS AND CHARITIES

M. S. Steiner, Pres., Columbus Grove, Ohio.
C. Z. Yoder, Vice Pres., Wooster, Ohio.
J. S. Shoemaker, Sec., Freeport, Ill.
J. A. Ressler, Acting Sec., Smithville, Ohio.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musseiman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., E. F. Hartzler, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home, (*1903) Lancaster, Pa., J. W. Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALÉ, PA., THURSDAY, JANUARY 19, 1911

No. 42

EDITORIAL

"A word fitly spoken is like apples of gold in pictures of silver."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

From various parts of the field there come reports of active service and souls being won for the kingdom. This is as it should be. Neither the frosts of winter nor the heat of summer should be any excuse for the people of God taking a "vacation" in active Christian service. Let summer and winter be devoted to rescuing souls and building them up in Christ and the Master's "well done" will crown our efforts in the end. Let the good work go on.

"Wisdom is the principal thing," says Solomon. James tells us of two kinds of wisdom. It matters not which of these you take, Solomon's estimate is still correct. Of the wisdom that is from above James pronounces it "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Then there is the wisdom which is not from above, of which he speaks as "earthly, sensual, devilish." Yet it is a fact that more people seek after the latter kind than after the former.

The apostasy in Israel after the rebellion against Rehoboam is an illustration of how people often make the mistake of taking into their own hands the things which they ought to commit to the Lord. That the people were suffering great wrong from the oppression of the king there is no question. But had they cast their burdens on the Lord, He could have done for them far more than they accomplished for themselves. Taking things into their

own hands they drifted away from God and ruin was the inevitable result. Had they trusted in the Lord, He could have stayed the hand of the oppressor, delivered them from their afflictions and given them real prosperity. This is a lesson which people of the present day can learn with profit.

Paul's reference to himself as "less than the least of all saints" gives us a glimpse of the admirable qualities of this noble man of God. Though he might have boasted of his great learning, of his peerless qualities as a thinker, of his wonderful power over men and of his great sacrifices, he was so wrapped up in his one mission of working for the glory of God that he thought only of his shortcomings and past opposition to the Church. Therefore he followed in the foot-steps of his Master, humbled himself and became obedient unto death, but was by the hand of God exalted far beyond any position which he might have attained through self-exaltation. In him we have an example worthy of imitation. "He that humbleth himself shall be exalted."

"Letter has many scared" is the title of an article which has been sent us a number of times; and has been in each case returned to the sender. The letter has some things in it which are commendable, but its claims and its purposed history are abominable. It is claimed to have been written by Jesus Christ, buried at the foot of the cross and discovered centuries later. The family in which the letter was held for a thousand years is said to have suffered great calamities because of their failure to have it published, and just before the last member died she divulged the secret to a friend and ordered it published. The letter promises great blessings for those who keep it and publish it, and great woes for those who keep it concealed. It de-

serves a place along with the revelations of Mohammed, Joseph Smith, Alexander Dowie, C. T. Russell and other false prophets. It is not worth publishing, and we simply give this statement for the benefit of those who seem disturbed on account of it, either because of themselves or of the superstitious public.

Church Loyalty.—This includes not only an outward submission to the rules and regulations of the Church, but also an inward adoption of the same. Pity the man who prefers to hear other preachers to those of his own church, but for the sake of loyalty goes to hear his own; who prefers the faith and practices of other churches to those of his own, but for the sake of loyalty submits to the authority of his own; who prefers other literature to that gotten out by his own people, but for the sake of loyalty patronizes his own; who prefers the association of other people, but for the sake of loyalty sticks to his own. Such a man is to be commended for his courageous struggle, but his usefulness is impaired because his judgment, his affections and his services are not enlisted in the same cause. Outward loyalty is effective only when our heart is set upon the things we profess.

Let us look well, therefore, to the indoctrination of our people. It is the congregation composed of members in whose hearts the fire of heaven is brightly burning, who are firmly of the conviction that the church to which they belong is nearer the true Gospel ground than any church they know of; who devote themselves to promoting the interests of their own church, leaving to other denominations the task of wrestling with their own problems, and whose heart and soul is set on the things which they outwardly profess—that accomplishes great things for God. This is church loyalty in the highest sense of the word.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

TEMPLES OF GOD

Strewn is the earth with temples of the ages,

Which human longing, human faith enshrined,

Groping for that which grief and pain assuages,

Beyond the barriers of a world confined.

Ruined they lie, their outworn faiths embalming,

In Theban desert and by Grecian shore,
To where Rome—echoing an Empire's arming,

Essayed to rule the world forevermore.

Vain were the dreams those pagan faiths inspiring;

Rome's guardian god himself no succor gave,

Wildly they cried to him, his help desiring,
He did not answer, nor had power to save.

Janus has gone, his temple too has vanished,

Broken the gates, so often opened wide,
While men declare the heathen gods are banished,

And Christ is now their Teacher and their Guide.

Still the old faiths remain, the new enchaining,

And race opposing race, in passion blind,
Fling wide the gates of Janus—peace disdaining—

And clamour to the Father of mankind.

Vainly you cry aloud, to him appealing

As "Lord of Battles," and as "God of Arms;"

No voice replies, the future dark revealing,
No sanction for your strife, the spirit claims.

Where are the temples in which God has spoken?

Not in these piles of stone you rear in vain,

Not in the colonnade, unroofed and broken;
Go seek them in the forms your hate hath slain.

There lie his temples, still and desecrated,
Where once that voice Divine, the conscience stirred,

Ruined by man—although by God created
As dwelling places for His holy Word.

Hark to those prayers, their foes recriminating,

Beneath cathedral dome, and columned aisle,

Prayers in His name, His temples desecrating,

Who came mankind to God to reconcile.

Hark! to the boom of the cannon o'er the ocean,

Hark! to the cries of passion and of pain,
Then bowing low, in penitent devotion,

Hark! to His voice, who speaketh once again.

"Leave there thy gift,"—and from the altar turning,

Reach out a hand unarmed, across the wave,

For surely not to heart with anger burning
Will He resound, whose glory is to save.

—J. H. Midgley, in Herald of Peace.

GOSPEL LIGHT ON TIMELY TOPICS

XXIII. Calf Worship

By J. E. Hartzler.

For the Gospel Herald.

And he took the calf which they had made, and burned it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.—Ex. 32:20.

But Israel was neither the first nor the last people who bowed themselves down in the worship of a calf. Though not by the same process, yet in the same spirit and with the same zeal men are prostrating themselves before, and dancing about gods of this world equally as ridiculous as that made of gold in the wilderness by Aaron.

I. A Herd of Calves

1. **Pleasure-seeking.** (The white calf.) It is the white calf because it looks so innocent. People see no harm in it. The value and good of legitimate pleasure no one dare deny, but the modern pleasure-seeking world has practically fallen down at the feet of the god of pleasure and is offering its vows and devotions to it. The theatres of our land are entertaining more people than the churches are saving. This is not an age of pre-eminent loyalty and devotion to the Church of Christ. Two to five hours in a theater or circus or some other place of amusement is more frequently and more easily endured than thirty minutes in some religious worship. Theaters and other places of amusement cost us (United States) \$250,000,000 annually. Railroad (pleasure trips) and Pullman fares cost us \$173,934,226. Automobiles cost us annually \$110,000,000. Billiard tables cost us \$2,222,922 annually. Talking machines cost us \$16,000,000. History has not recorded a time when more people were so fully devoted to the worship of the calf of pleasure.

2. **Idleness.** (The muley calf.) It is the muley calf for the reason that it seldom, if ever, moves or does anything. It is content to let the world move at any rate. The stool of "do-nothing" is ridden by many people. Many Christian professors have seated themselves before the god of idleness as though there were no divine plan to discover or no world to save. Many talented young people of our Church who might be of greatest service during the coming fifty years are lying upon couches of intellectual and religious ease with no thought of the tomorrow of the Church. They have not learned that the coming fifty or one hundred years may be record-breaking years in our history if we but do our duty and lay hold upon our opportunities. The men and women of usefulness during the coming century will be those who at this day are giving themselves

wholly and devotedly to the service and especially those who are giving themselves to definite preparation for the future. No idler today can be used tomorrow.

3. **Jealousy.** (The black calf.) Perhaps it is true that there is no blacker sin than that of jealousy. Men will confess to many sins, but how few ever confess to their jealousy! To experience a failure while our neighbor is successful and not become jealous of him is more than many people can do. To see others win where we fail is a trying thing, and most people are not fully able to bear it without a certain degree of jealousy. The god of jealousy has been erected and it has many devoted worshipers.

4. **Selfishness.** (The horned calf.) It is a horned calf because it is self-seeking. The worshipers of this god care for self and selfish interests to the exclusion of others. They have little or no concern for others. Wealthy men have little concern for the laborer and wage earner. They have little concern for hungry mouths and cold feet. It is not a matter today of loving neighbors but a matter of getting rich, and by any method. "In New York the daily wages of sewing women is fifty cents for fifteen hours work . . . There are 150,000 women and girls in New York and Brooklyn who work from twelve to fourteen hours for fifty cents." I suppose there never has been an age when more people worshiped the calf of selfishness.

5. **Gold and jewelry.** (The yellow calf.) There are men living today who were living when there were less than a dozen millionaires in the United States. But today we have 4,600 millionaires, some of whom draw a yearly income of over \$1,000,000. "There are several capitalists in the United States who are worth from one hundred to one hundred and fifty million dollars. Such vast sums can hardly be comprehended. One hundred men, earning \$1,000 a year each, would all have to work 1,500 years each to earn as much as one of these richest men are worth. It would take a train of sixteen cars to carry as much gold, each car loaded with ten tons."

Our annual jewelry bill amounts to \$93,606,443.00. Add to this \$15,607,502.00 for imported millinery; \$197,850,000.00 for silks and you have then only a fraction of the vast amount spent on modern fashions.

6. **Sin.** (The spotted calf.) Sin will spot any life or character. The leper spots will appear. Notwithstanding all this the world is bowing down to the calf of sin with little thought of evil days to come. The worshipers of this god do not remember that their god will be ground to powder, thrown upon the water and that they will be compelled to drink their own folly.

II. The Drinking Cup

Whatever the false gods may be that men worship, the time always comes when they are ground to pieces and when in sorrow and regret they drink their own folly with the drinking cups of remorse and conviction.

1. **Remorse.** The man who betrayed Jesus for the small sum of \$16.96 is a good example of the worshiper of a false god who in the end drank his own folly with the cup of remorse. He little thought until the moment of his death that his god would be ground to powder and that he must reap the harvest of his own sowing. Men today are sipping from the cup of remorse because of a misspent life in the worship of a false god. They have burned the candle of life at both ends little thinking that the candle would go out and their character and moral make-up would fall to pieces.

2. **Conviction.** Then the drinking cup of conviction is driving many men to a pre-mature grave. Their sins are giving them no rest day or night. They drink their daily waters, adulterated with the god they have worshiped, with the cup of conviction. As certainly as men sin that sin will find them out. Remorse and conviction will lay hold upon every idol worshiper and will not let them go until they have drunken well their own folly.

III. Effect of Drinking the Gods

1. **The pleasure-seeking god.** The result of worshipping this god is **judgment**. "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). Judgment will certainly be pronounced upon the pleasure-seeking world.

2. **The idleness god.** The result of worshipping this god is **condemnation**. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30). Men will dance and sing about the calf of idleness, but when the Lord returns they will hear nothing but words of condemnation for the simple reason that they have buried their talents and have done nothing.

3. **The jealousy god.** The results of drinking this god is **downfall**. "Wrath is cruel, and anger is overwhelming; but who is able to stand before jealousy" (Prov. 27:4, R. V.). Downfall is certain for the worshiper of the calf of jealousy. No man is able to stand before it.

4. **The selfishness god.** The result of drinking this god is **eternal loss**. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall find it" (Mark 8:35). The stingy man is always a poor man in the end. The person who makes every

effort to save and secure his life and refuses to surrender it to God and to the service of his fellow men is sure to lose that which he attempts to save; he loses because of his illegitimate way of retaining. Life to be preserved must be sacrificed, must be transplanted into the lives of others; it must fall into the ground and die, as a grain of corn, before new life can spring up.

5. **Gold and jewelry gods.** The results of the worship of these gods will be **spiritual poverty**. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days" (Jas. 5:1-3). "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and the nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty" (Isa. 3:16-24).

Perhaps the love of money is a root of more evil than we generally suppose. But there is no bank in the shroud. Gold and silver, while they have their places, certainly cannot follow us to the future world. They must all be left behind. What remorse, convictions, and trouble have come through the folly of riches and jewelry can scarcely be estimated. All is vanity when matters eternal arise.

6. **The sin god.** The result of drinking this god is **death**. "The soul that sinneth, it shall die" (Ezek. 18:4). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

In conclusion, may we forsake the gods of the evil world and worship alone the God of Abraham, Isaac, and Jacob; the God of our Lord Jesus Christ.

Elkhart, Ind.

"Many a man has ruined his sight by sitting in a bar-room looking for work."

JAMES 5:14-16

By A. R. Kurtz.

For the Gospel Herald.

"Is there any sick among you? Let him call for the elders of the church." Dear readers, is this a command; or what does James mean to teach? We believe in sisters wearing the prayer veil; in brethren greeting one another with a holy kiss. Why is not the teaching of James just as much a command as the others?

Sometimes we hear of people being anointed just before death. One time we read that a certain person was anointed and was then ready to die, feeling that he kept all the commands. Should we wait until the last moment? or is it to get ready to die? No; It says that there shall be prayer and anointing of oil, "and the prayer of faith shall save the sick." It takes obedience and faith, "and the Lord shall raise him up;" and if we have any sins they shall be forgiven us.

We are commanded to confess our faults one to another and pray one for another; not to die, but that we may be healed. "Lord, increase our faith."

Los Angeles, Calif.

A. F. AND A. M.

The above characters stand for "Ancient, Free and Accepted Masonry."

"F" stands for Free. Surely a grand burlesque on freedom. Were the African slaves free while bound to their masters by the fugitive slave law? Then how can a Mason be free while bound to the order by the most rigid law devised by man, the most blasphemous oaths and under the very severest penalties that man with the aid of Satanic majesty has ever been able to frame. I could give some of these blood curdling oaths and penalties but they are too horrid to write in print. Masonry binds its members to make all things sub-servient to the lodge—the Church and Christ not excepted. Having at one time been identified with a lodge I know whereof I speak.

On one certain occasion when it was desired that all the members be present, one brother failed to be there. A summons was issued for him and when he appeared the Worshipful Master inquired the reason. The excuse of the offending member was that he was a member of the Baptist Church and that a series of meetings were in progress at his church and he felt it his duty to go there. The Worshipful Master replied in these words, "Perhaps others would like to have been at church but our first duty is to the lodge."

On another occasion when a pastor of the M. E. church was received into the lodge, the Worshipful Master, through courtesy, called upon him to

pray. All went well until he named the name of Jesus. But no sooner had he named that precious name than the Master's gavel came down on the desk quick and hard calling him to order, when it was explained to him that the name of Jesus was not to be used in the lodge. O that all M. E. pastors and all others who are being entrapped by the lodge, had the courage and grace to do as this pastor did. On being informed that the name of Jesus must not be used in the lodge, he replied, "Well, if that is so and this is Masonry then I am forever done with Masonry." And he immediately retired from the lodge room and never returned.

So well might the galley slave boast of freedom while bound with chains in the deep hold of the galley ship wearing out his life in the service of his tyrant master. However there is one sense in which the Mason is free. He is bound by oath to never have illicit intercourse with a brother Mason's wife or daughter; but left free to practice fornication or adultery with other men's wives and daughters as often as he can and desires. Ought not the chastity of other men's wives and daughters be as sacred as that of the wives and daughters of Masons? If not, why not? And if so, why not bind the membership to absolute chastity without any distinction?

Masons claim that those who expose the secrets of the lodge are perjured and not to be believed. But not so. They are not perjured. The Masonic oath is not authorized by any law, human or divine, and is not binding. And it is always better and more acceptable to God to break a sinful promise or compact than it is to keep it. And those who expose the evil practices of the lodge are to be believed. They came out of the lodge through a sense of deep conviction. The Lord would not let them remain in the lodge. Personally, I claim no merit or credit. The Lord so troubled my conscience that it became a matter of life or death, salvation or damnation forever.—J. L. Neniger in *Christian Conservator*.

There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.—S. C. Bartlett.

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them.—P. G. Henson.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OBSERVATIONS OF VARIOUS PHASES OF MISSION WORK IN INDIA

I

By J. S. Shoemaker.

For the Gospel Herald.

After spending several weeks at each of the mission stations under the auspices of the Mennonite Board of Missions and Charities (during which time we had the opportunity to get at least a limited knowledge of the work done by our missionaries to better the social, moral and spiritual condition of those with whom they have been permitted to labor) we started on a tour through other parts of India in order to study various phases of mission work as carried on by Mission Boards and Mission Societies of other Christian denominations, hoping to thus acquire a better knowledge of the field, its needs, and how to better cope with the various problems confronting the missionaries in the foreign field.

Leaving Dhamtari at 1:35 P. M. on Wednesday, Nov. 16, We started for Akola, situated about 400 miles east of Dhamtari; we arrived at Akola at about 1:00 P. M. on Thursday. The "Christian and Missionary Alliance" have industrial shops at this place and a farm with a boys' orphanage several miles south east of the town, also a girls' orphanage about 4 miles out. R. M. S. Stanley, the superintendent of the work, met us at the railway station and gave us a hearty welcome. He kindly took us through their work shops where 44 young men and boys are employed, 16 of which are apprentices, and all but 4 are Christians. Carpentering and blacksmithing are the only industries carried on at this station.

After looking through the industrial shops our friend Stanley took us out to their farm and boys' orphanage. There are at present 35 boys in this orphanage; these attend school in the forenoon and work in the garden or on the farm in the afternoon. Cotton is the principal farm crop, and tomatoes and peppers are the chief garden products. These orphan boys seem to take special delight in keeping their large garden in fine shape. O. Lagg and wife have charge of the farm and orphanage at this place. They seem greatly interested in the welfare of the boys in their charge. We did not have time to visit the girls' orphanage.

The Christian and Missionary Alliance have a membership of about 200 at Akola and surrounding community. They have 19 mission stations in India and 76 missionaries.

Being desirous to meet Bro. and Sister C. D. Esch upon their arrival at Bombay, we left Akola at 7:30 P. M. of the same day, arriving at Bombay at 9 A. M. on Friday. We went direct to the Briggs Temperance Hotel, and to our surprise found that Bro. and Sister Esch had landed at Bombay the day previous, one day ahead of schedule time. We were greatly pleased to meet them on the shores of India, where we believe they were divinely led to give their time and talents to be used in coming years for the salvation of the lost in this land of dark heathendom.

Saturday the 19th was spent in looking after certain business matters and visiting several places of interest. On Sunday we had the privilege of attending three religious services, at 8:00 A. M. we attended preaching services at the Wesleyan Church about four blocks distant from our hotel. The pastor read Phil. 3:1-19 as an opening lesson, after which he preached a clear cut, practical sermon, basing his remarks on the latter clause of Rev. 2:10. "Be thou faithful unto death, and I will give thee a crown of life." At 11 A. M. we attended another church service held at the "Bowen Memorial" M. E. Church. The services were conducted by Dr. Merrit, Scripture reading Jno. 13 and 5:19-31. His subject was the "Humility of Christ." Text, Phil. 2:5. He made some excellent points. In the evening we attended services at the "United Free Church." Dr. MacKichan, the minister in charge, read Psa. 67 as an opening lesson, after which he gave a brief report of his impressions of the World's Missionary Conference recently held at Edinburgh. He used Rom. 1:14-16, as a basis of his remarks. We greatly appreciated the privilege of hearing the Word of God preached in the English language, a privilege we have had but a few times since we have been in India. Of course it is understood that our missionaries preach the Gospel regularly and faithfully, but not in a tongue understood by Bro. Hartzler and myself.

On Monday the 21st, Bro. and Sister Esch and Sister Stalter (who had come to Bombay to meet them), started for Dhamtari to join the force of workers at that place.

Ere leaving Bombay we visited the Wilson College which is under the auspices of the "United Free Church of Scotland Mission." Dr. MacKichan, the president of the school kindly took us through the various departments of the school. About 500 students are in attendance when the school is in session. At the time of our visit the school had a vacation on account of

putting in some improvements, etc. In many respects this school is well equipped to successfully carry on its work.

In the evening of the same day we started by rail for Poona, some distance south of Bombay where we visited the Government Agricultural College and farm. Prof. Mann, who is at the head of the institution, kindly took us through the various departments of the school which is well equipped considering the short time since the college has been founded. The superintendent of the farm took us over the farm and showed us the different kinds of farming implements used, and the various crops grown. The farm is quite productive and well watered by a system of irrigation. The crops grown are principally Kaffir-corn, bajari, cotton, peanuts and red-peppers.

From Pona we went to Kedgaon 32 miles east of Poona, where we visited Pandita Ramabai's Mission. This is probably the most extensive women's and girl's educational and industrial mission in India. The number of widows, deserted wives, and orphans in this mission is about 1450 with about 50 native workers. Miss Couch, one of Ramabai's assistants, took us through the school composed of 10 or more classes; thence to the sewing school with about 200 girls plying the needle in various kinds of needle-work. We next visited the weaving department with 60 looms in operation, all operated by girls. We were also shown through the type-setting and printing departments with a number of girls engaged in the art of type-setting and printing. We had a pleasant visit with Panditi Ramabai and her daughter, Manoramabai, who were in their office busily engaged in translating work, translating certain portions of the Scriptures. A farm is operated in connection with the other industries of the mission. Mr. Kauffman, the superintendent of the farm, took us out over the farm to see the growing crops and their method of farming which was of special interest to us. The products of the farm go a great ways in providing the necessary food supplies for the orphanage. A number of the girls are employed in various kinds of farm work, with one of the native women as an overseer of the work in which they are engaged.

Panditi Ramabai, the founder of the Mukti Mission is well known in America, having spent some time in the United States making appeals for the child-widows and orphans of India. She is deeply religious and intensely devoted to her work of lifting up the fallen, rescuing the perishing, helping the helpless, relieving the needy, succoring the outcasts, mothering the motherless, and leading the erring to Christ for salvation. She is the author of a number of publications, which are all

of a deep religious nature, and soul inspiring. She has been a widow for many years; she has but one child, a daughter, who is very devoted to her mother, and a great help in the noble work in which her mother is engaged.

Having lived in the horrors of heathendom and abject poverty in the early period of her life, she is in a position to better sympathize with the women and girl sufferers in India, than those who have not had a similar experience. The great work she has accomplished through her tireless efforts, inspired by the grace of God and her true devotion, stands as a monument of what one consecrated worker can do for suffering humanity.

The spirit of sacrifice and the principle of simplicity is very manifestly characterized in all of Panditi Ramabai's work, which to us, was a very commendable feature of the mission.

We boarded the train and returned to Bombay feeling well repaid for the time and money spent in making the trip to Kedgaon.

The more we see of India and her peoples the more conscious we are of the fact that "The harvest truly is great but the laborers are few." In our next article we shall give a report of our visit among the workers in the Brethren Mission. Our observations are causing us to see more clearly our personal responsibilities to a lost world as well as the great responsibility resting upon the **Church**, with her commission to carry the Gospel of the living Christ to all living men.

Dhamtari, C. P., India.

FROM THE CHICAGO HOME MISSION

For the Gospel Herald.

Christian Greeting to all Herald Readers:—Another year has passed, never to return, during which the Lord has truly and graciously blessed His work and the workers in the great metropolis, Chicago. Every consecrated child of His knows that each succeeding year brings added responsibilities—but we are glad to say that the greater the responsibility the richer the blessing, if we keep close to Him who is the Captain of our salvation.

As the old year was speedily drawing to a close, the eager faces of many boys and girls were turned toward the Home Mission, anxiously awaiting the day when they could again meet here and partake of the annual feast of good things of the earth.

On Dec. 29 their desires were granted as they surrounded the tables spread with the fruits of the earth. Only those who were present for the occasion can realize how it was appreciated by the boys and girls who had the privilege of partaking of these earthly bounties.

We wish to express our heartfelt thanks to our brethren in different sections of the country who made the dinner possible by sending their abundance of good things from the farms; but above all we owe our highest gratitude to Him who is the giver of every good and perfect gift. We surely rejoice in Him today because of what He has done, is doing, and will do, because His promises can not be broken.

On Christmas day we had to bid farewell to the oldest brother of our congregation, Bro. John Schwedt. In the spring of 1907 he was baptized and taken in as a member at this place. From that time until his death he was always present at the services, excepting when health would not permit. We surely miss him from our midst, but we feel confident that what is our loss is his eternal gain.

Wishing to be remembered by all praying and interested friends, that He who began a good work in us may perfect it unto the day of Jesus Christ, we remain,

Yours in Christian service,

The Workers.

Per J. Henry Bontrager.

NAMPA HOME MISSION

For the Gospel Herald.

We feel to praise God for the spirit of the Christmas season which was manifest among us.

On Christmas night a program was rendered by our Sunday school children to a well filled house. About 130 treats were handed out.

Not many poor and destitute are found among the people with whom we work, the majority being self-supporting, yet there were those whom we found less fortunate than others and whose hearts were made happy because of the various ways by which we were permitted to remember them.

Our Sunday school, which is the main feature of our work at present, is encouraging. Average attendance about 60, largest attendance during the winter 87.

Recently we have been giving some of our service to the sick and unfortunate.

Pray for us that we may continually be active in the service in such ways as the Master sees best for the good of the cause at Nampa.

In His service,

Kate Blosser.

Jan. 9, 1911.

There is no such preaching as the experience which a man gives who has just realized the sinfulness of his soul. I often hear myself out-preached by some new convert who can hardly put words together. Some say experimental preaching is shallow. Shallow!—it is deep as the soul of God.—Beecher.

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

THE DUTY OF THE CHRISTIAN

Listen brother, while I tell you,
What God tells me in His Word;
Is the duty of the Christian,
If he means to please the Lord.
Up and down among His people,
Telling tales you shall not go,
Nor shall you backbite 'gainst your neigh-
bor,
Or to others evil do.

If you hear against your neighbor,
A reproach, then silent be;
If you tell it to another,
It becomes a sin to thee;
Meekly help your weaker brother,
When he falls along the way;
Consid'ring lest you being tempted,
Might turn from the narrow way.

Bitterness shall go forever,
Anger you shall feel no more;
Wrath, and clamour, evil speaking,
Malice too shall vex no more.
And be kind one to another,
Tenderhearted also be,
Forgiveness show your erring brother,
Even as Christ did to thee.

Murmur not, it ill becomes thee,
To dispute thus with thy Lord;
When you know that if you love Him,
Everything works for your good.
Faint not Christian, God can keep thee,
Blameless in this evil land,
And then at last present you blameless;
When before the throne you stand.

—Selected.

THE LURE AND PERIL OF THE CITY

Our morning paper has its usual exhibit of accidents, crimes and tragedies of one kind and another. Here is one incident of peculiar sadness. Last August the lure of the city brought from the farm a girl of 17 years. She got a job in a shop at four dollars a week. This was barely enough to pay her board at a cheap boarding house and provide herself with cheap clothes. She passed through a homeless, lonely, moneyless, friendless Christmas. She longed for the farm. She was sick of the city's garnish show. The world turned blue, then black. Something in the delicate mechanism of her troubled mind snapped. Here in our morning paper is the picture of the old well into which she jumped head foremost to her death.

Why didn't she stay on the farm? Why do not the hundreds and thousands of other girls who are deserting their homes in the country, in the villages and towns for the stores, offices

and shops of the city, especially for unprotected girls! The sons and daughters of the farmers are coming to the city, and yet the farmer votes for the saloons that abound in the "red district," and the doors of both the saloon and the brothels stand open for the engulfment of their sons and daughters. If the girl cannot have home life and responsible protection in the city, she would better stay in the country and raise chickens and potatoes for a living. We would rather have a daughter of ours remain at home, and if need be, take in washing, than be exposed to the perils of the city—perils that dog the steps of girls day and night.

Are the homes of our day and land to be emptied of their daughters as soon as they are grown, for the purpose of filling stores, offices, shops, school rooms and so on? Are our homes to be converted into supply houses for the world's commerce? Are the love and practice of home-making to go out of vogue? As far as possible and as long as possible keep your sons and daughters at home. Make for them, and teach them to make and love home and home life.—Word and Way.

AN ALARM

Not one moment is to be lost! The dying queen cried, "My kingdom for one moment." Reader, the decrees of death may have already gone out against you. Every instant is of untold importance in preparing for eternity. Some who read this will soon be pressing all the praying and repenting of a lifetime into the last frightful hour on earth. Now the sneer of scorn has given place to the scowl of despair. They are fighting off death and demons, trying to retrieve one poor moment for penitential prayer. "Many years," said the rich man. God said, "Thou fool, this night thy soul shall be required of thee." Unsaved friend, do not fold your arms in fatal infatuation! The lifeline of mercy drifts beyond your reach. Time failing! fiends mocking! the door closing! Salvation now, **now**; in this hand's breadth, or all is lost! **lost forever!** "Him that cometh to me I will in no wise cast out" (Jno. 6:37).—The Vanguard.

PURITY OF SPEECH

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the woman next to you is a lady (or, should I say, a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often

been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of lady as a woman in a high state of civilization.

I am sure you prefer to be considered highly civilized to being thought savage and barbarians.

When a girl says, "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she is not altogether a lady. She may be a good-hearted, well-meaning girl, but, friends, she proclaims to the universe that she is common.

Nobody wants to be stamped as common. To say to anyone that she is kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a respectable member of society, but to add to this that she is common and ordinary, is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly superfluous phrases. The latter, while, perhaps not profane, are often not refined, and show that one's associations have been with ill-bred persons.

To think before you speak is an excellent rule.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another matter.

We acquire a good stock of words for daily use, a working vocabulary; that is, partly by our own pains and care, and partly by listening to others who use good language and partly by every day reading a few pages in a book that is worth attention.

No matter how busy one is, she should try to keep one good book on hand and read it through page by page, although to do so may occupy several weeks. More than that, most people think they enrich their vocabulary by regularly attending church services. The habit of listening to sermons does more for you than its first object, which is to lift the mind into an atmosphere of devotion.

It adds little by little to your treasury of beautiful and well-chosen words —Zion's Watchman.

Some of the best men I knew belonged to some of the orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world.—Herrick Johnson.

Sunday School

For the Gospel Herald.

Lesson for Jan. 29, 1911.—II Chron.
17:1-6, 9-13

JEHOSHAPHAT'S GOOD REIGN IN JUDAH

Golden Text.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Introductory.—Although the reign of Jehoshaphat took place nearly a thousand years before Christ uttered the words of the golden text, this promise is verified in his life. His first concern was to conduct the affairs of the kingdom in accordance with the wishes of the heavenly Father. He was a worthy son of a faithful father. In striking contrast with his reign was that of the wicked kings of Israel, whose life we considered in last lesson. While Israel was sinking in the mire of sin, Judah was prospering under the reign of Asa and Jehoshaphat. Had this righteousness continued, Judah would have a more glorious history; but people are so apt to forget. Judah forgot the lessons taught by the Lord in the reigns of both righteous and wicked kings, and finally followed her northern neighbor into captivity.

In Favor With God.—Jehoshaphat began his reign by following up the line of progress begun by his father, Asa. He strengthened the work at home, and placed garrisons in the cities of Ephraim which his father had taken. From this may we learn the lesson of strengthening our lines at home and abroad. Build up the home congregations by building up the local membership in faith and service. Launch out by organizing and garrisoning the work in neglected fields, also by sending the blessed news across the seas into foreign lands. Jehoshaphat found favor in the eyes of the Lord because he was a faithful and vigorous steward. The Lord always stands by His faithful servants. The surest road to real and perpetual prosperity is to prove yourself a worthy steward of the Lord. Although Jehoshaphat made it his first business to look after the work of the Lord, he had no need of anything that was useful, for "all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance."

Aggressive Work.—The Word says, "His heart was lifted up in the ways of the Lord." Notice, not lifted up in pride, but "in the ways of the Lord." It is the only true exaltation. He took away the high places and the groves—idol-worship was destroyed. Thus the work begun by Asa was carried to greater perfection by his son. He sent

out his princes to teach the book of the law in Judah. Here are two things which the Church ought especially to pattern after: (1) To remove the high places; that is, purify in doctrine and life. Let all forms of idolatry be abandoned. Ye who have been bowing down before the god of gold, or of war, or of luxury, or of appetite, or of pleasure, or of fashion; ye who have been given to hero-worship, or self-worship, or any other kind of worship save the worship of Jehovah, life up your heads and henceforth worship Him only who gives you all you have, and who alone can give you the inheritance of eternal glory. (2) To indoctrinate the people. Let the Church be diligent in teaching the people the way of life. Let the Word of God be taught to all people that all may know the will of God concerning them. True worship and a true knowledge of the only true Gospel are the leading essentials to heavenly prosperity. In all the cities of Judah the law of the Lord was read and proclaimed. No wonder that Judah prospered under Jehoshaphat.

Power Over the Nations.—We are not surprised when we read, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." Contrast with his policy the weak policy of Jeroboam, who imagined that he must lead his people into idolatry in order to prosper and hold his people. The secret of Jehoshaphat's prosperity over that of Jeroboam lay in the fact that the Lord was with him.

As we look at his material prosperity we have an example of what we may expect spiritually if we remain true to God. Speaking of power, we can have the real touch of it only as we allow God to take full possession of our hearts, and His power will then be manifest in our lives.

Yet with all this manifestation of God's favor, Jehoshaphat gave evidence of his humanity when in possession of his God-given power he made an alliance with the wicked Ahab. Read II Chron. 19:2 for a glimpse of the divine disapproval of this part of his course. But the Lord was merciful. We have reasons to believe that Jehoshaphat saw the error of his way. From this glimpse of his life we are made to see that it was an imperfect man who accomplished such mighty works for the Lord, and gather the thought that we also, though weak and unworthy, may rise in the power of the Most High and do mighty works in His kingdom.—K.

Now, as in the time of King Jeroboam, people are prone to make religion a matter of taste, of convenience or worldly profit, which is sure to lead to idolatry.—The Mennonite.

Our Young People

SAVED TO SERVE—II Cor. 5:14-20

Topic for February 5

MOTTO

"I will bless thee and make thy name great and thou shalt be a blessing."

OUTLINE OF TOPIC

I. The Meaning of Being Lost—

1. Estranged from the affections of home.—Luke 15:11-13; Eph. 2:12.
2. Exposed to the danger of soul famine.—Luke 15:14-16; I Cor. 6:9, 10.
3. Out of harmony with the right.—Matt. 9:11-13.
4. In danger of eternal woe.—Luke 9:25; Matt. 25:30.

II. The Meaning of Being Saved—

1. Restored to the fellowship and blessings of home.—Luke 15:18-24; Eph. 2:19.
2. Regaining righteousness in heart and life.—Luke 19:8-10; 10:25-28; Tit. 2:14.
3. Obtaining a hope of an eternal home of happiness.—Jno. 14:1, 2; Rom. 8:15-17; Matt. 25:34.

III. The Service of the Saved—

1. Loving and helping one another.—Matt. 20:26-28; 23:8-10; Jno. 15:12-17; 13:34, 35; Eph. 4:32.
2. Preparing for the day of reckoning.—Matt. 25:14-19.
3. Helping the world—
 - a. By their presence.—Matt. 5:13-16.
 - b. By their testimony.—Acts 1:8; Matt. 28:19, 20.
 - c. By proper use of means.—Luke 12:15-21; 16:9; I Tim. 6:17-19.
 - d. By doing good for evil.—Luke 6:31-36; Rom. 12:21.
 - e. By prayer.—Matt. 9:35-38.
 - f. Manifesting the Lord to the world.—I Pet. 2:9; Jno. 17:18.

PERSONAL THOUGHT

"To every man his work." Our Savior has left a work for each of His followers. My part of the service is something. How am I doing it? The slothful servant will find no mercy at the day of reckoning.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Serve."
2. What Can Children Do?

For Young People—

1. "I pray not that thou shouldst take them out of the world" (Jno. 17:15). Why?
2. A Grateful Service.
3. Responsibility of the Christian.
4. What Can a Young Person Do for Christ?

For Older People—

1. The Motive Power of Love.
2. What is salvation
3. What is the Value of Service?

The bank of love, the only one
That's founded on a rock,
Pays promptly every check and draft,
And stands the hardest shock.

There is always time to be happy;
It is never too late to smile,
And never too late to extend a hand
With a cheering word once in a while.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY JAN. 19, 1911

Field Notes

Eighteen precious souls confessed Christ during the meetings conducted by Bro. A. D. Wenger at the Midway Church, near Columbiana, O.

The Bible conference at Tuleta, Tex., is in progress at this writing. A correspondent informs us that the interest is good, the meeting house being too small, to hold all who come out to the evening meetings.

Bro. Franz Wiens of Henderson, Nebr., a newly appointed missionary to China, is at present engaged in evangelistic work in Russia. Bro. Wiens with family expect to continue their journey through Siberia to China.

A Bible conference will be held at the Wideman Church, Markham, Ont., Jan. 24-27. Instructors, J. S. Musselman and L. J. Burkholder. The program which has been arranged for this conference is a good one. May it be well attended and be blessed of God.

Bro. E. J. Berkey closed a series of meetings at the Shore Church (Ind.) Jan. 12. One soul confessed Christ during the meetings. Interest was good. On the 14, Bro. B. began a series of meetings at Yellow Creek, if previous arrangements were carried out.

Bro. C. Z. Yoder of Wooster, O., is at this time (Jan. 17) gracing the inner walls of the Mennonite Publishing House. He had been engaged in a series of meetings at the Altoona Mission, where a number of precious souls came out on the side of the Lord. His next stopping place is the Youngstown Mission.

Bro. J. J. Wenger and wife of Linville Depot, Va., after a year of faithful service on the Sanitarium farm near La Junta, Colo., are returning to their former home, visiting congregations enroute.

We have been informed that Sister McCulloh, wife of Bro. John McCulloh of the Morrison (Ill.) congregation passed to her reward Jan. 7. May God comfort our brother. We hope to publish obituary notice next week.

The brethren, T. M. Erb, J. M. Brunk, D. H. Bender and L. O. King, of the Kansas-Nebraska district met at Hesston, Kans., recently to arrange a program for the ministerial meeting to be held near Peabody, Kans., Feb. 12-16

Bro. J. F. Brunk and wife spent Sunday, Jan. 8, with the brotherhood in Harvey Co., Kans., where the brother handed out the bread of life in the Pennsylvania Church in the morning and at Hesston in the afternoon and evening.

In this number we begin a series of articles on "Observations of Various Phases of Mission Work in India," by Bro. Shoemaker which, we feel certain, will be read with interest by all who have the cause of the spread of the Gospel at heart.

Bro. Jos. Zook of Oyster Point, Va. was with the Oak Grove congregation near Smithville, O., over Sunday, Jan. 8, preaching morning and evening, and spent the week following visiting relatives and friends and preaching the Gospel of the kingdom.

Sister Anna Grabill, one of the workers at the Mennonite Gospel Mission, Chicago, has returned to the Mission, having spent some time at her former home. A Christmas program was rendered at the Gospel Mission Dec. 26. There were about 425 in attendance.

Bro. J. M. Brunk of La Junta, Colo., commenced a series of meetings at the Kansas City Mission on the evening of Jan. 11. It is his intention, the Lord willing, to labor for a season with the Pennsylvania congregation near Newton, Kans., after his work is done at Kansas City.

A good work is being done for the cause at Medford, Okla., where the brethren, J. F. Mast of Harper, Kans., and Chris Reiff of Newkirk, Okla., have been feeding the people with some whole-Gospel food. Both the opposition and the interest are keen, and while Satan's forces are active the Spirit of God is also there, and our prayer is that many may be brought into the fold.

Baptismal services were announced for Hesston, Kans., for Sunday, Jan. 15, at which time a number of precious souls were received by baptism and some by letter.

Bro. Ira Buchwalter of Dalton, O., was with the Bethel Church, Medina Co., O., over Sunday, Jan. 8, when baptismal services were conducted. Four precious souls sealed their vow by water baptism and two were received by letter. The Lord keep them faithful unto the end.

The "Mennonitische Rundschau" of Jan. 12 contains a number of articles on the relation of the Swiss Brethren and Mennonites to the revolutionary, fanatical and rationalistic Anabaptists. We still have a number of copies on hand which may be obtained free as long as the supply lasts.

On account of sickness in the home Bro. S. H. Miller of Shanesville, O., was unable to fill his place in the Bible conference held in Fulton Co., O., this week, and Bro. J. S. Gerig of Smithville, O., kindly consented to take his place. Bro. Samuel Gerber of Tremont, Ill., is his co-worker.

The brethren, Joseph Zook of Oyster Point, Va., and J. A. Brilhart of Scottsdale, Pa., attended in part the Bible conference held last week at the Martin's Creek church near Millersburg, O. On Sunday they worshiped with the Walnut Creek congregation, preaching the Gospel of the kingdom.

Bro. J. S. Shoemaker writes from Dhamtari, India, Dec. 21: "The work is moving along as usual at the various stations. There is at present a class of 12 applicants for baptism, all orphan boys. The brethren, M. C. Lapp, G. J. Lapp and A. P. Friesen were appointed to look up a location for an evangelistic station. They are starting out on their mission early tomorrow morning. A five days' Bible conference will be held at Rudri next week for the benefit of the missionaries and native workers.

Correspondence

Toronto, Ont.

Dear Herald Readers, Greeting:—We are glad to enjoy this season again. Through the Toronto Daily we received nearly \$50.00 worth of goods for distribution among our people. This, with other contributions gave us sixty dollars to spend for sweaters, caps, stockings, mittens, toys, candies, and nuts. These gifts always gladden the little ones.

At this season we rejoice greatly for Jesus, for through Him we have seen six lives touched by His power. Three old fathers, one young man, and two

young women above twenty. This experience at our little mission has been a blessed Christmas gift to the workers. "Glory to God in the highest and on earth peace, goodwill to men."

Yours in the Master's service,
The Workers.

Elkhart, Ind.

(Yellow Creek congregation.)

On Christmas day we reorganized our Sunday school. The following officers were elected: Supts., John F. Buzzard, M. S. Wambold; Sec.-treas., C. C. Culp; Chor., Ada Hoover.

Bro. George Lambert of Elkhart was with us on Jan. 8. Sister Lydia E. Schertz was also with us and addressed the Sunday school on the subject of missions.

Bro. E. J. Berkey of Virginia expects to begin a series of meetings in the near future. Bro. J. W. Christophel, one of our ministers, is holding meetings at Alto, Mich., at present.

N. S. H.

Jet, Okla.

Dear Readers of the Herald:—The Milan Valley Sunday school was reorganized for the coming six months Dec. 25. The following officers were elected: Supts., Christian Bontrager, Philip Zimmerman; Chors., Mabel Herschberger, John Eash; Sec.-Treas., Ella Miller.

Christmas evening a short Christmas program was held in connection with our young people's meeting, which was interesting and enjoyed by all.

Bro. S. C. Miller and daughter Ella were with the brotherhood at West Liberty, Kans., Christmas. The former expects to fill an appointment with the Springs, Okla., congregation next Sunday.

Our first quarterly Sunday school conference was held on the evening of Jan. 8, and was a successful and profitable meeting. Every one present seemed satisfied with the results and it was decided to have the meetings at the end of each quarter.

Our new church building is nearing completion, and we trust will soon be ready for occupancy.

With best wishes to all for a prosperous new year I will close.

Maude Bontrager.

Jackson, Minn.

(Alpha congregation.)

Dear Herald Readers:—We have again been richly admonished in a series of meetings and Bible conference work by our brethren S. G. Lapp and John Hess. They arrived Dec. 27, beginning meetings that evening. The Bible lessons started on Wednesday and continued throughout the week.

On New Year's day we had communion services and observed the ordinance of feet-washing. On account

of severe stormy weather not all of the members were permitted to attend. Bro. Lapp left for his home, Jan. 2, Bro. Hess remaining to continue the meetings during the week, but on account of stormy weather and sickness the attendance was not so large, and several meetings were postponed, but Bro. Hess was in the meanwhile busy doing personal work. As a visible result of the meetings there were three confessions, besides a number who renewed their vows and promised to live more faithful. May our heavenly Father continue to bless the brethren as they go forth in His name is our prayer.

L. H. Garber.

Waterloo, Ont.

Dear Herald Readers, Greeting:—As nothing has appeared in your columns from this place for a long time, we thought it might be of interest to some to hear of this part of God's vineyard.

We have reasons to rejoice, and be thankful for the blessings we could enjoy in attending the Bible conference held at this place Dec. 6-8, conducted by the brethren, N. O. Blosser and S. F. Coffman, when also continued meetings were held by Bro. Blosser each evening during conference and about a week following, resulting in four confessions, and several others, who had become weary in well doing, again renewed their covenant. On Sunday, Jan. 8, baptismal services were held for those who accepted Christ, the brethren Jonas Snider and Manasseh Hallman officiating.

On New Year's day we had a memorial service, in remembrance of Bro. Israel Shantz, who died in Alberta, several weeks ago, and who had been a faithful worker amongst us, years gone by. Although we did not have the body with us, we realized after all, that it was a funeral occasion. The brethren Noah Hunsberger and Jonas Snider preaching two impressive sermons.

We were reminded back to Bro. Shantz's last sermon with us based on Matt. 13:47, 48; about the kingdom of heaven like a net, cast into the sea, when one soul arose and gave expression that she was caught in this net, and was willing to follow Christ. May God bless and comfort the widow and family in their bereavement is our prayer.

Yours for the Master,
Cor.

Guymon, Okla.

Dear Herald Readers, Greeting to all:—As there has no report been given of our Bible normal at this place, I will write a few lines. We held our Bible normal at the new Bethel school house Dec. 17 and 18. The meetings were very interesting and we trust profitable to all. Bro. A. I. Yoder of Happy,

Tex., was instructor. The topics that were discussed are as follows: The new birth, Holiness, Second coming of Christ, Nonconformity, Prayer head-covering, Communion.

Dec. 19 communion was observed while the brother was with us. He left for his home the same day. May the Lord bless him as he goes from place to place.

Dec. 25 Sunday school was reorganized at this place. Supts., Jacob Byler, Christian Kauffman; Sec., Sarah Kauffman; Chors., Jacob Byler and Amanda Byler. May the Lord give us strength to work for His glory. We encourage any brethren and sisters coming this way to visit us, for we feel that it always proves a blessing and encouragement in the church.

Pray for us at this place.

Christian and Sarah Kauffman.

Berlin, Ont.

Dear Readers, Greeting:—Last Sunday our Sunday school reorganized, with the election of the following officers: Supts., Wm. Bachert, Samuel Schmidt; Chors., I. B. Snyder, T. L. Kolb; Secys, Titus Shantz, D. E. Wismer; Collectors, Amsy Shantz, N. Shuert.

Bro. Enoch Horst and family have moved their effects to near Washington, Ont., in the Blendheim congregation. Our good wishes follow them.

Bro. Urias Weber is taking a course of Bible study and practical training at the Moody Bible Institute, at Chicago. We trust that he will be very much benefitted, and that he will be enabled to resume the work here with renewed efficiency. May God bless him and his family during his absence.

In a week from next Sunday, Jan. 22, a temperance meeting will be held in this and every church in town.

Cor.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—We are thankful to our heavenly Father for the blessings He bestows upon us both naturally and spiritually. We have had an extra fine winter so far, no snow and no cold weather. Farmers are plowing and carpenters are working at their trade.

The interest is good at the Hopewell church since Bro. Allgyer and Bro. Bontrager were with us in November and held a four days' Bible conference and evening meetings for one week. There have been added to the church at Hopewell 12 members, nine by water baptism and two by letter.

We had a good, interesting Bible meeting last night at the Hopewell church. Topic was "Out and out for Christ." Pray for us that the good work may go on all through this year.

J. D. Mishler.

Newkirk, Okla.

Dear Herald Readers, Greeting in the Master's Name:—On account of Bro. Reiff being in other fields of labor for some time, Bro. D. D. Zook of Newton, Kans., was called upon to fill the appointment over Sunday, Dec. 18. The little flock being so hungry for the bread of life, Bro. Zook continued the meetings till Wednesday evening. As a result one soul became willing to confess Christ as her Savior. It certainly caused a season of rejoicing and encouraged our hearts to press on in the work at this place, though there be only a few of us. We would certainly enjoy to be where there is a larger congregation; but taking into consideration that Newkirk, Okla., is a part of the Lord's great harvest field; we are made to say, "Lord not my will but thine be done." Pray for us and the work at this place.

In His name,

A. Frey.

Medford, Okla.

Dear Herald Readers, Greeting:—On Saturday, Dec. 3, I left my home at Newkirk and came to this place to hold meetings. After being here a week Bro. Mast from Crystal Springs, Kans., came to help in the meeting which closed Dec. 18. The Lord met with us in power and three souls renewed their covenant with the Lord and others under deep conviction. On Dec. 31, my wife and I came here again and one sister was received into church fellowship by confession and one more soul confessed her Savior on Jan. 1. I come here the first Sunday of every month and the Amish Brethren the third Sunday of every month. They have a thrifty Sunday school. This is an open field for souls. We ask all readers to pray for the work at this place.

C. Reiff.

Cressman, Sask.

Dear Herald Readers, Greeting in Jesus' Blessed Name:—It is quite a while since news were sent in from this place. The Lord hath been mindful of us, for which we praise His name. In our experience and in every event of life, we find much comfort in the words of David, "Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22). Although late in sending in a report we feel constrained to mention the special blessings our congregation has enjoyed this summer.

The Alberta-Saskatchewan conference met with us, and we enjoyed the week of conference session very much, including Sunday school, Bible and Missionary conferences. We never before had such a large representative body of Christian workers with us as

we had this past summer and fall. Among them we mention our departed brother and bishop, Israel R. Shantz of Alberta, Norman B. Stauffer, Abr. H. Wambold, Moses H. Schmitt, Allen Good, Henry Eby, of Alberta; Noah Stauffer, Moses C. Bowman, Moses Hoover, Nathaniel Bergey, Aaron Shantz, Daniel Wideman, John Snider, Menno S. Weber, Nelson Shantz, and others of Ontario. Most of these brethren were accompanied by their wives. Bro. and Sister Jos. Brubacher of Elkhart, Ind., were also among the number. Several elderly and younger sisters of Ontario were among the visitors. While we cannot mention the names of all these kindly visits, we are grateful and thankful to our kind heavenly Father for such and other blessings we were permitted to enjoy.

We held our communion this fall in commemoration of our blessed Lord, when nearly every one present partook of the sacred emblems. After a few meetings, by special announcement, our congregation has decided to build a house of worship during this coming summer. May it prove a blessing to the cause of Christ in this vicinity. The crops were fair. The weather has been cold at times with sufficient snow for sleighing. Some of our number have left for the winter months. Several went to the East, Ontario, and a few to California. But in this world, we have no continuing city, but may we all earnestly seek the heavenly city, not made with hands, eternal in the heavens.

Cor.

Chambersburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We truly feel thankful that Bro. Abram Metzler of Martinsburg, Pa., the Lord willing, expects to begin a series of meetings at the Pleasant View Church on the evening of Jan. 18. We extend a hearty invitation to all that can attend these meetings: Come and bring others with you, and to those that cannot attend we would kindly ask you to remember our brother and also pray for the lost souls in this community. We are certainly glad that we can say that Sister Metzler could come along to be in our presence during these meetings. The Lord bless their labors.

Yours in His name,

Nancy N. Wadel.

Dale Enterprise, Va.

About half a century ago the spirit of sacred song became so deeply instilled into the hearts and minds of the young people in this part of the valley of Virginia that the voice of the maiden in the house while engaged in

her wearisome rounds of daily duties and of the young man in the fields, following his arduous labors, were often heard singing the hymns and anthems contained in the Harmonia Sacra which was used almost exclusively at that time as a music book. Much of the time in social gatherings was spent in sacred song. Families would join together in singing. The song service during worship was entered into heartily, giving life to the worship.

Since that time many have passed over the river and no doubt are now singing nobler songs on immortal tongues. But that those of that generation who are still here have not lost the love of song is attested to by the many so called Old People's Singings in the community. On the day after Christmas the annual Old People's Singing was held at Weavers Church. The house which is a large one was well filled. The crowd was made up of people irrespective of sex, age, position, or creed, joining together singing again the old songs of fifty years ago, which seemed to be enjoyed by all present. The services were opened with reading and prayer. The singing was led by different persons.

Several addresses were made. I will here give the language of the "Harrisonburg Daily News" correspondent: "Prof. M. A. Good spoke of the religious impulse given out through the medium of sacred song and how the girls and boys of today may profit by the example set forth in this meeting by their fathers and mothers. Dr. A. P. Funkhouser paid a glowing tribute to the old time song books and the old time school readers and the happy effect they still have upon the social and religious life of many of our people today."

On Saturday, Dec. 31, our annual instruction meeting for members was held at Weavers Church. The topics discussed were as follows:

Life insurance, L. J. Heatwole.

How may we reach members who do not attend Sunday school and church services? S. S. Weaver.

Advantages of systematic giving. A. B. Burkholder.

Present need of parents teaching by precept and example. C. Good.

How social gatherings of our people affect Sunday school and church services. J. S. Martin.

Conscious spiritual decline. J. W. Coffman.

Advantages and disadvantages of meetings every Sunday. J. E. Suter.

The general tendency toward greed for gain. Melvin Heatwole.

How may each individual member be made to realize his responsibility as a member of the body? Amos Heatwole.

What improvement can be made in taking care of our mission station and

weaker congregations? H. B. Keener.

Some additional remarks were also made by four deacons. The thoughts presented were practical and inspiring. Judging by the interest and attention shown by the congregation for nearly three hours including devotional exercises, we have reason to believe that the meeting was a profitable one, and hope good results will follow.

An invitation was also extended by vote to the Mennonite Board of Missions and Charities to hold their next meeting here. It was also decided to hold a local Sunday school conference in connection with our next Church conference. After a short intermission a general business meeting was held at which time the Home Mission Board and the Virginia Mennonite Board of Missions and Charities made their reports, which showed that during the year they received \$251.68 and paid out \$168.35.

The report of P. S. Hartman, member of the general Board of Missions and Charities showed that during the year he received from the Church in the Middle District \$706.72, which was paid out as directed; some for general missions and some for specified missions and some to the La Junta Sanitarium. He also reported as having received of the lower district church \$56.45 which was also placed as directed.

Bro. H. B. Keener of Job, W. Va., accompanied by the brethren, Deacon French White and J. W. Smith of the same place spent a few days in our midst lately. On the first Sunday in January Bro. Keener preached at the regular appointment at Mt. Clinton Church and on the following Monday evening he preached at the Weaver Church. On Wednesday following they left for their homes. Their visit was much appreciated and we were sorry they could not stay longer.

S. M. Burkholder.

Jan. 9, 1911.

Versailles, Mo.

Dear Herald Readers, Greeting in the Master's Name:—During the Holiday week we enjoyed an interesting Bible conference. Bro. Simon Gingerich of Wayland, Ia., and Bro. J. R. Shank of Carver, Mo., were the instructors. Many good practical lessons were given by the brethren and now it depends upon each one individually as to how much real benefit we will realize from the conference.

In the New Year let us put into practice the truths that we continually learn.

Wishing all the readers a happy and prosperous new year.

In His name,
Cor.

Jan. 9, 1911.

Goshen, Ind.

Dear Readers:—The Holiday vacation is over and the College work is again well under way. The winter term opened Jan. 3 and the enrollment now stands 184. During the vacation several of our number went elsewhere to spend the Holiday week in active service, while a few others visited nearby conferences and meetings. P. E. Whitmer did evangelistic work at Grabill, Ind., and A. W. Geigley at the Salem Church. I. R. Detweiler did Bible conference work at Canton, O.; S. E. Weaver at the Forks church (assisted in a similar work) at White Cloud, Mich. Amos Ebersole taught a singing class in Howard county and A. J. Miller one at Freeport, Ill. All returned with a report of having had a profitable vacation. Our series of meetings begin Feb. 3.

We adopted several grades of the Graded Sunday school lessons in both of our schools at the beginning of the just them to our particular needs. It only to say that the workers thus far are well pleased and the children seem to enjoy them. Our Tuesday evening prayer meetings continue with good interest, although the recent attendance has been smaller than formerly.

The executive committee of our Y. P. B. Meeting for the first six months of 1911 is as follows: J. M. Kurtz, Supt.; A. E. Kreider, Assist. Supt.; Mary Yoder, Sec.-Treas.; Amos Ebersole, Chor. The lookout committee consists of Mary Yoder, A. C. Brunk and Jacob Rupp. It is the duty of this committee to encourage and solicit the interest and co-operation of all the young people, especially the new comers. All the leaders and speakers are assigned for the next six months, and topic cards containing the organization and assignments are printed. We find this a convenient way for keeping our meetings strong and everybody alive to the work. We use the Topics published in the Christian Monitor, with a few slight modifications to adjust them to our particular needs. It is not best to change these too much for they are well prepared and thus avoid destroying their unity.

Rudy Senger.

Jan. 10, 1911.

New Paris, Ind.

Dear Readers:—Meetings conducted by Bro. Amos Geigley of Goshen, Ind., closed Sunday, Jan. 8, with five confessions, two renewed. We feel grateful to God for these souls. There were many more under conviction but would not give up. We believe the church in general to be encouraged, strengthened and built up. May we continue to pray and live a life that sinners may see the Christlike life in us.

Cor.

Jan. 11, 1911.

Miscellaneous

THE AFFLICTED

We do not know why we must bear
Of earthly woe so great a share,
But this we know, our Savior trod
A harder path marked out by God.

For us He bore our sin and shame,
And gives us pardon in His name.
He gives us strength that can endure,
And makes His promises all sure.

He hears and heeds our humble cry,
We do not need to question why,
But simply strive His will to do,
And He will see us safely through.

Let us be faithful, brave and true,
And strive to save some others, too,
Then, when our earthly life is done,
The conflict o'er, and victory won,

We'll meet our Savior, face to face,
And praise the Lord we're saved by grace.
Then He will claim us as His own,
And we shall stand before His throne.

Then we shall join the angel throng,
In loudest praise and sweetest song,
Our praises shall forever ring
For Jesus Christ, our Savior, King.

—Selected.

TO THE MEMBERS

Of the Mennonite Board of Missions and Charities

Greetings:—Through the kindness of Bro. P. S. Hartman, who has been a member of the Mission Board from the Virginia Conference for a number of years, and who has always been a regular attendant of the Board meetings, we have secured a hearty invitation of the Weaver congregation near Harrisonburg, Va., to hold the regular annual meeting May 23, 1911, at their regular place of worship.

The Executive Committee of the Mission Board favors the acceptance of this invitation on condition that sufficient members of the Board consent to attend so as to make a quorum. Considering the fact that our brethren from the East and South have always nobly responded and attended meetings held in the West, we believe that the members of the West will now give a courteous and hearty response to meet with the brethren in the East in the coming meeting.

I have corresponded with the R. R. Companies for special fares and find that the members of the Board who reside west of Central Ohio, can save from \$4 to \$10, by using homeseekers' rates to Norfolk, Va., and return with stop off privileges at Staunton, Va., a station on the B. & O. within 26 miles of Harrisonburg. The direct fare as already said to Harrisonburg, Va., and return would be from \$4 to \$10 more than the homeseekers' fares to Norfolk, Va., and return from the various stations as I shall give them below. Homeseekers' rates cannot be secured

to Staunton or Harrisonburg, Va., because these stations do not lie in the homeseekers territory. The rates are as follows:

St. Louis to Norfolk, Va., and return, \$26.15; Chicago to Norfolk, Va., and return, \$29.00; Goshen, Ind., to Norfolk, Va., and return, \$24.90; Lima, O., to Norfolk, Va., and return, \$19.10; Orrville, O., to Norfolk, Va., and return, \$19.90. Tickets from other points proportionate.

To secure the benefit of these rates members from the West should leave these points on the morning of the third Tuesday of May (May 16) on a fast train that reaches Cincinnati, O., not later than 7 P. M. If a sufficient number take advantage of this privilege the C. & O. R. R. Co. will give us the advantage of a special car on their fast train leaving about 8 P. M. for the East. The train reaches Norfolk the next evening. The several churches of our people in this vicinity could be visited for a day or two. The tickets properly stamped at Norfolk for the return trip and on Saturday or Monday (May 20 or 22) return as far as Staunton, Va., where the change will be made for Harrisonburg, which place will be reached in good time for the meeting beginning May 22, 7:30 P. M. Members of the Board who might not wish to go to the coast or would not have the time to spare could buy to Harrisonburg, Va., direct, by paying from \$4 to \$10 more for their tickets than the figures given above. We also solicit questions along Missionary subjects that could be profitably discussed at the meeting. There will be a program, subjects and speakers and the meeting will be conducted similar to the one held at Orrville, O., last year. We should be pleased for a hearty and early response from all the members of the Mission Board and also from such brethren as may be interested in attending a meeting of this kind. Send your replies either to J. A. Ressler, Act. Sec., Smithville, O., or to the undersigned. We will report our finding later and in due time make announcements for the meeting.

With best wishes,

M. S. Steiner,
Pres. of the Board.

POWER OF A CONSISTENT LIFE

By Ruth A. Yoder.

For the Gospel Herald.

Each year the seasons come and go in the same order; each month the moon gives forth its light anew; each day the sun appears to rise in the east and set in the west; and each night we find the stars in their fixed places in the heavens.

In this we may see the power of a consistent life. God who made all things and controls so harmoniously

that there is no apparent variation in their movements.

Not only in the natural world, but also in the spiritual world, may we depend upon God for in Him is "neither variableness nor shadow of turning" and His Son Jesus is the "same yesterday, today and forever."

Can we not draw a lesson from God's consistency that we may apply to our own lives? Are we so consistent that the acts of one day go together to make one harmonious unit? Do they make a whole unblotted day for God, or are they sprinkled with little sins and thus spoil the harmony? Is the day one harmonious melody without a discordant note?

A consistent life is not a narrow life; it is not a life interested only in its own small circle and does not care for the outside world, neither is it a life lived in the interests of the outside world and forgetful of the needs of those it meets in every day life.

A consistent life is not one that would lift itself above its fellows for "he that exalteth himself shall be abased." It is not a life that would be holy on Sabbath and sinful the other six days of the week. It is not the life that would run ahead of God's plan, neither is it a life that is tossed about and carried to and fro by every wind of doctrine.

A consistent Christian life is a life that is interested in the whole human family to the extent that it does its part in saving lost souls. It is a humble life: "He that humbleth himself shall be exalted." It is a life that will live its best every day, working out God's plan in its life.

It is a life with a godly purpose and a firm grip upon the solid rock to hold him to his purpose though the world be against him, for "one with God is a majority," and if "God be for us who can be against us."

A consistent life will be "stedfast, unmovable, always abounding in the work of the Lord," and "not tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." "For we are made partakers of Christ, if we hold the beginning of our confidence, stedfast unto the end."

If we follow Christ's teaching and example we cannot help but be consistent because His whole life was spent in His Father's service without one sin.

I believe that our power as Christians will be just to the extent that we live consistent with the divine will: just to the extent that we stand firm and steadfast on the rock.

In natural things we do not trust a man who is continually changing his mind and his way of living. How much less should we trust a man in spiritual things, who is not sound in

the faith and the doctrines of our Lord Jesus. I do not believe God can use such a man in His service.

The power of a consistent Christian life is unlimited. Eternity only can reveal its power. It is the consistent life that moves the sinner to turn from his evil ways and take Christ for his leader. The consistent life has power to die peaceful and happy when persecuted for a righteous cause. Stephen was steadfast and firm in his purpose and stood unflinchingly for conviction in the presence of death, and sinners were "cut to the heart" because of his words. He was a man filled with the Holy Ghost.

Peter consistently preached that powerful sermon on the day of Pentecost when three thousand souls were added unto them. Why? Because he was filled with the Holy Ghost and knew in his own life what Jesus would do for a penitent sinner.

Paul had power with God and among men because he consistently adapted himself to all classes of men that he might do the most for God. He said: "I am made all things unto all men, that I might by all means save some."

The power of Stephen, Peter and Paul did not lay in the words they spoke but in the life which gave expression in words.

Isn't it a disappointment when once we have confidence in a brother or a sister, when they seem to be active in the Master's service, and then we learn that they have deceived us? that their actions betray their words?

Just where consistency ceases there inconsistency begins and there the power is stayed. Phillips Brooks says, "The form of godliness may exist with secret and open wickedness, but the power of godliness cannot."

The more consistent the life the more power with God and the souls of men we may have. The power of a consistent Christian life resolves itself into this: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night. And he shall be like a tree . . . that bringeth forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper."

West Liberty, O.

I have noticed that those who have trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates.—James M'Cosh.

1910—1911

By Benjamin Herrold.

For the Gospel Herald.

Another year has passed over us. It has brought us just one year nearer judgment. We ought to return thanks unto God, that He has been so merciful and cared for and blessed us with food and raiment and has brought us safely through another year. Perhaps we think that we have not been blessed in some things as we should have been, but I believe God has poured out His blessings upon us, just as fast as we were able to make use of them. Let us stop to meditate and ask ourselves this question. How have I spent the past year? Have we spent it in a way that was pleasing to the flesh, in all the pleasures and lusts of this world, or have we spent it in the service of Christ? Have we grown stronger in His faith? How are we going to spend this coming year? Let us look forward to the joy of the other world. Let us ask God to guide us through this coming year. Let us consecrate ourselves to Him, and by our daily walk sow some seed that may be to the upbuilding of His kingdom.

Port Trevorton, Pa.

REPORT

Of the Bible Conference Held at the South Union Church near West Liberty, Ohio, Dec. 26-31, 1910

For the Gospel Herald.

Instructors: G. R. Brunk and I. W. Royer. Mod., J. Y. King.

The topics discussed by Bro. Brunk are as follows:

Man's original condition.

Man was made in the image of God. God is triune and so is man—body, soul and spirit.

The fall of man.

Of our intellect God requires faith; of our sensibilities, love; of our will or conduct, obedience. Man fell in these three requirements. Faith was changed to unbelief; love to enmity, and obedience to disobedience. The greatness of the first transgression or of any sin is measured not by the act committed, but by the rebellion in the heart against God.

The two covenants.

The old and new covenants are like two wills. When the new will was made the old one became worthless and as set aside. People entered into the old covenant: 1. By being born of the seed of Abraham. 2. By being bought with money. They enter into the new covenant: 1. By being born of the incorrupt Seed; 2. By being bought with the blood of Jesus Christ.

The coming kingdom.

There are three phases of the kingdom: 1. "The blade"—the experience of the individual Christian; 2. "The ear"—the Church on earth; 3. "The full corn in the ear"—the coming kingdom. The coming kingdom shall be established on this earth by the coming of Christ with His saints from heaven after the wicked have passed through the tribulations. Satan will be bound and the saints shall rule for a thousand years. The tree of life will be restored and Jerusalem rebuilt more glorious than ever.

Romans—9 lessons. By I. W. Royer.

The first chapter reveals the sin of man and God's wrath because of it.

The Gentile knows two things about God—His divinity and power as seen in nature. Therefore he is under the curse if he fails to live up to his knowledge. The Jew is also guilty before God because he is under the law, which, when contrasted with grace is sin. Abraham was not saved by the law, but by faith in Jesus Christ to come.

Justification by faith and true Christianity is pictured out in Chapter 5. In chapters 6 and 7 we should not live. We should get over into chapter 8, where we live the resurrected life—the sanctified life.

"The law was given to show Adam or his descendants their sinfulness."

"Tribulations and persecutions are guide posts that show us that we are on the way."

"God will punish us if we do evil that good may come. He will bring out His plan of righteousness some other way."

"Get your heart enlarged before you open your mouth."

Much interest was taken in the study of God's Word during these sessions and we felt that one of our instructors' wish was to a very great extent granted when he said, "If I can get people to read the Word I have done the most that God wanted me to do."

John Warye, Sec.

REPORT

Of Bible Conference Held at Plainview, Tex., Holiday Week

For the Gospel Herald.

Instructors, A. I. Yoder, J. D. Charles; Mod., J. M. Kreider; Chor., Ida Kreider; Query Mgr., Andrew Brenneman.

Topics discussed: **Inspiration of the Bible, Second coming of Christ, The Church, Book study—Galatians, The atonement, The Judgment, Forgiveness, Separation from the world, Humility, Afflictions, Consecration.**

Following are some of the thoughts that were presented:

The purpose of God is world-evangelization.

There is a difference between office and calling.

There is too much congregational system in church government.

Book study is coming into greater favor in Bible conference work.

The doctrine of atonement has a prominent place in the plan of salvation and is attacked by higher critics.

Forgiveness and justification take place in the mind of God, not in the emotional nature of men.

The Gospel is purely a Gospel of grace and any admixture of law conditions limit or destroy its power.

The world is not getting better.

Unfiled religion will never become popular.

We should not humiliate ourselves in order to be exalted.

God dispenses as He will and "moves in a mysterious way, His wonders to perform."

We are glad to say one soul has confessed Christ as her personal Savior at the close of the meetings.

Henry E. Landis, Secretary.

REPORT

Of the Fifteenth Quarterly S. S. Meeting Held at Harmony Church, Jan. 1, 1911

For the Gospel Herald.

Mod., Andrew Schrock; Sec., J. D. Smith; Chor., Joel Schrock.

Devotional services by P. D. Schertz.

Discussing Graded Lesson System. Ben Schertz.

Using as an illustration the day school this topic was quite favorably commented on.

Who is responsible for the conduct of the children while at Sunday school? J. D. Smith. Essay by Friedt Wagner.

Responsibility of the children rests on the parents at home, as to their conduct in Sunday school largely, also on the superintendent and teachers in Sunday school. More personal work is needed.

Some hindrances in Sunday school and how overcome them. S. E. Smith. Essay by Agnes Albrecht.

Hindrances: 1. Coming too late. 2. Unprepared lessons. 3. Teachers not having the same scholars each Sunday. 4. Lack of unity.

How overcome: 1. Be on time. 2. Prepare lessons before Sunday school time. 3. Arrange classes to keep the scholars. 4. Take more interest in each other.

Some of the blessings I have received from the Sunday school in the past year. J. A. Bachman.

The lessons in the past year have brought new light to me. The teachings of Christ have been brought clearer to me than ever.

There was time given for open discussion on different subjects.

Committee of three brethren appointed for the next quarterly meeting to be held at the Roanoke Church.

J. D. Smith, Sec.

REPORT

Of Bible Conference held at Roanoke, Harmony, Metamora, and Union Churches Two Days Respectively at Each Place, Dec. 9-18, 1910

For the Gospel Herald.

Organization: Mod., Andrew Schrock; Sec., J. D. Smith; Instructors, Eli Frey and S. E. Allgyer.

Topics discussed: **Love, Unity, Christian home, Church government, Children's exercises, Giving, Prodigal son, Evils of the tongue, Selfdenial, Overcoming life, Judgment on earth,** by Bro. S. E. Allgyer.

Christian loyalty, Humility, I Pet. 2:9, Prayer, Lord's day, Mission work, The way of life, Love to man, Fashion follies, Work of the Spirit, Christian fellowship, by Bro. Eli Frey.

Sermon each evening at the different churches. Texts as follows: I Cor. 16:13; Prov. 14:12; Matt. 11:28-30; Matt. 5:20; Dan. 1:8; Heb. 2:3; John 9:25; John 14:3.

There were many Bible truths presented. May God help us to prepare the soil that the good seed sown may fall upon fruitful hearts; also that He may give the brethren grace that they may spread the doctrines and teachings of our Lord Jesus Christ systematically in many more places. Sec.

REPORT

Of the Bible Conference Held at Mt. Zion Mennonite Church near Versailles, Mo., During Holiday Week

For the Gospel Herald.

Monday

Organization: Mod., Elias Swartzendruber, Henry J. Harder; Query Mgr., Amos Gingerich; Sec., J. C. Gingerich; Instructors, J. R. Shank, Simon Gingerich.

Fruit of the Spirit. J. R. Shank. Def.—The product of the Holy Spirit in men's lives. Note, **fruit** (singular). The flavors of this fruit are: Love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Obedience. Simon Gingerich.

Obedience must be: 1. Perfect. 2. Prompt. Partial obedience will not do. Examples—Uzzah, Saul, Simon. Entire obedience is acceptable. Examples: Christ, Daniel, Shadrack, Abednego, Meshach. Whom to obey—God, magistrates, parents.

Hope. J. R. Shank.

Def.—Expectation, desire, longing. Kinds:

Ungodly and Godly. 1. Ungodly hope must perish. 2. Godly hope. Hope in Jesus Christ is eternal and is inspired by the Holy Ghost. Fruit of hope: Rejoicing, boldness, patience, courage, confidence in death, activity, purity.

The overcoming life. Simon Gingerich.

There must be at least two contending forces in order to have a conflict. These are: The evil spirit and the Holy Spirit. The "overcoming life" begins at the second birth. The Holy Spirit has power to overcome the evil one. Those in possession of the Spirit may overcome the world.

Selfdenial. Simon Gingerich.

Why practice? Because taught by Christ and the apostles. Perfect model—Christ. What to deny ourselves of. All that is sinful—lust, mammon, evil associates, unnecessary things, pride, unholy ambition, stumbling blocks, doubtful privileges.

Worldly amusements. J. R. Shank.

Def.—Diversion of the mind in a worldly manner. The problem is a serious one. "Abstain from all appearance of evil." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Modest apparel. J. R. Shank.

Def.—Being clothed to answer God's intent, without being superfluous. Pride is an abomination to the Lord. Superfluous dress is a manifestation of pride. There are two extremes: One, hesitating to dress plainly, because of being noticed by the world. The other, dressing plainly, in order to be noticed by the world. (Displaying our piety, etc.) Both are unscriptural.

Woman's sphere. Simon Gingerich.

Woman was created for the man, not man for the woman. Woman should be subordinate to man. Woman may prophesy, ought not usury authority, should be "keepers at home," should look after the household.

Holiness. J. R. Shank.

Def.—Godly life. Sanctification is preparation. Holiness is attained through Christ, by faith, at conversion, continuing through life and is completed at His coming.

Nonresistance. Simon Gingerich.

Def.—Not returning evil for evil. "Vengeance is mine saith the Lord." Examples of nonresistance: Abraham, Joseph, Elisha, Daniel, also taught and practiced by Christ and the apostles.

Devotional Covering. J. R. Shank.

Def.—An ordinance. I Cor. 11:2. A sign of power. The order is: God, Christ, man, woman. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14, 15). The reason that the hair is not a spiritual covering is because not all women are spiritual women. If the sisters do not care to wear the covering, Paul says **remove the hair too**. The power lies in obedience, not in the garment.

Christian giving. Simon Gingerich.

We are bought with a price. We are stewards of the means God has entrusted to our care. The Lord has promised blessings for giving. By giving we are simply lending to the Lord, who will not leave us desolate. We may rob God by withholding. A man that has one cent of which he thinks more than of the Lord, is too rich to enter heaven.

Christian loyalty. J. R. Shank.

Def.—Faithfulness in the Lord's service. Allegiance to Christ, submission to the Church. We show our loyalty by our attendance at Gospel services.

Marriage. Simon Gingerich.

Def.—Union of one man and one woman. Marriage was instituted by God. Divorce was permitted under the Mosaic law because of the hardness of the people's hearts.

Nonconformity. J. R. Shank.

Christians should separate themselves from the world where righteousness, God's glory or the soul is at stake, or when the Word is violated. Social unrighteousness—Fooling talking, jesting, social impurities, unscriptural marriage, Christless gatherings. Business unrighteousness—If the Golden Rule were observed in all business transactions there would be no misrepresenting, gambling, raffling, etc. Getting something for nothing is wrong. Honorable business enterprises hold aloof from Sabbath desecration, conscience bribery, etc.

Secretary.

REPORT

Of the Sixth Annual Bible Reading of the Mennonite Bible Class Held at Slate Hill Church near Shiremanstown, Pa., Jan. 3, 4, 5, 1911

For the Gospel Herald.

The meeting opened with songs. Devotional exercises by David Mosemann, Col. 3:1-15.

Organization: Mod., Samuel Hess, H. W. Eshleman; Sec., C. W. Zimmerman. Reading and approval of minutes.

The open door. H. W. Eshleman.

To the children of Israel the door was shut. It is now opened in the Gospel through Christ to all men.

Our hope. David Mosemann.

One of the things we have inside of the open door. Should believe in Christ the sure foundation that will stand through all eternity.

Forenoon session closed with prayer and blessing on noon meal. N. H. Mack.

Afternoon session opened with song and devotional by Bro. Bowman. Titus 2.

Christ: His mission. Abram Metzler.

1. To glorify the Father. 2. To bring light. 3. To make manifest the power of God. 4. Relieve the suffering.

Suffering. Noah H. Mack.

1. Suffering result of sin. 2. Christ suffered for sin. 3. The only remedy for sin.

Afternoon session closed with prayer.

Evening meeting opened with song at 6:30 by workers' meeting led by Henry Hertzler. Subject, **Life lessons for me from John the Baptist**.

Sermon on contending for the ancient faith, by David Mosemann. Text, Jude 3. **January 4**

Forenoon session opened with song. Devotional exercises by Bro. Joseph Lehman, Psalms 65.

The power of the Word. B. F. Zimmerman.

The Word should be taught very simple and plain as Christ taught it that children can understand.

Christ the mediator. Noah H. Mack.

Man was reconciled to God through Jesus Christ by: 1. His incarnation. 2. Him bearing our sins. 3. His redeeming us from the curse. 4. Giving His life as a ransom. 5. Fulfilling the law. 6. Justification. 7. Sanctification.

Forenoon session closed with prayer and blessing on the noon meal by Abram Metzler.

Afternoon session opened with song. Devotional exercises by Walter Charlton, Eph. 5.

Christ: His mission. Abram Metzler.

Continuation of yesterday's topic: 5. To institute the Church. 6. Subdue the power of Satan. 7. To save sinners. Christ's mission is either helped or hindered by our lives. It is possible that we may be perfect children of God through the Spirit. Part of outline of Righteousness used.

The Great I Am. David Mosemann.

God is without beginning. He is from everlasting. Christ is from everlasting, without beginning or end. Christ was God

and came in the likeness of men, opening the road to reconciliation to all men.

Afternoon session closed with prayer by Bro. Meyer.

Evening session opened with song service. Workers' meeting led by B. F. Zimmerman. **Spiritual food.**

Sermon by Abram Metzler. Missions. Texts, II Kings 7:9; Acts 1:8.

January 5

Afternoon session opened with song. Devotional exercises by Abram Metzler, John 15.

Faith. Walter Charlton.

Faith is to believe God's Word; the belief in things not seen. Faith defined in Heb. 11:1. Faith in the heart, Rom. 10:9; in love, Eph. 37:10. It grows as we grow in grace.

Influence. Abram Metzler. Luke 24:32.

Personal influence an impulsive unseen power known only by its effects. Be careful not to lose our saltiness. Neglect not the gift that is within you and keep on working where you are and you will find the place that God would have for you.

Forenoon session closed with prayer and blessing on the noon meal.

Afternoon session opened at 1:15 with song service. Devotional exercises by Bro. Bowman.

The Spirit of God will tame the tongue.

Evils of the tongue. Abram Metzler.

Lying, profanity, filthy communication, boasting, gossiping, jesting, flattery, are contrary to God's Spirit.

Spiritual life. Noah H. Mack.

We will not get very far wrong if we live in the Spirit of the Word. It is a Christian's duty to take care of our natural bodies. We get the crucifying power through the Word.

Afternoon session closed with prayer.

Evening session opened with song service. Workers' meeting led by I. C. Hess, after which there was a sermon by Noah H. Mack. Text, John 17:15. In the world and not of the world.

Good interest was manifested in the workers' meetings by the workers present.

These are only a few of the many thoughts presented. The meeting was interesting and profitable.

Sec.

Married

Birkey—Zehr.—On Dec. 21, 1910, at the home of the bride's parents, Bro. Jos. Birkey and Sister Ida Zehr were united in holy matrimony, Bish. John C. Birkey officiating. May God's blessings attend them through life.

Miller—King; Lantz—Miller.—On Dec. 30 at the home of Bro. and Sister J. M. Miller, Bro. Alber Miller and Delilah King, and Ira Lantz and Lizzie Miller were united in the holy bonds of matrimony. May God's blessings go with them through life.

Showalter—Showalter.—On Dec. 27, 1910, at the home of the bride's parents, Bro. and Sister Jacob D. Showalter near Mt. Crawford, Rickingham Co., Va., Bro. Daniel Showalter and Sister Maude E. Showalter were united in holy matrimony, L. J. Heatwole officiating.

Blosser—Bixler.—On Jan. 2, 1911, at the home of Bro. and Sister Michael Bixler, Bro. Henry Blosser of Versailles, Mo., and Sister Celia Bixler of Ashley, Ind., were united in holy matrimony by Bro. Henry Weldy of Wakarusa, Ind. May God's choice blessings go with them through life. They intend to make their home in Morgan Co., Mo.

Henry Weldy.

Obituary

Shantz.—Elmer Arthur, infant son of Bro. Benjamin and Sister Myra Shantz of Freeport, Ont., was born March 31, 1910; died Jan. 4, 1911; aged 9 m. 4 d. Funeral on Jan. 7; was buried at the Berlin Church. Services at the house by Bro. Abram Snider, and at the church by Bro. David Wismer. Text, Ps. 8:4. Little Elmer suffered much during his short stay here, but is now gone to where pain and sickness is known no more. May God comfort the bereaved parents, and two little sisters.

Roush.—Isabella, widow of the late Joshua M. Roush, died in the hospital at Lewistown, Pa., from the effects of cancer, Dec. 29, 1910; aged 78 y. 2 m. 3 d. She was converted in 1851 and united with the United Brethren Church where she was an active and consistent member until God called her home. She had previously made all arrangements for her funeral and selected for her text II Tim. 4:7, 8. Services at the U. B. Church in Richfield, Pa., by her pastor, — Erb, and E. W. Graybill.

Auker.—Sister Mary Auker, widow of John S. Auker, was born near Evendale, Juniata Co., Pa., Nov. 15, 1826; died suddenly of heart failure Dec. 5, 1910; aged 84 y. 20 d. Three sons and a number of grandchildren survive her. Her husband preceded her about seven years. She had been a faithful member of the Mennonite Church for many years, and died in a lively hope in the resurrection of Jesus Christ.

Funeral services at Lauvers M. H. near Evendale, Pa., by S. S. and E. W. Graybill.

Kerstetter.—Annie E., wife of H. S. Kerstetter, died of the effects of being badly burned last February when her dress caught fire while washing near an open fire place. She had been a patient sufferer for almost ten months when God relieved her. She was born Nov. 27, 1862; died Dec. 10, 1910, near Mt. Pleasant Mills, Pa.; aged 48 y. 8 m. 13 d. She was the mother of four children, 2 sons and 2 daughters, all living. She had been a member of the Evangelical Association for several years. Services at Arbogast Church, by E. W. Graybill.

Miller.—Katie Miller (nee Raber) was born in Holmes Co., O., Sept. 12, 1867; died of apoplexy at her home near Millersburg, O., Sunday morning, Jan. 8, 1911; aged 44 y. 2 m. 26 d. She joined the Amish Church in her youth and remained a faithful member until death. She leaves to mourn her departure, husband, 7 daughters, 2 sons, father, mother, 7 brothers, 2 sisters, an aged grandmother, and a host of friends.

Funeral services were conducted by Saul Slabaugh and Jacob Stutzman. Interment in the Mast Cemetery.

Hackman.—Seth Hackman was born in Lancaster Co., Pa., July 21, 1820. He was united in marriage with Mary Hess Nov. 19, 1849. (She was the daughter of David Hess, who died from the injuries of a fall in 1834 and her mother then was married to Henry Eberly). He moved from near Brickerville Lancaster Co. Pa. to Stark Co., O., in 1855, and died Dec. 29, 1910, from gangrene on his right foot. Three years ago he fell and dislocated his hip, and was unable to walk since, but could use a wheel chair. One sister, 2 sons, 4 daughters, 15 grandchildren, and 13 great-grandchildren survive him. Buried at County Line Church near Dalton, O., on New Year's day. Services by Henry Hursh and Benj. Good. He was a faithful member of that congregation.

Yoder.—Timothy, infant son of Levi S. and Anna Yoder, was born in Nappanee, Ind., Nov. 30, 1910; died Jan. 6, 1911, of diphtheria. He leaves to mourn his early death father, mother, 1 brother and many relatives. They had no public funeral.

Timothy, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
"Come and live with us at home."

Hood.—Miles Hood died of paralysis, on Dec. 17, 1910, near Richfield, Pa.; aged 67 y. 5 m. 24 d. Four sons, 4 daughters, and 26 grandchildren survive. He had united with the United Brethren Church several years ago, in which faith he died, trusting in the Lord Jesus.

Services in the U. B. Church at Richfield, Pa., by his pastor — Erb, and E. W. Graybill.

Schwedt.—John Schwedt was born in Germany in 1838; died at 1974 Canal Port Ave., Chicago, Dec. 23, 1910; aged 72 y. 2 m. 20 d. He leaves to mourn his departure a loving wife, 7 children, 11 grandchildren and 3 great-grandchildren. Four children at an early age preceded their father to the spirit world. In the spring of 1907 he united with the Mennonite Church at the Home Mission at which he was a regular attendant at services and a faithful member until death. The Church has lost an aged brother and a host of friends sympathize with the bereaved family.

Benner.—Sister Sallie Benner, widow of the late Jacob Benner, died of infirmities of old age, near Richfield, Pa., Jan. 1, 1911; aged 85 y. 7 m. 21 d. In 1843 she was united in marriage to Jacob Benner, who preceded her about fourteen years. This union was blessed with 13 children, 85 grandchildren, 129 great-grandchildren and 6 great-great-grandchildren—233 direct descendants. Early in life she confessed Christ as her Savior and united with the Dunkard Church, where she lived a consistent Christian life until she fell asleep to awake in the presence of her Master. Services by P. G. Shelley of the Dunkard Church and E. W. Graybill.

Helmuth.—Barbara Helmuth (Beachy) was born in Holmes Co., O., May 20, 1877; died at her home near Millersburg, O., Jan. 2, 1911; aged 33 y. 7 m. 12 d. She united with the Amish Mennonite Church in her youth and remained a faithful member until death. She was united in marriage with G. B. Helmuth, Nov. 25, 1900. She leaves to mourn her departure husband, 5 children, father, mother, 4 sisters and 2 brothers. Funeral was held in the A. M. Church, conducted by Fred Mast (Rev. 21:4) and Calvin Mast (John 14:1, 2). Six days later her youngest daughter, Elizabeth, died of the same disease (measles), aged 1 y. 2 m. 8 d. She was buried by the side of her mother on Tuesday. Services conducted by Daniel Kauffman, J. S. Gerig and Fred Mast.

Eash.—Magdalena Eash was born Jan. 14, 1884, in LaGrange Co., Ind., and died Dec. 20, 1910, at the family home near Topeka, Ind.

Sister Lena was one of those who was called to pass through much affliction. When but a little girl of nine years she was sick with spinal meningitis which left her crippled and during the eighteen years of her invalid life her little body endured many pains and aches. In all her suffering she endured patiently and many times when others felt discouraged because of little difficulties she was an inspiration to them by her simple message, "We know that all

things work together for good to them that love the Lord."

Her greatest pleasures in the last years of her life were to receive either personal visits or else letters from ministers and Christian workers. Some one who was not personally acquainted with her has lately said that there is not another single sister in the Mennonite Church who has found a place in the interests and sympathies of as many of our ministers as she had. It gave her such joy to be able to speak in her last hours of a message she had received from Bro. J. S. Shoemaker in India.

Her last illness was of short duration. Only about four days before she died did the doctor pronounce her case tuberculosis and for only three days was she unable to be up part of the time.

It was the privilege of her brothers and nearly all of her step brothers and sisters to be present when she departed. Her one regret when told that she would soon leave was that it would cause sorrow and many times during the day as she bade "good-bye" to friends did she repeat the words, "Weep not for me." Her presence in the home and her letters to those away from home are missed so very much, yet we rejoice in the knowledge that she has gone to be with her Savior.

Funeral was held at the Emma Church on the 23rd, conducted by A. S. Cripe and Oscar Hostetter with the two scriptures already quoted as texts: Luke 23:8 and Rom. 8:28. Burial at Yoder cemetery.

Brunk.—Katie V. Geil Brunk, beloved wife of Bro. Joseph H. Brunk departed this life at their home near Linville Station, Rockingham Co., Va., Jan. 4, 1911. It was on the morning of Dec. 31 previous while engaged in the milking that she was suddenly stricken with apoplexy that was soon followed by a general paralysis of most of the organs of the body. She spoke only a few times, asking for a doctor—at the same time saying she had great pain in her head and eyes and felt a deep sensation of cold.

Being carried to the house on a cot she sank into unconsciousness in which condition she lingered until the evening of Jan. 4, 1911, when she passed away peacefully at the age of 57 y. 5 m. 29 d.

She united with the Mennonite Church Aug. 6, 1897, and in the home composed of husband, wife and daughter a vacancy has been caused that is deeply deplored by the two surviving members. Her aged father, Dea. Jacob Geil, an only sister and a brother, Pre. Joseph W. Geil, also survive her. Funeral services were held on Jan. 6, from the Lindale M. H. Lewis Shank of Broadway and L. J. Heatwole of Dale Enterprise, officiating. Text, Job 38:17.

Naffziger.—August Naffziger was born in Kleinzimern (Hessen Darmstadt) Germany, Feb. 5, 1851; died of acute indigestion, Dec. 25, 1910. He was not married and leaves 3 brothers, 6 nephews and 9 nieces to mourn his departure. Funeral services were conducted by Bro. Abraham Kuhns of Columbus, Kans., Dec. 27, at the home of John Naffziger. Interment in Edgemont cemetery. In 1862 he moved with the family to Bavaria and in 1876, he and his brother John came to America, first settling in Bureau Co., Ill. After 4 years he again returned to Germany, where he spent 5 months, returning again to Illinois. In 1872 together with his brothers he came to Kansas where he resided until his death. Twenty-five years ago he had the misfortune of losing his mind. Before that time he was a member of the Mennonite Church an earnest worker. He made his home with his brother John Naffziger nineteen years.

He was of a good disposition and gen-

(Continued on next page).

Items and Comments

The discovery of gold ore assaying \$186 to the ton, at Holmes, New York, has thrown that community into a high fever.

The transportation of opium from one province to another has been forbidden in China after July, 1911, and the planting of seed and the smoking of opium has been forbidden after January, 1912.

Richard Parr, former Special Treasury Agent and now Deputy Surveyor of the Port of New York, has received from the government \$100,000 reward for his work in uncovering the Sugar Trust's weighing fraud.

The current issue of the "Gospel Messenger" contains a timely warning regarding the tendency manifest in the "Homiletic Review." The last named magazine has repeatedly published articles in which the destructive Higher Criticism is advocated and it is asserted that certain portions of Holy Writ e. g, the story of the fall, are merely folk-lore.

It is stated from Athens, in Greece, on the 29th ult., there were violent earthquakes in the Province of Elis today causing heavy damage to the buildings. Earthquakes have been continuous for five days. The villages of Lachanena and Andravida have been destroyed. The inhabitants of these villages, who number about 2450 and 1800 respectively, have fled to Pyrgos. The full extent of the damage is not known.

Booker T. Washington, head of the well-known industrial school located at Tuskegee, Ala., has formulated plans and has recently issued invitations for an international conference at Tuskegee, of all persons in Europe or America, who are directly or indirectly interested in the education and improvement of the negro peoples of Africa. The meeting is to be held about the middle of January.

According to recently issued reports Unitarians have, within the last six years, lost twenty-four ministers. During that time fifty-three have been added to their ministerial roll from their theological seminaries and seventy-seven from other churches, while ninety have the active ministry of their church and sixty-two have died. At present they have five hundred and thirty-eight ministers on their roll. Evidently the Christless "gospel" which the Unitarian Church preaches and professes does not possess much vitality.—Luth. Wit.

(Continued from preceding page)

erally in good health until the last 12 days when he suffered much until God relieved him and we must say, Dear Lord, Thy will be done. We miss him but hope to meet him on the other shore, where trouble and trials are no more. John Naffziger.

Eichorn.—Sister Mary Eichorn (nee Ratzlaff), wife of Bro. Lewis Eichorn, was born in Russia Jan. 26, 1869; died Jan. 2, 1911, at her home near Guymon, Okla.; aged 41 y. 11 m. 7 d. Her death was very sudden and unexpected. She united with the Amish Mennonite Church in her youth and was a faithful member until death. At the age of 7 years she came with her parents to America. Sh lived in Kansas, from there she went to Iowa, where she was married to Bro. Lewis Eichorn 20 years ago. She leaves to mourn, her husband, 2 sons, 4 daughters. Four children died in infancy. She also leaves 2 sisters living in Iowa and

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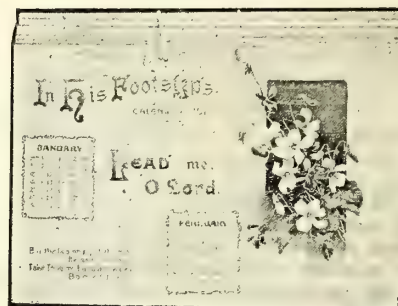
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a host of friends, to mourn her departure. She was a loving wife, a kind mother, and a kind neighbor. May God comfort the bereaved ones. Funeral services were held at the Evangelical Church Jan. 4, by J. B. Greaser, the Evangelical minister. Text, Eccl. 7:2. Interment at the Guymon cemetery. A friend.

SUNDAY SCHOOL WORKERS' MEETING

The regular monthly meeting of the Mount Joy and Elizabethtown district Sunday school workers will be held in the Elizabethtown Church Jan. 26 at 7:30 P. M. Lessons have been assigned to the following brethren to comment upon and give a teaching plan:

Lesson for Feb. 5.—Elijah the Prophet Appears in Israel. Samuel Christophel.

Lesson for Feb. 12.—Elijah's Victory over the Prophets of Baal. Joseph Landis.

Lesson for Feb. 19.—Elijah's Flight and Return. Simon Heistand.

Lesson for Feb. 26.—Elijah Meets Ahab in Naboth's Vineyard. Amos Kauffman.

All Christian workers who love Him in sincerity are heartily invited to attend and help the work with your prayers, songs, and admonition.

Jacob Grove, Moderator.
Eli N. Gish, Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, JANUARY 26, 1911

No. 43

EDITORIAL

"Seek ye first the kingdom of God, and his righteousness."

There is safety in counseling with those who have fully consecrated themselves to God.

Many who are impatiently saying, "Lord, what wilt thou have me to do," might find out if they would read their Bibles more, and more devotedly.

The man who looks upon the Christian service as something from which he gets deep satisfaction does well. The man who looks upon this service as a great, continuous opportunity to bring this deep satisfaction to others does better.

On another page will be found a note of warning signed by several of our brethren which explains itself. We call especial attention to this for the reason that such men are liable to put in their appearance at other places. In their concluding thought the brethren give some wholesome advice.

If you would be a useful servant in the Master's great harvest field, look upon the world as something to be saved, not something to be patterned after. "Be not conformed to this world, but" remember that "the whole world lieth in wickedness," that "Christ came into the world to save sinners," and that "we should follow in his steps."

Bible Dictionary.—Under this heading Bro. O. H. Zook begins a series of articles in this number of the Gospel Herald. It is his intention, the Lord willing, to continue this for some time, giving definitions and comments on some of the more important words and themes found in the Bible. If we are to judge from the beginning he makes, we may look for an interesting and instructive series.

Every man in whose heart the love of God is shed abroad by the Holy Ghost has an abiding hatred for sin.

On another page we print a graphic description of a fire which will strike a sympathetic chord in many hearts. Such is life. What we look upon as misfortunes are often blessings in disguise in that they strengthen the sympathetic tie between human hearts and draw us nearer to God. May God comfort the bereaved family and move each one to seek the peace, comfort and strength which He alone can give.

We sometimes hear people talk about "bad weather." A little reflection would convince us that there is no "bad weather" because the great Ruler over the elements doeth all things well. Whatever we get in the form of weather should be received with thanks, for we know that it was given in wisdom, and is the best that could be given. It might be well to speak of bad roads, for their condition is largely as man makes them; but the weather is all in the hands of the Lord.

The article on "The Rejected Stone," which we print on another page in this issue, will be read with interest by every one who has meditated upon the Church and the world, past, present and future. What we have printed in this number may be regarded as an introduction to the main part of the article, which will appear next week, the Lord willing. The part which follows is forecasted in that part already printed. The whole presents a vivid word-picture of the world from creation to judgment.

A brother, in writing concerning the results of a meeting in which he was interested, says, "Some people looking for feeling before they came, had all the feeling they needed to keep them from eating and sleeping, after they

stopped to think on their ways." The brother touched a vital point. Let sinners open their eyes to their awful condition—lost, undone, depraved, on their way to hell, ungrateful to the great Friend who gives them all good things and in the death grip of the destroyer of their souls—and they will get the feeling they ought to have. What we need is more soul-stirring sermons on the heaven-sent message of "repentance and remission of sins."

Concerning the Sabbath.—Several years ago one of our ministers preached a very able sermon on the theme of taking the whole Gospel as our rule in life. In the congregation sat an Adventist who after services went up to the minister, congratulated him on his scriptural sermon and added: "There is one commandment which you omitted." "What is that?" replied the minister. "Why you failed to teach that Christians should observe the seventh day as the sabbath." "Show me that it is a New Testament command, and I am your convert," said the minister. But the Adventist failed to show him the command. He made a few reckless assertions which were soon disproved, and he left in disgust, hunting for an easier victim. Yet these people have an ingenious story, and for one who is not posted on the real facts in the case they are often more than a match. Some of our well-meaning people, wanting to live up to all the commandments of the Bible, have in times past been led away by this anti-Christian heresy. The fallacies of Adventism are ably presented in an excellent work entitled "Seventh Day Adventism Renounced," by D. M. Canright. Price of book, one dollar. It may be had by sending to the Mennonite Publishing House, Scottdale, Pa. If this is a live question in your community, we would advise you to read the book. It will settle completely all doubts you may have on the question.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XXIV. The Christian Home

By D. N. Lehman.

For the Gospel Herald.

The Christian home is the habitation or place of abode of Christians and is only such in perfection because parents and children are followers of the Savior.

Such a home is as the oasis in the desert or as the sparkling water from the fountain, gladdening all who come within its blessed influence.

The making of a home should not be undertaken without asking guidance from Him from whom all blessings flow.

It is appalling to note in current events the prevalence of divorce, murder, suicide, drunkenness and a long list of evils which in a majority of cases have their source in mismatched couples trying to make a home without God or Christ. They endure for a while, but soon the difference of opinion or divergence of tastes cause misunderstandings which form a breach which having nothing to close it will grow wider and wider until the yoke galls too severely and is thrown off in divorce, drowned in drink or escaped in some other way. Such a breach in a Christian home would soon be closed by Christian bearing and forbearance and that Christian love which teaches to esteem others better than ourselves, and that Christian charity which "covereth a multitude of sins."

We believe in many instances parents are at fault in permitting their children to choose and associate with whomsoever they will regardless of Church or early training. Others make wealth or station the standard of availability and teach their children accordingly.

There is a beautiful picture in Gen. 24:1-9 of the great interest the faithful Abraham took in the choice of a wife for his son Isaac (Gen. 24:10-14), how his servant was burdened with the responsibility that he prayed to the God of Abraham for guidance. The remainder of the chapter gives the happy success of his mission.

The home in Bethany (John 11:5) is an example. Jesus loves its inmates. Also II Tim. 1:5. The apostle is persuaded that Godly women will teach their offspring.

God in the early day when He would fulfil this promise of a Redeemer called one man from idolatrous associations to a life of separation (Gen. 12:1). God again called him to make a covenant with Him, in which covenant He gave him exceeding great and precious promises. Circumcision was the token of the covenant, a token of separation (Gen. 17. See particularly Gen. 17:14). God requires obedience.

In Deut. 7:34 God gives commandment to Israel to keep separate from other nations: "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son." Why? "For they will turn away thy son from following me that they may serve other gods."

In various places in the scriptures is recorded how God's people were disobedient and did not heed His commands and warnings and came to grief. Even Solomon's heart was turned away from God through the influence of his heathen wives, and his heart was not perfect with the Lord his God as was the heart of David his father (I Kings 11:4). Our Savior's teaching of the foundation of the home warns against separation of husband and wife (Matt. 19:4-9). Paul in I Cor. 7, teaches along the line of chaste, pure, holy living in the home, and whom to marry. "Only in the Lord" (II Cor. 6:14) throws further light on this question.

God desires His people to live happy, profitable lives. The influence of the Christian home radiates to the Church, the state, the nation. Blessed is the nation whose God is the Lord (Psa. 33:12).

"Lo, children are an heritage of the Lord" (Psa. 127:3).

"Bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

"Seek ye first the kingdom of God and his righteousness" (Matt. 6:33).

"These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates" (Deut. 6:6-9).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The essential need in the home is the family altar, where God's Word is read and where husband and wife kneel in prayer, and as God blesses the home with children, they be early taught to reverence God and His Word, His people and His sanctuary. Be in prayer with them and for them. As soon as they know right from wrong, endeavor by God's grace and the influence of the

Holy Spirit to lead them to love, confess Jesus Christ as their Savior and become a member of His body (the Church). If the older ones are won the younger ones will follow, recognizing that as the right thing to do.

As spirituality increases in the home worldliness is crowded out. The golden rule is the rule of the home, childhood is cherished, age is revered, Eph. 6:1, 9 is exemplified.

Lancaster, Pa.

THE REJECTED STONE

By J. Thut.

For the Gospel Herald.

The Rejected Stone, the Head Stone of the corner! This is the central figure in history. A more appropriate phrase could scarcely be suggested to express the vital relation between Him and the world's achievements and disasters. Humanity is represented as builders, engaged in constructing the colossal image of history. God is deeply concerned in the proper erection of this structure and has designed that the most prominent position in it be occupied by this Stone, which the builders, however, are constantly rejecting, preferring to supply one of their own. He assumes different functions. He is the foundation for the Christian, the rejected stone of the world, and the stone "cut out of the mountain without hands" which will eventually demolish completely the huge world image.

He is the only secure foundation for individuals. Man's sinless character had been ruined beyond human remedy. His imagination became vain, reason perverted, the emotions deceptive, the will enfeebled, his morality and righteousness inadequate to meet with any divine favor. "All your righteousnesses are as filthy rags," says Isaiah. "They that are in the flesh can not please God," Paul assures us through the Spirit. But by accepting Jesus Christ and applying Him to our life even as God has designed, our lost and ruined powers are restored, we become a new creature. We are renewed in the spirit of our mind and receive the righteousness which is of God. He has become our foundation, our all in all in this new creation. Some, prompted by various motives, persist however, in building their character on other foundation, which in appearance may be as beautiful and enduring as those built on the true, but lack the strength to resist life's tempests. Even on the true foundation men build with various materials,—"gold, silver, precious stones, wood, hay, stubble,"—which must all be subjected to a test to determine their intrinsic worth.

These truths admit of a wider application than to individuals only. Principles that tend to uplift or degrade an

individual will also improve or debase a nation. Not only an occasional individual but entire nations are engaged in this all-embracing work. During the first centuries of the world's history, God's redemptive work was perpetuated and transmitted to posterity through a succession of faithful and righteous men, who began to build securely the structure of truth which when completed constitutes the glorious spiritual temple. At the same time nations were wandering into the darkness of human policies and inventions. They began the construction of the constantly crumbling, tottering, ever-in-need-of-repairs, yet grand and terrific world image. The building of cities, the erection of colossal towers, the organization and establishment of nations and empires, and other brilliant inventions of the renowned men of those very ancient times are the materials with which the image was begun. These brilliant achievements were followed by as significant declines and failures, for error is always accompanied by its own disintegrating forces. Those early centuries, as well as all succeeding ones, are characterized by national turmoils, resulting from racial prejudices and the ambitious pretensions of the chief promoters of this world policy. All its work has been stained with human blood. Vainly has the world attempted to build successfully this great image, because the Stone designed for its security and completion is constantly rejected by the builders. He however will occupy His ordained place. There is manifest then the continuous controversy between Him who has designed the ages from the beginning and mankind to whom is entrusted the working out of this design; mankind advancing rapidly through enterprise, industry, inventions and policies in erecting the blinding superstructure of civilization, when He being ignored intervenes, the superstructure falls into ruin and its glory is forgotten. This matter of image building is delusive; when its construction has progressed to such an extent that its proportions and appearance command the world's admiration it declines and falls and must again be rebuilt from its foundation. Falling upon this image in which He has been denied His appointed place, He ever grinds it to powder.

The various movements and developments in history, sometimes compared to the troubled movements of the sea, sometimes to huge beasts preying one upon the other and again to an image composed of various metals, are a subject for study that is exceedingly confusing and to many it is bewildering. These figures or prophetic symbols, especially the image composed of various substances, indicate that historical movements and developments are a unit. There are various forces that

tend to destroy this unity, but there are stronger forces that preserve it. A nation does not exist for itself. It has its definite origin, continues through many centuries an independent career, and then passes off the stage, apparently without any effects. Its name, its form of government, its splendor and other incidents are supplanted by another; but its beliefs, its experiences, its religions and its achievements are contributed to the sum total of history—to the world image. Thus "through the ages one continuous purpose runs." It was thus that Nebuchadnezzar saw the nations of the world fused into an imposing image, "excellent in brightness and terrible in form." Let us study its details briefly.

La Junta, Colo.

(To be continued.)

THE SURE FOUNDATION

By D. B. Shelley.

For the Gospel Herald.

Therefore, thus saith the Lord God of hosts, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.—Isa. 28:16.

Isaiah here speaks of a foundation which no earthquake of sin or unbelief can shake. It has stood from the beginning, and will endure unto the end. Oh, the blessed Rock of Ages; how solidly it stands through the severest trials.

For men of unbelief look at Hume, Voltaire, Paine, Ingersoll, and many others who have hammered at this rock or foundation, but they have not marred it in the least and it is still the same. Brethern and sisters, let us build together on this foundation; for they who build on the same will be led into the realms of eternal glory. But if we build on a sandy foundation, it will land us in eternal misery and woe (Matt. 27:24, 25). "Other foundation can no man lay, than that is laid, which is Christ Jesus" (I Cor. 3:11).

Just before Christ left His disciples He gave them instructions what to preach, and where to preach, teaching all nations to observe all things which He had commanded them. The disciples were to remain on the true foundation and carry out His commandments, not ignoring any of them.

How is it today? Many so-called Christians want to build on this foundation, but want only that part that suits them and throw the rest away. Many Bible doctrines, as the washing of saints' feet, the Christian woman's devotional covering, non-conformity to the world, etc., have been discarded by many professing to be the followers of Jesus Christ.

I sometimes think that we are too much for this world's goods; we like to have the name of being wealthy, but when we leave this world I fear that

some of us will find that we have been building on wood, hay and stubble.

If we want to build on a foundation, we must see that it is the right one or our building will not stand. If we are on the sandy foundation the Church will help us nothing; but greater will be the fall of our structure of self-righteousness which we have built.

Then there is another class of Christians who find so many non-essentials among the commandments of the Bible. They claim that some of these commandments were for the apostles, not for us. But I say that whatever was good enough for the apostles is good enough for me. Jesus Christ has not changed. He is the same, today, yesterday and forever. What does Peter say about this sure foundation?

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:5-9).

John also testifies as follows:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:3-5).

In conclusion let me say, Let us be sure that we are on the sure foundation, the solid rock Christ Jesus. This blessed faith which was tried by sword and fire, and which our forefathers held and went home to glory, is the only faith that will stand the test of eternity.

Hubbard, Oreg.

There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.—James B. Walker.

The ear of the learner is necessary to the tongue of the learned.—Matthew Henry.

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Sin

"Sin is any voluntary transgression of the law of God; disobedience to or violation of the divine command."—Webster.

But sin is more than this. It includes, not only actions, but a neglect of one's known duty (Jas. 4:17), evil thoughts (Matt. 15:19), evil words (Prov. 12:18) evil purposes (for example see Acts 5:1-12). In fact, anything that is contrary to the divine will and law of God is sin.

Sin is of two general classes: Those of **commission** and those of **omission**.

Sins of commission include all willful, voluntary acts, words and thoughts which in any way conflict with God's Word. All acts of disobedience to God is sin and all acts of disobedience to the government, our parents, the Church, our teachers or those who are in authority—so long as they do not conflict with God's Word—is also sin.

Sins of omission include willful neglect on our part to fulfill God's whole law. When a positive, divine command or rule of duty is willfully and voluntarily neglected, this is a sin of omission.

This, of course, narrows a person's "leisure," and "pleasure" and "idle moments" down to a minimum. God expects us to **obey Him**. He created us for work and service, not for idleness. "The devil always finds something for idle hands to do." "An idle brain is the devil's workshop."

Avoid that hard master by keeping yourself busy in the service of God.

Remember, neglecting to do one's known duty or doing what we know we should not do is all alike **sin** to God, and the "wages of sin is death" (Rom. 6:23).

Prayer: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, Oh Lord, my strength and my redeemer."

Joy

"Joy is the passion or emotion excited by the acquisition or expectation of good."—Webster.

"Joy is a delight of the mind from the consideration of the present or assured approaching possession of a good."—Locke.

Joy is the direct opposite of sorrow or grief. When one keeps in close touch with God, and is separated from the world; when heaven's King is enthroned in the heart; when all the powers of body and mind are working harmoniously together to advance the kingdom of God here on earth, then joy fills the soul.

Joy is a gift of God (Jno. 15:11). It is the Father's desire that our joy may be full (Jno. 16:24). In the presence of God is fulness of joy (Psa. 16:11). Temptations and trials overcome bring joy to the soul (Jas. 1:2).

The world has no lasting joy to offer. All the wealth of the world, all the riches and treasures of earth cannot satisfy the soul. Solomon says "when he had tried everything under the sun that it was "all vanity and vexation of spirit" (See Eccl. 2:4-12).

Jesus says, "For what will it profit a man, if he gain the whole world and lose his own soul" (Mark 8:36)? "We have no abiding city here, but we seek one to come." It is the hope of immortality that brings lasting joy to the soul. We look forward with hope and joyful expectation to the time when we can leave this world of sighs and tears to meet on the other side of Jordan in the land of everlasting happiness and bliss. This is lasting, abiding JOY.

Belleville, Pa.

BURIED WITH CHRIST

By John G. Stauffer.

For the Gospel Herald.

"Whosoever is born of Christ doth not commit sin." Surely Jesus was manifested to take away our sins, and in Him was no sin. If our old man is dead with Christ, we can not live in sin any longer. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into (not water, but) his death?" (Rom. 6:2).

Whatever other scriptures may teach regarding water baptism as an outer sign of an inner work, surely these most precious scriptures do not refer in any sense to an outer work or act, but rather to the deepest inner and spiritual work which can be performed in any natural or carnal man; that is, the death and burial of the old man of sin. This is that baptism of which Jesus spake when He said, "I have a baptism to be baptized with; and how am I straightened till it be accomplished" (Luke 12:50).

This He said long after His water baptism was accomplished, and evidently spoke of His baptism of suffering on the cross. It was the same baptism into death of which He spoke to His disciples when He said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" (Mk. 10:39). He could have had no reference to water baptism here, for they had all been baptized with water long before these words were spoken.

Our Lord asks His disciples, "Are ye able to be baptized with the baptism that I am baptized with?" which indi-

cates that He has reference to something vastly more difficult than to be immersed in water.

Therefore we are buried by baptism (not into water, but) into his death. That Paul here had reference to the crucifixion he spoke of in Gal. 2:20 is evident from what he continues to say in Rom. 6:6, 7.

Our old man, Adam (the carnal man) must be crucified with Christ. Christ in us, and we in Christ. "If the root be holy, so are the branches." Christ is the holy root that makes those who are branches of Himself servants through whom His Gospel is delivered to others. To whom we yield ourselves servants, his servants we are—Christ or the devil.

Quakertown, Pa.

THE WAY THAT SEEMETH RIGHT

By Lessie L. Burkholder.

For the Gospel Herald.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. 14:12.

First of all I will ask the question, Which way, seemeth right to a man, his own way or the way of the Lord? I fear he would think his own way would be the best, and by so doing he could be building on the wrong foundation. Sinner friend, think not that you are standing on the best ground when you are serving Satan, but change your way of living and work for Jesus, and you will be taking the way which seemeth right unto the Lord. If we would go on and have everything to go our way it would work out that the end thereof would be the ways of death.

Christian friend, we should try and be an example unto the world and try to teach them the way which seemeth right unto the Lord. But if we take the road the sinner travels we will be taking the way that means death to the soul. Paul says, "Consent not to that which is right in the eyes of man."

Harrisonburg, Va.

Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II Cor. 6:14, 15.—R. F. Weidner.

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.—A. J. Gordon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

ORPHANS' HOME LETTER

For the Gospel Herald.

A good supply of Christmas presents were sent in from all directions, and of various descriptions. All had a happy time, inmates and workers are all well. Since our last communication, we have admitted and placed out a number of children, and 70 remain in the Home at present. There are still quite a number of little boys and several girls for whom we desire good homes. We have just completed arrangements again with Bro. Hartzler of the Altoona Mission for the admission of a family of four little motherless boys whom we expect any day.

The Lord has so bountifully blessed us during the past year that we can never praise Him enough for the manifestations of His love towards us and the work He has given into our hands. Continue to pray for the work and workers.

A. Metzler.

West Liberty, Ohio.

WHAT THEY THINK OF EACH OTHER

For the Gospel Herald.

The following letters were written to Bro. S. D. Gingerich of Wellman, Iowa, who thinking that others might be interested in them, sent them in for publication.—Ed.

Jerusalem, Palestine, Aug. 24, 1910.

Dear Brother, Greeting in Jesus' Name:—Your kind letter was awaiting me as we arrived at Jerusalem, also received your card directed to me at Beyrout. I thank you very much for referring us to Mr. Aboosh. We met him on our way from Haiffe to Jerusalem, and because of your letter of recommendation we contracted with him to take us around in Jerusalem and southern Palestine. We had already gone through northern Palestine before we met him.

We find him to be an excellent guide and very accommodating. If you should decide to make the trip I think it would be well to go direct to Jerusalem and work out from that place.

Of course, Mr. Aboosh would gladly arrange the tours for you and those who would accompany you. I would not advise any one to make the trip alone; there should at least be two in the party; four would be better.

It is a little too warm for pleasant this time of the year. April or May

would be a better time of the year. We have stood the warm weather real well, and have got around quite rapidly. We have visited about all the places of interest and will soon be ready to leave for Egypt and India.

Our minds have been filled with many sacred memories during the past several weeks as we visited the various places where our dear Savior lived, taught and labored. It is indeed a land of sacred memories, but sin is working depravity and destruction among the inhabitants of the land.

I have remembered you to Mr. Aboosh. He is very anxious to have you make the trip. Am certain he will take good care of you and your party when you come. Hope the Lord will open the way for you to see the land of sacred story.

We are reasonably well. May the Lord bless and keep you beneath His protecting care. Pray for us.

Yours in His service,

J. S. Shoemaker.

Jerusalem, Palestine, Nov. 10, 1910.

My Dear Brother:—I do beg of you a thousand times to pardon me for not writing you before now to thank you for recommending me to the dear brethren, Hartzler and Shoemaker. Ever since they came and left I have been just as busy as could be, away from home nearly all the time. Just three days ago I came home and when I saw your good letter on my desk awaiting an answer, I just felt so ashamed of myself, again I beg you to forgive me. Oh, I can't tell you how grateful I am for your kindness and for such good and truthful brothers you sent me. I mean Bro. Shoemaker and Bro. Hartzler. They are really nothing but men of God and my pen cannot express what I want to about their sweet spirit; but I just wish that every American traveler that visits this part of country might have the same spirit, so humble, so honest and so like real men of God. In a short time the whole world would be converted. I say that not because of the amount of money I made while with them, for I assure you I did not make half of what I usually make from others, but I say this because of the good impression they made and left upon the hearts of those that heard them preaching at the American Free Church here in Jerusalem, and had just a little conversation with them. I traveled with them nearly a month in Palestine and Egypt and it seemed like a week to me, and now the more I think of these two men, the more it seems to me like a dream, because, I tell you, I conduct hundreds of Americans every year through Palestine and Egypt, both preachers and others, I just could not help but see and feel the difference. Really, if I knew of any papers that would publish a testi-

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain I Cor. 3:15. How can a man's work which is built upon the true foundation, Jesus Christ, be burned, and he himself shall be saved, yet so as by fire?

To get a clear view of this verse we should read the entire chapter. We want to notice two things: (1) the foundation; (2) the structure built upon it.

In our Savior's parable of the rock and the sand (Matt. 7:24-27) He gives us to understand who is on the true foundation and who on the false. We must be both hearers and doers. With obedient hearts we must accept Jesus Christ as our Savior and His Gospel as our rule in life. This done in sincerity and in truth, we are on the right foundation. They who reject this foundation forfeit all possibility of reaching heaven (Jno. 14:6; Acts 4:12; I Jno. 2:3, 4).

Whatever we do while on the foundation, we are building upon the same. But being human, we do things which will not stand the final test. Where is the man who has not said and done things since the day of his full surrender to the Lord that he was called to repent of? For example, the life of the apostles after Pentecost was not altogether faultless. The products of these shortcomings will all be burned when the final testing time comes, but all who are on the true foundation will be saved. It was doubtless this that the apostle had in mind when he said, "If the righteous scarcely be saved—"

This is a striking passage of scripture, warning us of the folly of building on the wrong foundation, or living a careless life after we imagine that we are on the true foundation. We must believe and accept, hear and do.

many free of charge, or if I could afford to pay for it, I would be only too glad to testify about the blessing which Bro. Hartzler and Bro. Shoemaker left for me and for many others here. Oh, if every Christian would look in that passage, "Let your light so shine before men," etc., and act accordingly like I believe Bro. Hartzler and Bro. Shoemaker are doing, it would be a great help for Christianity. May God help us and teach us how to live. Just a few days ago I received a letter from Bro. Hartzler in India, asking me to send a "widow's mite" and shekel and some postcards of different places and costumes of Palestine to the Menno-nite Mission in Dhamtari, C. P., India, so that the mission will show and teach about this country to the people

(Continued on page 689).

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

IN MEMORY

Of Catharine, wife of Abraham A. Groff,
Lederach, Pa., who died Dec.
9, 1910

By A. M. S.

For the Gospel Herald.

Dearest mother, how we miss thee,
In the home and everywhere;
Seek where'er we may to see thee,
Still alas! thou art not there.

Now that thou hast left us lonely,
In this world of toil and care;
We will trust in Jesus only,
Till we meet thee over there.

Won't that be a happy meeting,
Ne'er to part again for aye;
Oh, the joy of that blest greeting,
On the shores of endless day.

Lederach, Pa.

LOVE ESSENTIAL TO A HAPPY HOME

To all of us comes the idea that if we had more money we could live better lives; we would do good with it. But we also might have time and opportunity to be far worse than we now are. Oh, there is no lesson so hard to learn as the chapter on contentment. To be content is to keep from foolish repinings, and yet do each day the work which our hands find to do with a will which brings its reward in nobler living and better pay. It is an end to be sought after and prayed for. The rewards of success are great, and opportunities are many! so we need to watch that we do not sacrifice things worth more than money and fame by our efforts. Of all the influences which may blight the home, ambition is the most subtle, because it starts in a worthy impulse, often in a desire to better the very home it destroys. Where the members of the home circle are the chosen confidants of each other, and come home for that sympathetic support which every one craves, there is no danger. But if the father is restless, after spending an hour or two at home, and the children look disappointed when they must remain at home for the evening, there is a likelihood of the family drifting apart, of an isolation of interests, of each following his or her solitary way. Love only, will bring things right, love alone will make a home.—Elizabeth D. Rosenberger in Gospel Messenger.

A GRIEF-STRICKEN HOME

By Leo J. Beachey.

For the Gospel Herald.

On the night of Jan. 11, between nine and ten o'clock, John M. Custer's residence about two and a half miles south of Grantsville, Md., was discovered to be on fire, and soon the house with all its contents was a smoldering mass of embers. Nearly all the boys and men from Grantsville and for miles around were at the fire. The alarm was spread rapidly by telephone. The barn and outbuildings were saved by several sprays, a favorable wind and damp night. Sister Custer was just recovering from an attack of inflammatory rheumatism and for a long time had not been out of the house till forced out that night. Gilbert, the third boy, eleven years old, was burned to death.

Sister Custer was just retiring for the night when Grace, the hired girl, discovered a light through a hole in the floor above the kitchen stove. She spread the alarm. The father and three of the boys had gone upstairs to bed about half an hour before. At the top of the closed stairway a door entered a room to the left and one to the right. The fire started in some way not known in the room to the left. Sister Custer shouted the alarm of fire up the stairway to the sleepers, then immediately turned out the front door on the porch and gave two shouts of "fire!" The alarm was heard at the Mt. Nebo residence a fourth of a mile away, and was spread on the telephone.

Clark and Lee Custer had been staying at Mt. Nebo and were studying their school books when they learned that their house was on fire. Clark, 13 years old, ran to a big dinner bell and rang for a half minute, while his brother, 12 years old, was running down over the hill towards his burning home.

When the father left their sleeping room he went across and opened the door on the opposite side of the hall where the fire started. He ran down for a bucket of water and threw it on the fire. He then entered the boys' room to wake them. Leonard and Paul came right along. The father thought all three were following as he ran down stairs, but learned that Gilbert had stayed back. By that time the flames had cut off both stairways. The father made a heroic effort to go back and rescue Gilbert, but the flames scorched his hands and face and drove him back. Little Lee had by that time reached the scene and had presence of mind enough to remember where a ladder lay. The ladder was run up to an outside window and L. J. Beachey, the boy's uncle, had reached the spot and hurriedly ascended the ladder. No sooner had the window been struck than dark clouds

of thick volumes of smoke boiled out with an awful force. Bro. Beachey saw that to enter would be risking another life and descended.

As a last effort to rescue his brother, Clark stood at the bottom of the ladder and shouted up to the broken window with all his might, "Come out, Gill!" but Gill would not come out. Gilbert was a sound sleeper and likely slept on, and suffocated before the flames reached him, for the trunk and skull of his charred body lay in line with his room and was carried out of the smoldering embers over a plank by Richard Custer. Their teacher, Ross C. Durst, was among the first to reach the scene and sobbed while the awful tragedy was being enacted. The Compton school was suspended for the week. A remarkable thing about the children was that not one of them screamed or cried while the flames were eating up their house, clothes, precious treasures, their few pennies and all their eatables. Even little baby Anna was contented to wait with a small brother on a comforter out in the meadow until Mamma came. All the children that were large enough jumped right in and helped to carry out things before the fire drove them from the lower floor.

The boys had worked faithfully all summer, while their father was logging, and had stored away a nice lot of potatoes in the cellar, with their winter supply of meat, fruit and other edibles.

The entire loss is estimated at \$2000.

The surviving members of the family, with tears of gratitude are thanking the people of the entire neighborhood for their help and kindness shown during and since the fire.

The parents and four of the children are at Grandpa J. J. Beachey's and the other four children are with other neighbors. Sister Custer is a member of the Casselman congregation and they all attend church and Sunday school at that place.

Grantsville, Md.

It may be well to dream of the ideal home; but dreaming alone will not make it so. It is only as we grapple with the stern realities of life and let God have His way with us in all things that heavenly ideals can be reached. Satan is as busy trying to keep the Christian home from being what it ought to be as he is in trying to mar the holiness of the Christian Church; for well he knows that an ideal Christian home means an ideal Christian Church. As is the home so is the Church.

For us to seek respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.—B. T. Roberts.

Sunday School

For the Gospel Herald.

Lesson for Feb. 5, 1911.—I Kin. 17:1-16

ELIJAH THE PROPHET APPEARS IN ISRAEL

Golden Text.—They that seek the Lord shall not want any good thing.—Psa. 34:10.

Elijah.—With this lesson we begin the study of one of the brightest characters of Old Testament history. Like a bolt of lightning out of a clear sky appears this picturesque man upon the scene of life's stage of action. Beyond the statement that he was a "Tishbite, who was of the inhabitants of Giliad," we know scarcely anything of his connections. But his career is bright as the noon day sun, and his work made a profound impression upon Israel. His character is worthy of our study and our imitation, and his life an inspiration as we look at his sinful surroundings. His departure from earth was a fitting climax to his brilliant career.

The Nation Rebuked.—The story of Ahab's reign reveals a picture so revolting and heart-rending that Elijah's appearance comes as a refreshing breeze. At last God has heard the cries of His people who must have been sorely grieved at the abominable idolatries practiced in Israel, and through His faithful prophet He sends a warning to Ahab and tells of the coming famine. Brief was the message, but it was understood, and brought upon Elijah the wrath of Ahab and Jezebel. "As the Lord God of Israel liveth, before whom I stand, there shall be no dew nor rain these years, but according to my word."

Elijah at the Brook Cherith.—The message delivered, Elijah had fulfilled his mission for the time being. God took him away and hid him securely from the wrath of the king while through affliction He was preparing the nation for an important lesson. "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith." Thus did the Lord direct the faithful prophet. Elijah obeyed promptly, and now begins a test of faith which we may well study. Why did not the Lord tell him to remain and do mighty works in the land? Why must this prophet, faithful and strong, backed by the mighty power of God hide from the face of man who has no power but that which is given him of God? We are not told, neither is it necessary to know; nor do we believe that the same was revealed to Elijah. It was necessary for Elijah to be well trained in the school of obedience, and he is just starting in on a very profitable term. Coming to the brook, he

finds water but no food. God had promised him food carried by the ravens. How would you like to depend upon such prospects? But Elijah trusted in God, and God did what He promised. After awhile the brook dried up. Now what? Is the Lord slack concerning His promise? But Elijah trusted in God, and the Lord lead him farther. "Arise, get thee to Zarephath, which is beyond Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." With unwavering faith Elijah moved on to Zarephath.

Elijah at Zarephath.—Elijah's experience at Cherith prepared him for a more strenuous experience at Zarephath. Coming to the gate of the city he beheld the woman picking up sticks. Upon making his mission known she replied, "As the Lord thy God liveth, I have not a cake, but an hand full of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

This was a trying experience for the trustful prophet. That the widow who was to feed him was on the point of starvation would have lead a man of less faith to turn against the God who had thus apparently deceived him. But Elijah knew that God had stood by him in the past, and he was willing to trust Him now. He learned, and so should every one of us know, that faith in God is much safer and much better than reason. He was walking by faith, not by sight.

The widow also was to be tested. God can do mighty works only through those who have unwavering faith in His promises. In this case it proved that God sent Elijah to the right person, for her faith proved to be fully as strong as that of Elijah. He said, "Fear not; go and do as thou hast said: but make me therefore a little cake first, and bring it unto me, and after make for thee and thy son." Without hesitation the woman did as the prophet requested, and was gloriously rewarded for this act of her faith.

As at the brook Cherith, God fulfilled His promise. This morsel of meal and bit of oil did not shrink. Elijah, the woman and her son were thus miraculously fed during this trying time. "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord." We have no doubt that each experience strengthened the faith of Elijah and prepared him for the sterner trials which were to follow. While this was going on the nation of Israel was also going through a trying ordeal and prepared for the conflict between the true and false prophets on Mt. Carmel. To us it is a practical lesson in faith. Great blessings are in store for those who

Our Young People

CHRIST—THE MODEL MAN.—Acts 10:38; Matt. 3:13-17; Heb. 4:15

Topic for February 12

MOTTO

"I press toward the mark."

OUTLINE OF TOPIC

I. He Partook of Human Nature—

1. Born of a woman.—Gal. 4:4.
2. Subject to human temptation.—Heb. 4:15.
3. Had bodily hunger.—Matt. 4:2.
4. Had bodily thirst.—Jno. 4:7; 19:28.
5. Slept.—Matt. 8:24.
6. Felt pain.—Heb. 2:9.
7. Felt human sympathy.—Jno. 11:35.
8. Knew sorrow.—Heb. 5:7; Matt. 26:38.

II. He Is a Model for Us—

1. Recognized His fleshly limits.—Phil. 2:8; Heb. 5:7, 8.
2. Served others.—Luke 22:27; Gal. 6:2.
3. Loving.—Jno. 13:34.
4. Sought to please others for good.—Rom. 15:2, 3.
5. Prayed to the Father.—Matt. 14:23; Mark 1:35.
6. Obeyed the will of the Father.—Jno. 8:29; Heb. 10:9.
7. Denied His own pleasure for others.—II Cor. 8:9.
8. Was kind to His enemies.—Luke 23:34.
9. Was anxious for the lost and helpless.—Matt. 9:36-38; 23:37.
10. Looked forward to the future.—Heb. 12:2.
11. Was constantly busy doing good.—Acts 10:38.
12. Overcame the world.—Jno. 16:33; Matt. 4:1-11.

PERSONAL THOUGHT

I have a perfect man to follow, who never made a mistake but set a perfect example for every part of my earthly life. My greatest desire is to know Him, in every phase of His being, that I may attain to all that is possible for a redeemed soul to attain.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Son of man."

For Young People—

1. Show How Jesus Can Sympathize With Men.
2. How May We Best Attain to the Likeness of Our Model.

For Older People—

1. Receiving of His Fullness (Jno. 1:16).
2. We Shall Be Like Him (I Jno. 3:1-3).
3. The Sinfulness of Turning from Our Model.

trust the Lord at all times and under all circumstances. Great blessings are lost by those who insist that they will not venture in anything until they can see their way through, refusing to look through with an eye of faith. Walking by sight, we miss the heavenly blessings. Walking by faith, the blessed promise, "I will never leave thee nor forsake thee," will be realized for both time and eternity.—K.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,

Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 26, 1911

Field Notes

Three public confessions is one of visible results of a few meetings held with the Zurich, Ont., congregation by Bro. Noah Stauffer of Berlin, Ont.

Bro. Samuel Summers of Stuttgart, Ark., was with the brotherhood at Pryor, Okla., over Sunday, Jan. 8, preaching morning and evening. He is thinking some of locating at that place.

Bible Conference.—The proposed Bible conference at Carver, Mo., of which mention was made in these columns some time ago, is announced for Feb. 2-8. Bro. J. M. Kreider of Palmyra, Mo., and possibly Bro. C. A. Hartzler of Kansas City, will be with the brethren of Carver during the meetings. May God bless the efforts put forth to the strengthening of the cause.

Bro. M. S. Steiner of Columbus Grove, Ohio, who has been suffering for some time with his old complaint, is reported as improving again and we hope soon to hear of his having been restored to more robust health. He has bright hopes for a spiritual and profitable meeting of the Mennonite Board of Missions and Charities which is to hold its next annual meeting near Harrisonburg, Va.

After an illness of several weeks Bro. D. J. Johns of Goshen, Ind., is able to be about again. We are glad for this improvement, and hope soon to hear of our brother's complete restoration to health and active service in the field.

A series of meetings is announced for Union Hill Church near Sugar Creek, O., to begin on Saturday evening, Jan. 28. Bro. J. A. Brilhart of Scottdale, Pa., is expected to conduct the meetings. May God bless the efforts.

Bro. C. K. Yoder of West Liberty, O., is, we are sorry to report, in a serious condition from heart trouble. As a veteran soldier of the cross he has stood the test of many a storm in the Christian service, and we hope soon to hear of his improvement.

Bible Conference.—We are in possession of a program of the Bible conference to be held at the church near Belleville, Pa., Feb. 21-24. The brethren, D. J. Johns and J. E. Hartzler of Indiana, are to assist the brotherhood at Belleville in this meeting. The Lord grant them a profitable meeting.

The following encouraging news comes from West Liberty, O.: "Bro. Geo. R. Brunk closed a series of meetings which lasted one week, at the Bethel Church last Sunday evening, (Jan. 15)) with four confessions, all boys from the Orphans' Home. The meetings were exceedingly interesting and instructive.

Bro. E. M. Detweiler of Calla, Ohio, began a series of meetings at the Ft. Wayne Mission on Sunday, Jan. 15. It is the prayer and hope of the workers at that place that much good will be accomplished through the efforts put forth, as there are many who are halting between two opinions. God grant that their hopes may be realized.

Bro. J. M. Hershey, superintendent of the Mennonite Sanitarium at La Junta, Colo., writes cheerfully of the prospects of that institution. A new doctor, new nurses and other help are some of the things which lighten up the sky of the future to that institution. Then the promise, "I will never leave thee nor forsake thee," is never to be lost sight of.

The free trial offer for the Christian Monitor is still open to those who desire to take advantage of it. The paper will be sent free for three months to any one whose name is sent in and is not already taking the paper, with the hope that by the end of that time they will be so favorably impressed with it that they will continue to remain with its circle of readers.

Bro. J. K. Hooley, superintendent of the Old People's Home near Marshallville, Ohio., paid this office a pleasant visit one day last week. He was on his way home from Mifflin Co., Pa., where he had been to the funeral of his sister, Katie Yoder, whose obituary notice appears in another column. Bro. H. speaks quite encouragingly of the work at the Home.

Bro. Aaron Loucks, general manager of the Mennonite Publishing House, left on Tuesday of last week for a week's stay among the congregations of Eastern Pennsylvania and incidentally made a business trip to New York. He attended the Mission Meeting at Lancaster, Pa., on Wednesday, Jan. 18, and filled an appointment at that place in the evening.

Bro. A. D. Wenger of Fentress, Va., attended the quarterly mission meeting held at Lancaster, Pa., on Wednesday of last week. In the evening he filled an appointment at Rohrerstown, Pa. It was his intention to reach home the latter part of the week, having been away from home a little over three months. His work in the field was blessed with fruitful results.

Bro. John W. Weaver of Union Grove, Pa., closed a series of meetings at Risser's Church, Lancaster Co., Pa., Jan. 17, with 33 public confessions as one of the visible results. Others are under deep conviction. The Lord strengthen those who came out on His side and continue to convict those out of Christ until they too may be "both almost and altogether persuaded."

Bro. R. A. Kanagy of Garden City, Mo., informs us that small pox have broken out in that county, and that because of this church services at the Sycamore and Bethel churches have been for the time being suspended. We trust that there may be a double portion of worship in the homes of those who have thus been deprived of public worship and that soon circumstances may be such that public services may again be held.

Correspondence

Vona, Colo.

Dear Herald Readers, Greeting:—We have again stepped over the threshold of another year and have many things for which to be thankful. Our new church is almost completed and if the Lord is willing will be dedicated Feb. 19, 1911. We extend the invitation to all and ask an interest in your prayers. We look forward and pray that the Lord will bless this work.

In His name,
Emma A. Boese.

Chief, Mich.

Greeting in Jesus' Blessed Name:—We are very glad that Bro. Aldus Brackbill of Clarksville, Mich., could be in our midst this week, giving us such thoughts that are uplifting and encouraging. Surely we are having a spiritual feast of the Bible conference outlines the brother is giving. We feel very much encouraged to have him with us. Hope the Lord will bless him for the effort put forth. We hope the Lord will soon find a way for some minister to locate here. Pray for the work so we may be strengthened and not fall back.

Yours in His service,
Frank Schrock.

Aurora, Nebr.

Dear Readers:—We in this part of God's vineyard are doing what we can according to the light we get through His blessed Word.

We had a series of meetings in December, when Bros. Schantz and King were in our midst. Thirteen precious souls came out for the Lord and three renewed their covenant. May God bless them in their Christian growth. We also had two marriages.

On Dec. 20, at the home of the bride's parents, J. C. and Emma Springer, occurred the marriage of their daughter Salome to Frank Vetter. On Jan. 3, at the home of the bride's parents, J. J. and Katie Springer, occurred the marriage of their daughter Anna M. to Joseph Rediger. Bro. Andrew Oesch officiated at both these marriages. May God bless them in their journey through life.

May God bless the workers, readers and writers of this paper.

Chris Steider.

Pryor, Okla.

I have been asked to write a report from this place and will try and do so.

We have now the most agreeable weather, not too cold nor too warm. We are asked the questions whether this is a healthy country. Since we have moved here, we have always enjoyed good health. It was very warm this summer; the thermometer rose to 106 degrees.

Much land is changing hands here and many people move in. One ought to be on his guard for land agents. One of our Mennonites has bought 200 acres of land here, and paid \$1500 commission. I had warned the man repeatedly. Had he listened to me, I could have saved him the money. If some one desires to buy land here, he would do well to write to the county judge in Pryor for a monthly list of the Indian lands which is sold by the court in Pryor.

I have written this as a warning to others. Greeting to the readers.

Joseph Miller.

Kokomo, Ind.

On Monday, Jan. 2, 1911, a number of the brethren of the Howard-Miami County congregation met and held our members' business meeting, to transact such business as relates to financial affairs in the church, and also the prosperity of the church.

Additions to the membership in the church during the year 1910: by water baptism, 22; by letter, 14; reinstated, 2; total, 38. Dropped out of the church during the year: by death, 5; by letter, 1; withdrawal, 2; total, 8; which gives a gain to the church of 30. The charity collections were \$166.11. Number of members enrolled Dec. 31, 1910, 249. May God give us grace that we may do more for His cause this year than we did in the past year.

On Dec. 26, Bro. Amos S. Ebersole, from Goshen, Ind., came to this place and taught a singing class the same evening and continued with the class until Friday evening, Jan. 5, leaving the next day for Goshen. As an instructor in music we can well recommend the brother wherever he may go.

G. W. North.

Columbia, Pa.

Dear Herald Readers, Greeting:—Nearly three months having passed since anything appeared in the Gospel Herald from this place, we write again to tell of what the Lord is doing. While the Sunday school is not growing as fast as we would like to see it, still we are thankful for the interest taken by a number of the scholars, one having come a little over three years in which time he has not been absent one Sunday. The average attendance for the fourth quarter of 1910 was about 55. We are also glad and thankful for the interest taken in the work here by others from other places. A number of the needy ones have been made to rejoice and be glad by different sewing circles, as also by individuals giving them clothing. We believe that while it is a pleasure for these people to make garments for the needy their greater reward will be at the resurrection of the just (Luke 14: 14). According to previous statement we acknowledge the contributions received during the fourth quarter of 1910: From Sunday school scholars, 4 cents; from a brother in York Co., .50; from another, .50; from another, \$1.00; from a brother in Lancaster Co., .25; from another, 25; from another, .25; from another, \$2.00; from a sister in Lancaster Co., \$1.25; from another, \$3.00; from another, \$2.50; from another, \$1.00; from another, \$1.00; from another, \$1.00; from Florin sewing circle, \$2.00, in addition to garments for the needy.

Charles and Anna Byer.

Jan. 12, 1911.

Minot, N. Dak.

Greeting to all:—Since our last item to the Herald we have felt some change in the atmosphere, mercury staying below zero most of the time during the last two weeks, with more or less snow and wind every day, making it disagreeable at times. On Jan. 1 it was too rough to meet at God's house for worship, but on the 8th we had pretty fair weather and were permitted to meet. Instead of reorganizing Sunday school at this time, it was decided better to carry same officers over until July 1, and reorganize then, it being more convenient, in making out reports to Sunday school conference as well as being probably a more convenient time to organize at this place, owing to weather conditions. Health good.

L. S. Glick.

Jan. 12, 1911.

New Holland, Pa.

Dear Herald Readers, Greeting:—We are sorry to say that our former correspondent, Bro. D. M. Wenger and family, have moved from our midst.

On the evening of Dec. 11, with a well-filled house and the absence of a minister the time was spent in singing, scripture reading and prayer.

On the afternoon of Dec. 25, Bro. Benj. Weaver preached to us from Luke 2:13, 14. On the evening of Jan. 8, Bro. Jacob Hershey of Lititz preached to a well-filled house from Hosea 8:5. We are still hoping for a series of meetings at this place this winter.

In Jesus' name,

N. N. S.

Jan. 15, 1911.

Willow Street, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. I. B. Good of Goodville, Pa., closed a series of meetings at this place Jan. 15. The meetings were well attended. Thirty-one precious souls came out on the side of the Lord. Bro. Good also preached a helpful sermon to the congregation at Strasburg on Sunday morning, Jan. 15. May the Lord bless him as he goes from place to place to proclaim the Word.

E. R. K.

Jan. 16, 1911.

Columbiana, Ohio

The meetings that were started at the Midway Church on Jan. 4, closed on Jan. 15, with 18 confessions. They were conducted by Bro. A. D. Wenger. Some day-meetings with Bible instruction were also held. The brother also gave a talk on Bible lands each evening before his sermon.

Cor.

Jan. 17, 1911.

Fentress, Va.

Dear Gospel Herald Readers, Greeting in Jesus' Name:—On Sunday, Jan. 15, we had our regular services in the morning and young people's meeting in the evening. Attendance good. Visitors from other places as follows: Bro. Henry Solenberger and wife of Chambersburg, Pa.; — Moyer, wife and little son of Bucks Co., Pa.; Sisters Elsie Hertzler of Denbigh, Va., and Bertha Swartz of Norfolk, Va. We were glad for their presence. Come again, dear brethren and sisters.

The weather was very warm all last week. Today it is colder again. Health in general good.

Yours in His service,
I. W. Eby.

Jan. 17, 1911.

La Junta, Colo.

Dear Herald Readers, Greeting:—After a few days of winter weather we are again blessed with very fine weather.

We have also been blessed spiritually lately. Bro. E. M. Shellenberger and wife of Freeport, Ill., having been with us, the brother filling appointments at La Junta, Fairview, and the Sanitarium. He gave us many good thoughts.

The work at the Sanitarium is moving along nicely. We have 23 patients at present. We have been very short of workers lately, but Sister Etta Wedel, a trained nurse of Kansas City, came a few days ago to help Sister Bergey in her duties. Several sisters have also agreed to help for awhile in the kitchen. That God may put it into the hearts of others to come and help out, is my prayer.

J. M. Hershey.

Jan. 17, 1911.

Souderton, Pa.

Dear Herald Readers, Greeting:—Our Sunday school average for the last quarter was good, being 252. We feel encouraged, as there are 15 applicants for baptism, which will be administered on Jan. 29 by Bishops Detweiler and Mininger. May they be shining lights, is my prayer.

H. C. K.

Jan. 17, 1911.

McAllisterville, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—I feel thankful to God that wife, son and I came home safely from our trip through Lancaster Co., Pa., and wish by this means to thank the many friends for kindness shown. Appointments were filled at the following churches: Mt. Joy, Manheim, Goodville, Bowmansville, Welsh Mountain Mission and Lancaster. May the Lord bless the churches at those places, and may we never depart from the simplicity which is in Christ (11 Cor. 11:13),

Paul writes to the Corinthians with fear that they might depart from the simplicity which is in Christ. We also notice the lowly surroundings of Christ when He was laid in the manger. Let us then be careful, beloved, in our day, that we do not live in luxury, sinful pleasure and "at ease in Zion," which things are protested against in God's Word.

Yours for Christ,
Menno B. Brubaker.

Jan. 17, 1911.

Shiremanstown, Pa.

Dear Readers, Greeting in Jesus' Name:—The twenty-eighth quarterly Sunday school meeting of the Mennonite Sunday schools of Churchtown, Cumberland Co., Pa., was held at Slate Hill, Pa., Sunday afternoon, Jan. 15, 1911. The following subjects were discussed: **Our young people, who shall have them, the Church or the world?** by J. B. Senger of Kinzer, Pa. **Is our Sunday school doing what it should in the way of supporting missions?** by Shelley Musser.

A collection was taken, which, with the addition of a sum on hand, amounted to \$27.61, which amount is to be sent to the India Mission.

Cora E. Zimmerman.

Jan. 18, 1911.

Medina, Ohio

Greeting to all in Jesus' Name:—We believe that the readers of the Herald will rejoice with us to know that on Sunday, Jan. 8, four precious souls were received into the Church at this place by water baptism, and two were reclaimed. That they may be strong in the service of the Lord, and shining lights to the world and receive the crown of life in the end is our prayer. May we who have been longer in the service of the Lord feel that to some degree we are responsible for their spiritual welfare. Saturday afternoon, Jan. 7, an instruction meeting was held. Bro. Buchwalter remained with us Sunday evening, and preached on the subject of marriage. On account of sickness the writer was not permitted to attend these services.

Tuesday, Jan. 17, the business meeting of the Church was held. The necessary church officers were elected. The subject of giving was considered with much interest. It was decided to have a Bible conference this year, if the service of instructors can be secured.

The Sunday school was also reorganized with the following results: **Bethel:** Supts., H. N. Stauffer, H. R. Kreider; Sec.-Treas., Bessie Stauffer. **Guilford:** Supts., D. M. Freidt, Elias Kreider; Sec., Emma Brubaker.

May we all go on in the work with renewed zeal, continuing in prayer.

D. M. Freidt.

Jan. 19, 1911.

Miscellaneous

DO NOT BE DISCOURAGED

By J. S. K.

For the Gospel Herald.

We should not be discouraged,
Although we do not win;
Our load is always lighter,
If we are free from sin.

Sometimes we are dishearted,
And every-thing looks blue;
But just look up to Jesus,
And He will see us through.

Although the storm clouds gather,
And thicken overhead,
Your troubles shall not over-come—
So He has plainly said.

When we are weak and weary,
And no one seems to care;
We should then come to Jesus, who
Will all our burdens bear.

If all was very bright and gay,
How haughty some would be;
'Tis doubtful if the best of men
Would ever heaven see.

Versailles, Mo.

THE SUNDAY SCHOOL WORKER'S HIGH CALLING

By Vesta Zook.

For the Gospel Herald.

Any institution which has Christ as its foundation, the salvation of souls as its object, and consecrated men and women for its workers will certainly meet with final success. There are two kinds of institutions—God-made, which have the above named characteristics, and man-made. The former will result in victory and the latter in failure. But in all organizations there must be workers, and for want of workers the work suffers.

A worker is one who co-operates with all other members of the institution in promoting its best interests. As soon as there is not a common aim among the workers, there is disunion, and where this exists strength can not exist. We know united effort is needed if any object is to be realized.

Although the Sunday school is not a very old institution it has proven to be of inestimable value. I am quite sure that if for some cause the Sunday schools of our land should be done away with the house of God would mean a great deal less to us than it does at present, for the Sunday school is a place we have learned to love. But to meet the demands made upon it, it must have workers who are consecrated to the service of God.

Since the Sunday school is an agent of the Church we may think that members of the Church are Sunday school workers. In a great many cases this is true, but he who is not interested in Sunday school work can not be a Sun-

day school worker. How sad that not all church members are Sunday school workers, for they are needed so much! Every Sunday school pupil can be a worker. No one is too young or too old to be a Sunday school worker. Not alone the officers and teachers are the workers. There is room for every one who is willing to work. Milton the great English poet once said, "God doth not need either man's work or his own gifts, who best bear his mild yoke they serve him best. His state is king-ly; thousands at His bidding speed, and post o'er land and ocean without rest. They also serve who only stand and wait."

Since this is such an important work the thought of unworthiness may come to us. But this need not discourage us, for Paul says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Sometimes our efforts may seem to be in vain, and we almost feel like giving up, but then comes the thought that God rewards according to our faithfulness, not the great amount of work we do, and we begin to "press toward the mark for the prize of the high calling of God in Christ Jesus."

The mission of the Sunday school worker is the same as that of the church worker—**making Christ known among men.** Can we think of a higher calling than this? It was the Master's mission, and now He has given His work to His followers. And what brings us more peace and joy than to know we are workers with Christ? Some one has well said: "If I can put one touch of rosy sunshine into the life of any man or woman, I shall feel I have worked with God." Certainly in this way it is possible for all of us to work with the Master. What else can this be but a sacred calling?

The Sunday school worker has so many opportunities of doing good, but also great responsibilities. But responsibility is often the making of us. It often becomes necessary for the Sunday school worker to do some of the work that is neglected in the homes. The Sunday school as a whole, as well as the individual worker, is training future workers. Not long ago in a large gathering of Christians the thought was given that if the Sunday school does not train missionaries there will be none to send out. What a grand thought that we as Sunday school workers have a part in carrying out our Lord's great command. Even though we can not leave our homes, we may have a part in training those who can leave. Think of the harvest if each Sunday school worker either directly or indirectly would win one soul for Christ each year! Souls can not be compared with dollars.

Our life is one of service and sacrifice. Paul commands us to "Present

our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." But God wants willing service. David at one time asked, "Who then is willing to consecrate his service this day unto the Lord?" It is only as we become lost in Christ and give our lives for others that we really live. The Master teacher "came not to be ministered unto, but to minister," and He is our great example. Although we can not do the work He did, He expects us to do our duty and He will do the rest. Carey, India's great missionary, once said, "Expect great things from God and attempt great things for God."

But we must work and work hard before we are able to give something of value to someone else. We can not give others what we do not possess. Some one has truly said, "Public life for God must be preceded by a private life with God; unless God has first spoken to a man, it is vain for a man to attempt to speak for God." And since it is our mission to make Christ known it is necessary for us to personally know of His saving power. As the Bible is the book the Sunday school worker should teach, he must know that book. The very thought that we are teaching God's eternal Word should spur us on to do better work for Him. Grant, in speaking of the Bible, said, "To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

Perhaps one of the most necessary things for us as Sunday school workers is to live the prayer life. This is not a life of mere form, but it is that true living of one's inmost self. Prayer is the gateway between man and God. But if we expect to win souls for Christ we must first have a great desire to save fallen humanity, for only as they see our interest in them and the Christ life within us will they be convinced of the beauty of a life of service for God. There are a great many perplexing problems which come to the Sunday school worker continually. But what of that? Let us pray God for more problems. Livingstone's motto was, "Fear God and work hard." A short time ago the thought was presented that we want problems to solve. If there were no problems to solve we would have nothing to do. But in order to cope successfully with these problems we need to prepare ourselves for them, for it is only through preparation that we can do our best, and that is what God wants. It has been truly said, "Be ready when your opportunity comes," and also, "Get thy spindle and thy distaff ready and God will send thee flax." Why should God give us flax if we are not able to care for it?

We need not be afraid of hard work, for it is only when we have a purpose in life and are trying to realize it that

life is worth living. Longfellow says, "Taste the joy that springs from labor." But perhaps some of us after having worked hard may become elated and think that we have done a great work and that we now deserve a rest. Listen to these words, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

The Sunday school work is not alone on Sundays. It goes on continually. Certainly he who is engaged in a work which ceases for six days, has not a very high calling. It is the small deeds of mercy we do daily that strengthen us spiritually for our work among men.

Each Sunday school worker should be interested in his own Sunday school but it should not stop there. He should be broad minded enough to see the needs and possibilities of other schools and neglected places. The Master teacher went about from place to place doing good. He at one time said to His disciples, "Let us go into the next towns that I may preach there also; for therefore came I forth."

All Sunday school workers should be able to say, "We are in the work because 'the love of Christ constraineth us.'" Although difficulties arise, God's Word contains promises for all and we move on to do greater and better work for Him, but "not by might, nor by power, but by his spirit."

LOVE

XXXV

By Jacob Eby.

For the Gospel Herald.

Now we want to notice the wonderful love which God in sending His only begotten Son into the world, that we might be redeemed, not in our sins, but from our sins.

God will not save us against our will. We must be willing, and then God will save. We have another account in God's Word about Christ's forerunner. Four hundred years before John came the prophet wrote, "Behold, I will send my messenger before my face, and he shall prepare the way before me." Dear friends, if you read this article, read also the fortieth chapter of Isaiah with a prayerful and loving heart. John himself was a prophet, and more than a prophet (Matt. 11:7-15). Let us read this message. Dear friends, it depends upon us entirely as to whether we shall receive it. It is easy to see that John preached the essentials of salvation. He preached repentance and confession of sins, a change of life that proved the repentance and confession sincere. A public profession shows a willingness to enter the better way by the act of baptism. These things are as necessary today as they were in the days of John

the Baptist. As Jesus came to His public work after the way had been prepared by John the Baptist, so will He come into our hearts after we prepare the way by seeking forgiveness through repentance. And when He comes into our hearts we must so live that He will be pleased to dwell with us. Dear friend, is it not worth while? What a loving Savior. Even though we now look through a glass darkly, let us return His love and praise Him as we ought. He is interceding for us, and if we respond to His love we shall dwell with Him forevermore.

(To be continued).

MONEY-RAISING AND CHRISTIAN SERVICE

Although money is held in such light esteem throughout the New Testament the Christian church of today puts it into a very important place—sometimes, it almost seems, an all-important place. An Iowa woman who teaches a class of young women has a money problem for solution. She writes:

I am the teacher of the young ladies' Bible class in our school. It is an organized class, and we are willing and anxious to work. We realize that there is much for us to do here, and we are trying to do it.

But some of the things which need to be done require money and this is strictly a farming community. The only means by which a young woman here may earn money is by teaching, working in the kitchen, or in the telephone office. As my girls are all needed at home, none of these ways are available.

I discourage all plans for sociables (pay affairs), bazaars, etc. So what are we to do?

There is an empty store building in our village that can be had for almost nothing. I have thought, why might we not conduct a variety store for one day in each week? Conducting it as any merchant would—that is, as a business enterprise for our own profit—but having an agreement that a certain percent of the profit is for our class fund.

I try to impress upon the girls the duty and wisdom of out-and-out giving; but when they have no money of their own, how can they give?

Girls who have no money to give cannot give money, that is certain. But it may not be a duty of these girls to give money at all. There is one thing they can give, which is worth ever so much more than money. And that is themselves. Giving one's self and one's time to the Lord's work is always a costlier gift, and a more valuable gift, than money. In Korea, that land of New Testament consecration and zeal, men and women pledge days and weeks and months of their time to definite evangelistic work. There is probably work to be done in this Iowa town, which consecrated Christian young women can do, that is better and more needed than anything that money will buy. Are there any persons yet to be won to Christ, professed Christians whose lives need restoring and deepening, sick to be visited, and

other needs that only God-filled human life, not money, can meet? Has the class entered upon prayer and tested its possibilities to its limits, by forming a prayer-group to spend a definite time together every week in intercessory prayer for the life of the local churches, the community, individuals, and the kingdom throughout the world?

There is nothing wrong in the conducting of a legitimate business and in devoting a part or all of its profits to the Lord's work. But there are many other things, worth far more to the kingdom, to which any group of consecrated Christians can devote themselves, their time, and their energies.—Sunday School Times.

SOME WAYS IN WHICH THE SUNDAY SCHOOL IS INJURED

By a Sister.

For the Gospel Herald.

Sunday school work is one of the most important phases of the Church.

It is important because the Word of God is, or should be, taught in a way that all can understand, the real object being the bringing of children into the fold.

We would prefer thinking of the ways that would be a help to the Sunday school; but it is also necessary that we look to the ways in which the work is injured, and try by some means to overcome them.

We greatly injure the work when we attempt to do it ourselves, and neglect to ask God for help and guidance, for without Him we can do nothing. Lack of unity is a hindrance. Without unity it is impossible for anything to exist, unity cannot exist in the absence of love, and love only will prompt us to do our best.

An unconverted teacher or officer is very injurious to the Sunday school. No stream can rise above its fountain. We cannot teach that which we do not know. We must have the blood applied to our hearts by faith, before we can tell others of its cleansing power. Jesus our example said, "I do nothing of myself, but as my Father hath taught me, I do these things, and he that hath sent me is with me, the Father hath not left me alone, for I do always those things that please Him."

The Sunday school is greatly harmed by having officers and teachers who have not the proper qualification for the position they occupy—by not using simplicity in questions, answers, or remarks, preaching instead of actual teaching, lack of sociability, too great a desire to excel, coveting highest positions, being too formal, too historical, teaching morality instead of teaching Christ a Savior from sin.

Lack of constancy is a hindrance, and by coming late we disturb the Sun-

day school and draw the attention of some who would be interested in the lesson or the devotional exercises; and by missing the devotional part we miss that which helps to prepare our hearts to receive the good thoughts which are contained in the lessons.

Then we have the noisy Sunday school. It is an easy matter for a number of teachers to become interested and so earnest in the work that they become so loud as to mar the interest. It is a common occurrence for people who are a little distance away from the teacher to lose interest because they cannot understand much of what the teacher or some of the class may say, and haven't the courage to speak loud enough to make themselves understood. If all would speak low and distinct, they could be heard and understood better by their own class, and would not disturb others.

How sad it is to think that there are so many Christian professors who come to Sunday school with unprepared lessons. Lack of time seems to be the great hindrance for this. Jesus says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." John R. Mott says, "In each country that we visit the Christian men and women claim that they are busier than those of any other country." May we "Take time to be holy."

May we as workers have our lamps filled with the oil of grace, which is the love of God, and keep them trimmed and burning by obedience to the written Word, the light of which reveals the beauty and glory of God, and gives the Holy Spirit permission to teach through us as one having authority and not as the scribes; for he takes the things of Christ and reveals them to us, which truths reflect the character of God, thus glorifying His name.

Topeka, Ind.

PRAYER

By Lizzie Greider.

For the Gospel Herald.

Prayer is the sincere desire of the heart whether spoken or unexpressed in the heart. How often do we find this to be true when we lift our thoughts to God and humbly bow beneath the yoke. We all have trials and temptations. His promise is that His grace is sufficient if we only trust Him. He hears the feeblest prayer that we offer and will grant us the needed measure of strength. This should be to us a continual source of comfort and encouragement.

If a sinner prays and is not willing to do what the Lord requires of him, it proves plainly that he is not sincere. Sincerity of heart includes a willingness to do. Let us not neglect the privilege and duty of prayer. While in

health, when engaged in our daily duties, when in the house of worship, let us pray faithfully, diligently, sincerely. When sick let us pray for grace to bear it, and praise God for all that He gives us. But above all let us pray for a pure heart and a right spirit and grace to hold out faithful to the end.

Salunga, Pa.

OUR CONTACT WITH THE WORLD

By James Stanley.

For the Gospel Herald.

To be separated from the world is to be separated from sin. If we are separated from sin we are prepared for the Master's service.

The world is our present place of labor, and it should appeal to us as the field of God, wherein there is plenty of good work for us to do. We know that there are many in sin and we must endeavor to do all we can to turn them against it.

We know that we must live in the world, but if we are Christians we must not be of the world. If we are not of the world we will not love the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15). If we are not of the world we must first love the Father, and if we love the Father we will hate the world. If we are not of the world we will not try to live a Christian life and at the same time try to imitate the world, but rather imitate the Gospel of Jesus Christ and follow the straight and narrow path, we must keep all traces of sin out.

We read in Matt. 5:14, "Ye are the light of the world. A city that is set on a hill cannot be hid." We must not only preach the Gospel to the people, but we must also show the example, and let our light shine before all men and we must live up to the light we have. If we are true Christians we will hide nothing. We know that there are times when dark clouds will overshadow us, but we have the assurance that every dark cloud has a silver lining, and that everything done by God, whether dark or light, is for the best; and we also have the assurance that there will be an unclouded day for all the people who are not of the world.

I think that the cause of so many sinners is the work of most of the Christian professors. They are too much interested in worldly pleasures. Now-a-days when you ask a man if he is a Christian he says, "No; but I am as good as most of your Christian professors. I go to moving picture shows, dances, wine parlors, and engage with the social world, etc., and they do the very same things." If all Christian professors would rest on the facts of

God's Word they would have more faith in God and obey God, and refrain from all worldly pleasures.

A man cannot build a house until he has first made a foundation. The facts of God form a strong foundation for the Christian, and the foundation is the Bible, wherein these facts are found. It is a fact that God loves each of us with the tenderest and most particular love. It is a fact that when a soul trusts in Christ it is born into Christ's family. It is a fact that God takes what we give and as soon as we give it.

This question is often asked, Is Satan under the feet of Christ? More so; he is under our feet, and if we want to keep him under all we have to do is work against him, and put all our trust in God and not in the world.

Youngstown, Ohio.

WARNING

For the Gospel Herald.

While laboring in the vicinity of Kalona, Iowa, we met two men representing themselves to be Persians and claimed to be interested in Christian work in their home land, such as schools and orphanages. These men had been in the community for about three weeks and visited a number of churches, giving talks and holding collections for the work in Persia, also gathering money from individuals until they had about \$90 in money, checks, etc.

After attending a few meetings at the East Union Church something occurred. One of the men said that he was deeply convicted and was not able to sleep, and others thought they quarreled about the money. They were at last suspicioned and questioned, and they finally confessed that they were deceivers. The principal spokesman left at once and the other remained a few days until the brethren bought him a ticket for Chicago and sent him away.

This is simply a warning against allowing any one and every one to come into our churches and thus fleece the flocks of God and thus aid them in their downward course.

Yours for the Master,

S. E. Allgyer.

D. J. Fisher.

Abner G. Yoder.

(Continued from page 681).

over there, and I at once gladly did so. Hope the mission may do some good by them.

Well, I hope you will not get tired of my letter because I wrote so much about Bro. Hartzler and Bro. Shoemaker, but I really could not help it, because I am just full of it. And I am

going to close now with best regards to you and to all your family. Hoping this will find you in perfect health, as it leaves me so, and always glad to hear from you, I am,

Your Brother in Christ Jesus,
Ephraim Aboosh.

REPORT

Of Bible Conference Held at the Salem Church near Elida, O., Jan. 6-12, 1911

For the Gospel Herald.

Mod., Moses Brenneman; Chor., J. M. Brenneman; Secys., R. R. Brenneman, E. E. Troyer; Instructors, S. F. Coffman, P. J. Shenk

The subjects considered by Bro. Coffman were: **Ephesians, The tabernacle.** By Bro. Shenk: **1 Jno. 4, The fruit of the Spirit, Prayer, and Separation from the world.**

Some of the thoughts gleaned:

Grace is the revelation of God's power unto salvation.

We should be more interested in Christ Himself than in the benefits He bestows upon us.

The reason we do not receive more spiritual blessings is because we do not use enough of them.

No accident ever happened to the plan of redemption.

The plan of redemption is for men, not for devils.

Believe the Gospel and it will become your own salvation.

The Holy Spirit comes to the individual when he believes.

Many people today have a knowledge of Christ but do not acknowledge Him.

The highest position anyone can possess is the position Jesus Christ possesses; "The Head of the Church."

If we do not work the works of God it is evidence that we are none of His.

Some people would like to have the things of the world, but can not have them without their father the devil. The things of the world do not belong to the family of God.

The presence of the Holy Spirit is manifested in what people do outwardly.

The test of all ages will not be what men have done, but the spirit that possessed their hearts.

Jesus is the whole tabernacle of salvation for us.

Christ is the only burnt, peace, sin, and trespass offering we can make.

God casts all sin out of the camp.

When things don't go right in the Church some want to leave the table of the Lord and eat the bread of the world.

The man is to the wife what Christ is to the Church—the wife to the man is what the Church is to Christ.

Try the spirits: (1) by the Word; (2) by the Spirit and the Word; (3) by circumstances of the Word; (4) by impression.

How is the spirit of anti-Christ manifested? (1) Bringing up young people with the idea that they need no Savior. (2) Rejecting the Word of God. (3) That we think we can never overcome the world and its pleasures. (4) Teaching compulsory Church rules and religion. (5) That we must culture and refine. (6) That ministers must be educated to preach the Gospel.

If we have no burden for souls we ought to pray for number one.

If we undertake one day without beginning it with prayer, we make a failure of that day.

The sinful condition of the created world is Satan's world.

Secretaries.

REPORT

Of Bible Conference Held in Oscoda Co.,
Mich., Dec. 28, 1910—Jan. 12, 1911

For the Gospel Herald.

Organization: Mod., Menno Esch, L. A. Kauffman; Chor., Mabel Bontrager; Sec., E. A. Bontrager.

The following topics were discussed by Bro. B. B. King: **Six lessons on I John, Primitive Church, Self-denial, Resurrection.**

By Bro. J. E. Hartzler: **Six lessons on the Sermon on the Mount, Christian activity, Social gatherings, Eternal punishment.**

This program ended Jan. 3, with a number of confessions, then Bro. King and Bro. Hartzler went to Sunnyside and staid there the balance of the week. Then they came back to Fairview on Sunday afternoon and on Sunday evening Bro. King gave a talk on Missions, after which Bro. Hartzler took up the subject of The cradle to eternity. The following subjects were then discussed: **Worship, The wheat and the tares, Idolatry of today, Rom. 12, The devil, Practical talks to fathers and mothers and boys and girls, Cradle to eternity.**

On Wednesday evening Bro. Hartzler gave a special talk to the 21 converts. On Thursday evening Bro. Hartzler held baptismal services when 17 were received by water baptism, and one was reclaimed.

Bro. King left for his home Jan. 11, and Bro. Hartzler left on Jan. 13 for Huron Co., Mich. The brotherhood at this place surely had a great awakening. Souls were saved, some of the members went to each other and confessed their faults to each other. May God richly bless the dear brethren wherever they go.

E. A. Bontrager.

REPORT

Of the Bible Conference Held at South
Windsor, O., Dec. 26, 1910—Jan. 1, 1911

For the Gospel Herald.

Instructors: C. Z. Yoder, J. A. Ressler. Bro. Yoder gave a **book study of Ephesians**, outlines as follows:

Author, Paul.

Place, Ephesus, a city in Asia Minor.

Time, the letter was written in prison in Rome about A. D. 64.

Object of writing, to establish them more fully in the faith.

Theme, the Church as the body of Christ and its relation to Christ.

Key verse, "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ" (2:13).

Book divided into two parts: (1) Chapters 1-3, doctrinal; (2) Chapters 4-6, practical.

Key phrase, "Heavenly places."

Bro. J. A. Ressler treated the following subjects: **The second coming of Christ, The Minister and the Church.**

The second coming of Christ was foretold by the prophets, the angels, Christ and the apostles. It is not death, the coming of the Holy Spirit or the gradual coming of the reign of peace. He will come as He went, with power and great glory, with saints and angels. Saints love His appearing, pray for it and are patiently waiting.

Ministers are called and qualified by God, commissioned by Christ and the Church and sent by the Holy Spirit. Some of the qualifications of ministers and deacons are impartiality and unselfishness. The minister dare have no favorites in the Church. He should not be lord over God's heritage, greedy of filthy lucre, and entangled by the cares of this life. He should be an example to the flock, seek salvation of the people, pray for the people, and do what he can for the upbuilding of the Church. He should preach Christ and Him crucified,

repentance, everywhere, with boldness, not himself but the Gospel, with plainness of speech, without charge. People should regard their ministers as God's stewards, pray for them, help bear their burdens, counsel with them.

The subjects of **faith and repentance** were also considered by Bro. Yoder.

On Dec. 31 the members were organized into a body. All were deeply impressed. We trust that it may be only a beginning of a great work to follow which will redound to the glory of God.

Jan. 1 the Sunday school was reorganized as follows: Supts., Truman Yoder, John Yoder; Sec., Minnie Yoder; Treas., I. M. Yoder.

Will all those interested in the cause remember us at the throne of grace?

L. L. Hartzler.

REPORT

Of the Bible Conference Held at the Mar-
tin's Creek Church, Holmes Co.,
O., Jan. 9-13, 1911

For the Gospel Herald.

Instructors: Daniel Kauffman, J. S. Gerig. Subjects: **Study of the Word, Love and unity, God and His power, Holy Spirit and His work, New birth, Second coming of Christ, Spiritual growth, Sunday school lessons first quarter 1911, and Chapter study in Ephesians.**

Several of the many truths presented.

The Word of God is life which distinguishes the Bible from all other books.

Love is the basis of true religion in that it becomes the motive of our deeds.

The Holy Spirit is one of the Trinity in the God-head; a person and spoken of as such in the Word.

The Spirit may be grieved and vexed by those whom He seeks to lead and with dire results.

New birth implies a new creature.

We can grow in but not into the new life. We must be born into it. Growth presupposes birth.

Food, protection, exercise, prayer and faith are needful to spiritual growth.

We should be saints **now**, not in the future only.

Foreordination is involved in foreknowledge and cannot affect the freedom of the will.

Our vocation is to serve the Lord. Our secular pursuit is our vocation.

Services were continued to Jan. 15, resulting in eight confessions.

Secretary.

REPORT

Of the Bible Conference Held at West
Union Church, Iowa Co., Ia.

Dec. 26—Jan. 1,

For the Gospel Herald.

Instructors: A. D. Wenger, E. L. Frey, Abner Yoder.

Following are the topics discussed:

Faith, Life of Christ, Repentance, Birth of Christ, Infancy and youth, Obedience; Practical consecration, Duties of young disciples to the Church, Bible, the Word of God, Evils of the day, nonconformity, Christian duties.

Following are a few of the thoughts presented:

Faith is believing and trusting. Knowledge without faith is dead.

Repentance implies faith, conviction, contrition, confession, conversion, and restitution. It is necessary to salvation. The goodness of God leads us to repentance.

Children being disobedient is a sign of hastening Christ's coming (II Tim. 3:2).

Love is a greater power to conquer than law.

Every thought is to be brought into captivity to the will of Christ.

Genuine obedience must come from the heart.

The Jews' conception of Christ's kingdom was earthly. Christ was a supposed heathen missionary, according to Mark 7:26.

All consecrated people have crosses to bear.

Christ had no need of baptism, but it was to fulfill all unrighteousness.

A disciple is a learner and all Christians are disciples. The duties are to continue in His Word, bear fruit, manifest love, and to study to shew themselves approved unto God.

Christ defeated the devil by quoting scripture. How often could we ward off the devil by saying, "It is written."

God's Word is truthful and tells faults as well as virtues of those it describes, therefore it differs from all other books. Along with a record of virtues, it tells of Noah's drunkenness, Solomon's idolatry, and Peter's lying.

Selfishness is one of the great evils of today. Other evils are popularity, pride, and covetousness.

As Christ suffered, died, was resurrected and ascended, so we must go through the same spiritual process, then sit with Him in heavenly places. As we bring joy and gladness to others it makes us happier.

Secretaries.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission,
Fourth Quarter, 1910

Receipts

For the Gospel Herald.

Friends	\$ 2.62
Henry Hershey	10.35
Strasburg Mission Meeting	20.25
A Sister, Lower Salford Cong.	10.00
Souderton Cong.	15.00
Mennonite Board of Missions and Charities	1.00
C. M. Brackbill	1.00
A Sister, Lititz, Pa.	1.00
S. K. Nissley	5.10
Wm. Hurst	1.10
W. H. Benner	1.00
Landis Hershey	3.75
Geo. Musselman	.56
Total	\$72.73
Recd. for Mdse.	\$666.77
Labor	29.45
Telephone receipts	2.57
Money borrowed	100.00

Total for quarter \$ 871.52
Previous receipts 6588.23

Total to Jan. 1, 1911 \$7459.75

Expenditures

Paid for Mdse.	\$ 765.03
Expense	50.87
Labor	8.26
Total for quarter	\$824.16
Previous expenditures	6601.39

Total to Jan. 1, 1911, \$7425.55

Gratefully acknowledged,
Noah H. Mack,
Treas.

Superintendent's Report

Henry S. Sensenig, carpet rags	\$ 1.20
Mellinger's sewing circle, clothing	16.00
Millersville sewing circle, clothing	13.60
Friends, provisions	5.00

Total \$35.80

Gratefully acknowledged,
Noah H. Mack,
Supt.
(per L. S.)

Married

Wagner—Schrock.—On Jan. 12, 1911, Bro. Frederick Wenger and Sister Lydia Schrock, both of Orrville, O., were united in holy matrimony. May God's richest blessings attend them through life.

Oswald—Oswald.—On Jan. 10, 1911, at the A. M. Church near Beemer, Nebr., Bro. Joseph Oswald to Sister Annie Oswald, Bro. J. D. Birkey officiating. May God's richest blessings attend them through life.

Kanagy—Yoder.—Bro. Darius C. Kanagy and Sister Ola Mae Yoder both of West Liberty, O., were united in the bonds of holy matrimony, Jan. 11, 1911, at 6 P. M., Bro. S. E. Allgyer officiating. May God use them to His glory.

Groff—Landis.—At the home of the bride's parents, Bro. and Sister Aaron D. Landis, Eden, Pa., Sister Emma L. to Bro. Jason R. Groff of Bareville, Pa., Bro. Sanford B. Landis officiating. May their life together be of use and to His glory.

Conrad—Leichty.—On Jan. 4, 1911, at the home of Bro. D. Z. Yoder, Bro. Jonathan Conrad of Wayland, Ia., and Sister Laura E. Leichty of Orrville, O., were united in marriage by Bro. D. Z. Yoder. May their voyage through life be peaceful and prosperous.

Smith—Kratz.—On Jan. 7, 1911, at the home of the bride's parents, Blooming Glen, Pa., Bro. Leidy D. Smith, of Dublin, Pa., and Sister Laura H. Kratz of Blooming Glen, Pa., were united in marriage, Bro. I. F. Swartz officiating. May the Spirit of God lead and direct them on life's journey.

King—Nafziger.—On Jan. 5, 1911, Bro. Absalom King of Howard Co., Ind., and Sister Polly Nofziger of La Grange Co., Ind., were united in the bond of holy matrimony, at the home of Bro. and Sister Moses M. Miller of La Grange Co., Ind., by Bro. Amos S. Cripe. Bro. and Sister King intend to make their home in Howard Co., Ind. May their life be one of peace and happiness, through the blessings of God.

Obituary

Schrock.—May T., wife of D. N. Schrock of Denver, Colo., died of tuberculosis Jan. 13, 1911. She was a member of the M. E. Church and died praying that her husband who seemed so dear to her might meet her in the glory world.

Yoder.—Katie (Kurtz) Yoder, wife of S. K. Yoder of Barrville, Pa., died at her home on Jan. 16, 1911; aged 70 y. 9 m. 12 d. She was the mother of 3 sons and 1 daughter. She gave her heart to God in her early life, united with the Amish Mennonite Church and lived a faithful life until death. Funeral services were conducted Jan. 18 by Michael Yoder. Buried in Yoder cemetery near Barrville, Pa. May God comfort the bereaved.

Esch.—Christian H., son of Peter and Catharine Esch, was born Dec. 21, 1880; died Jan. 11, 1911; aged 30 y. 21 d. At the age of fifteen Christian united with the A. M. Church at Metamora, Ill. In Sept. of his eighteenth year he was seized with a severe attack of spinal meningitis, from which he never fully recovered. Friday, Jan. 7, he was stricken with pneumonia. However, the fever had nearly left him, when he was taken with heart disease (en-

docarditis) and unexpectedly passed away Wednesday evening. Besides father and mother, he leaves 2 brothers and 2 sisters to mourn his early departure.

Funeral services were held at the Union Church near Washington, Ill., by Andrew Schrock in the German language from Rev. 20:12-15 and by Val. Strubhar in English from Psa. 90:14, 15. Interment in cemetery nearby.

Thomas.—J. C. Thomas of Horse Cave, Ky., died of pulmonary tuberculosis Jan. 7, 1911; aged 28 y. Bro. Thomas was a backslider when he came to the Sanitarium at La Junta, Colo., a year ago, but renewed his covenant during the meetings conducted by Bro. Shoemaker last winter, has led a consistent life ever since and died rejoicing in the Lord. He said that we would never be able to realize in this world what had been done for him at the Sanitarium.—J. M. H.

Stauffer.—Catharine (Buckwalter) Stauffer was born in Lancaster Co., Pa., Apr. 20, 1818; died Jan. 4, 1911; aged 92 y. 8 m. 14 d. She was married to Benj. Stauffer. To this union were born 9 children. Her husband and 2 daughters preceded her to the spirit world. Besides the 7 children she leaves 27 grandchildren and 16 great-grandchildren. For many years she was a faithful member of the Mennonite Church at Sterling, Ill., at which place funeral services were conducted by A. C. Good. Her body was laid to its last resting place in the cemetery nearby.

Denlinger.—Hettie M., wife of Daniel K. Denlinger of Lancaster Co., Pa., died Dec. 31, 1910, of catarrhal pneumonia; aged 55 y. 11 m. 3 d. She bore her sufferings with great patience, and seemed ready to enter into eternal rest.

She is survived by a husband, 4 sons, 6 daughters, 15 grandchildren and many relatives and friends to mourn her departure. She was a faithful member of the Church and it was always her desire to attend Church services when her health permitted.

Funeral services were held at Mellinger's Church, Tuesday, Jan. 3, 1911. Services were conducted by Bro. Sanford Landis from John 11:25, and Bro. John Landis from Psa. 116:15.

While this sad affliction is deeply felt by the bereaved husband and children, may we all be led nearer to God and seek to meet her on the bright shores beyond.

McCulloh.—Mary E. Gsell was born in Ustick Twp., Morrison, Ill., July 31, 1867; died Jan. 7, 1911; aged 43 y. 5 m. 7 d. She was married to John W. McCulloh, Dec. 26, 1889. To this union were born 7 children. She also leaves a husband, 1 step-son, father, mother, 4 sisters, 1 brother and a host of relatives and friends to mourn her departure.

She united with the Mennonite Church at the age of thirteen and was a faithful and consistent member until the time of her death. She was kind and loving to her husband and children and all who knew her, and always ready to lend a helping hand wherever needed and therefore is greatly missed in the home and the church. Funeral services were conducted at the Mennonite Church near Morrison, Ill., by A. C. Good, where a large concourse of sorrowing friends gathered to pay the last tribute of respect to one they loved so well.

Kohl.—Frank Kohl was born in Germany and came to America with his parents when a child and located in the vicinity of Cleveland, Ohio. Bro. Kohl was married to Priscilla Mourer in 1864. To this union were born four children. Three children

and the mother preceded him to the spirit world. One son survives him. In the year 1874 he was married to his second wife, Martha J. Crummel. To this union were born 3 sons and 1 daughter, all of whom survive him. Bro. Kohl was converted years ago and united with the U. B. Church. He lived a faithful and devoted Christian life. He was afflicted for years, but bore his sufferings with patience until death. He frequently said that he was prepared to go whenever the Lord would call him. He died at the age of 68 years, leaving a sorrowing companion and 5 children, with many relatives and friends to follow his remains to their last resting place. Funeral services were conducted in the Mennonite M. H. by Bro. George Lambert.

J. F. F.

Sipe.—Levi Oran Sipe died Nov. 25, 1910. He was bright and seemingly happy with his playmates; and yet, when he was found in the grasp of disease about three weeks before his death, not a word of complaint had passed his lips. One day when he was lying upon his bed he looked up into his mother's eyes and asked, "Mamma, will I go to heaven?" She told the dear little fellow, "Yes, you will." Then a few days later he asked if his brother Johnnie would come, too. One morning when he awoke he said to his mother, "Mamma, I saw angels." His mother asked "where?" He said, "With God." Face to face with all this tragedy of human life we cannot but realize its brevity and uncertainty. Cut off in the strength of his boyhood, he had but passed the sixth milestone in his journey of life. When the world seemed most fair and full of promise he surrendered all, and passed on to that stage of existence which but marks the eternal progress of life in God. It is well with our dear little son where he is resting.

Grandmother.

Yoder.—On Jan. 15, Alice H., only daughter of Pre. S. K. and Sister Fannie Yoder; aged 10 y. 10 m. 6 d. Alice was not as strong physically as many a one, but was full of energy and when health permitted was industrious and helpful; but for some time past was attacked with a complication of ailments and a short time before she died was seized by an attack of pneumonia which ended her career in this life. She will be missed very much in the home and by those with whom she associated. That the parents have the sympathy of the people was proven by the many who came to show their last respect to Alice. She leaves to mourn her early departure a kind father, mother, 4 brothers, a grandfather, besides a number of relatives and friends. Funeral Jan. 17, at the A. M. Church near McVeytown, Pa., conducted by J. E. Kauffman. Text, Luke 8:52. We can be assured from God's Word that that which may seem to be the parents' loss is her eternal gain.

Alice thou wast mild and lovely,

Gentle as the summer breeze;

Pleasant as the air of evening,

When it floats among the trees.

J. H. Byler.

Smith.—Margaret J. Symensma, widow of the late Bishop R. J. Smith, was born in the Province of Friesland, Holland, Dec. 21, 1820. She died of the infirmities of age Jan. 9, 1911; aged 90 y. 18 d. She was joined with her late husband in matrimony in 1839. To this union were born 7 children, of whom 3, with the father, preceded her to the eternal world, leaving 1 son, 3 daughters, with many relatives and friends to follow her remains to their last resting place. Sister Smith was converted in early life and united with the Mennonite Church,

(Continued on next page).

Items and Comments

In a mine explosion, Jan. 20, in the Gayton mines, near Richmond, Va., five men were reported killed and eleven injured.

It is estimated that there are about 5000 lepers in the United States. As in ancient times this is still a great scourge, incurable by human means.

Ten million dollars is Andrew Carnegie's latest gift to science. This was given to the Carnegie Institution of Washington, making a total of \$25,000,000 to said institution.

The salary of the new president of the United States steel trust is just half of what his predecessor received. But as the salary is still \$50,000 a year it is not likely that this officer will suffer for want of something to eat.

A movement is on foot in Philadelphia, Pa., to secure \$1,000,000 by Jan. 31 for the erection of new Y. M. C. A. buildings in that city. More than one-fifth of that sum was secured during the first two days' effort in that direction.

Eight men were instantly hurled into eternity by an explosion on board the battleship Delaware Jan. 17. The ship was on its way to Hampton Roads, Va., from Guantanamo, Cuba. The cause of the explosion is unknown.

Senator Beveridge of Indiana has recently introduced a bill into the U. S. Senate making it a felony punishable by fine and imprisonment to give or accept a bribe in the election of officers. This is a law which all parties have professedly favored but none of them have complied with in practice.

And now comes the report that Paris has given the word this year the "rats" in women's hair must go. Common sense has long ago decreed the same, but worshipers at the shrine of fashion refused to heed the decree until they got orders from headquarters. We would that church members were equally as loyal to their God.

The fire loss of the United States was greater by \$30,000,000 in 1910 than in 1909. In the opinion of Fire Marshal Beerst of New York City the greater part of this loss is due to careless house-keeping and that next to that is careless underwriting. "The companies insure too many people that ought not to be given insurance under any circumstances," is his opinion. It appears that insurance policies often get too warm for the safety of buildings.

In an address before a convention of the United Mine Workers of America, President Lewis of that body estimated the amount of money spent by that organization in supporting strikes during the past ten years at \$8,089,986. This does not include the losses through enforced idleness while the strikes were going on, nor does it take any notice of the losses through violence which usually attends such strikes. Strikes are costly things, no matter in what light you view them. Organized unionism, whether of labor or of capital, is responsible for them.

Look not mournfully into the past.
It comes not back again. Wisely
Improve the present. It is thine.

—Henry Wadsworth Longfellow.

(Continued from preceding page)

of which she was a faithful member until death. About the year 1853 she with her husband and children and a number of others, left their former home in Holland and settled in the vicinity of New Paris, Ind., in a section of land that required an unusual amount of labor and hardship to bring it under cultivation, and long years of labor and toil was the lot of these early settlers; but the Lord blessed them, and our sister, a real mother in Israel, with many of her associates who crossed the ocean to find a new home in America, has now crossed the ocean of life and are gathered in the mansions above, where there is joy and fullness of joy at God's right hand forever more. Funeral services by the brethren, George Lambert and John Baer.

J. F. F.

Diller.—Bro. Jacob Diller was born in Cumberland Co., Pa., Feb. 18, 1840. He died at his home near Nash, Okla., Jan. 15, 1911. Bro. Diller was married to Anna Burkholder, Oct. 30, 1862. He has lived a devoted Christian life since he was 22 years of age. He was a member of the Church of the Mennonite Brethren in Christ. Funeral services were held at the Church of the Brethren near Nash, Okla., Jan. 16. He was laid to rest at the cemetery near by. Services were conducted by Bro. S. C. Miller of Jet, Okla., from Eccl. 12:5. He leaves to mourn his departure a sorrowing wife and 7 children.

Hershberger.—Sadie (Troyer) Hershberger was born in La Grange Co., Ind., May 28, 1887; died near Shipshewana, Ind., Jan. 16, 1911; aged 23 y. 8 m. 19 d. She was married to Josiah Hershberger Jan. 22, 1908. Sister Sadie was a faithful member in the Mennonite Church at Shore. She leaves to mourn her early departure a deeply bereaved husband, father, mother, 2 sisters, a brother and many friends. Funeral services were conducted at the house by Y. C. Miller and at the Forks M. H. by Bro. Oscar S. Hostetler (Rom. 14:12) and Bro. J. J. Troyer in German and Y. C. Miller in English from Rev. 3:5.

Y. C. M.

Niemand.—Mary A., wife of Louis Niemand, was born in Juniata Co., Pa., Nov. 6, 1831; died in Elkhart, Ind., Jan. 11, 1911; aged 79 y. 2 m. 5 d. She came with her husband to Elkhart, Ind., in 1865. She is survived by her husband, 1 daughter and 1 granddaughter. About eleven months ago she was taken with a stroke of paralysis, from which she was partly recovered. Ten days before her death she had an attack of pneumonia, from which she suffered until the Lord called her away from the trials and sufferings of earth to her final reward. She was buried Jan. 14 in Grace Lawn cemetery. Funeral services were conducted at the home by John F. Funk. May God comfort the sorrowing hearts who mourn the death of a life companion, a mother, grand-mother and friend.

J. F. F.

MINISTER'S MEETING

At the last annual conference of the Kansas-Nebraska District actions were taken towards holding a meeting for the ministry, for the purpose of helping one another on problems in Church work and instruction in the Word, preparatory to better and more effective work.

The committee in charge has selected Feb. 12-16, 1911, as the time of holding said meeting and at the Mennonite Church near Peabody, Kans. The following subjects will be discussed:

The consecrated ministry.
Church government.

The prophetic Word as a factor in confirming our faith.

Approaching dangerous doctrines and how to meet them.

The peculiar doctrines of the Word—their purpose and how to teach them effectively.

Spiritual order of giving.

The coming kingdom.

Converts—their needs and how help them attain the fulness of the Christian life.

The relation between ministry and laity.

Divine inspiration—in the Word—in God's people.

The new birth.

One half-day or evening will be devoted to each subject. The day sessions are principally for ministers and deacons; evening sessions for all. On the evening of the 12th a sermon will be preached to ministers.

An invitation is extended to all ministers and deacons to attend.

Those coming should notify Bro. M. E. Horst or Bro. L. L. Beck, Peabody, Kans., of time of their arrival.

Pray that the work may bring glory to our Master.

L. O. King,
Peabody, Kans.

THE OPTIMIST

I'll face the music, come what may—

Great joy or bitter sorrow;

The sun may hide its face today,

But it will shine tomorrow.

And if the road seems rough and long

I'll make it smoother, brighter,

By trudging on with smile and song

To make my burden lighter.

I'll face the music, come what may—

My heart with hope is throbbing.

The work that faces me each day

Can not be done by sobbing.

Each daily stunt I'll do my best,

My efforts best recording;

Content that God will do the rest

And care for the rewarding.

Sel.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, FEBRUARY 2, 1911

No. 44

EDITORIAL

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Two things are essential to our eternal salvation: (1) an acceptance of Christ as our Savior and His whole Gospel as our rule in life; (2) Gospel-formed convictions and a sincere effort to live up to the same. Either of these without the other is impossible.

On another page Bro. Ressler makes some interesting statements concerning the support of the India Mission. Read his article. It is interesting to note the percentage of responses favorable to setting aside a certain percentage of their income for the work of the Lord. Over and above all that has been said, let it not be forgotten that a sufficient number of burdened hearts will insure the necessary support, whether the need is money, power or workers.

As noted elsewhere in this issue, our brethren, Shoemaker and Hartzler, who for a number of months have been doing faithful service in India, have made arrangements to sail for home early in March. The brotherhood unites in a fervent prayer that God may protect them on their journey and that they may be brought back to their loved ones of home and Church in vigor of body, mind and soul. Those desiring to write them will please note the dates given in Bro. Hartzler's letter.

"In Memory."—Under this caption we have published a number of excellent poems. We would be glad to continue the publication of others, but because of the fact that we have more material than room to print it coupled with the fact that the obituary columns are open to all, also because of the fact that many of

these memoriums are but repetitions or modifications of what has been printed before, we have decided to discontinue to publish them hereafter. We ask the forbearance of any who might be otherwise minded on this question.

One of our wade-awake brethren, after reading in the Gospel Herald what was accomplished in one week by our workers in the field, expresses himself as highly pleased at the zeal manifested in the work and the evidences of God's blessings on the same. He then adds: "I feel that in many instances we as a Church depend too much upon being entertained by the evangelist rather than getting down in prayer and personal effort to reach souls. Then again it seems as though we have not learned the value of constant evangelism the year round."

These thoughts are worthy of serious meditation. Every child of God should look upon himself as being commissioned of God to work in unison with the Church to advance the cause of Christ by working for the salvation of the lost in the neighborhood and the spiritual upbuilding of those already in the fold. When, at opportune times, it is considered wise to engage in a continued effort for the ingathering of the lost and call to the assistance of the local workers an evangelist from abroad, it should still be considered that the center of interest is the work to be accomplished, not the strange face and voice called to assist. With hearts burdened for the salvation of lost souls, and with unceasing efforts for the upbuilding of the kingdom, who can doubt that the Spirit of God will be present in convicting and converting power?

Worldliness of Churches.—What we have to say on this subject is not for the purpose of railing down on other churches, for not every one bearing the name Mennonite is clear from all the things we are about to mention. It is not to sound the pessimist's alarm, for by the grace

of God His people may do something to clear the atmosphere and raise the standard. It is not for sensationalism, for some of these things are so common that they no longer cause any sensation. But we mean to tell the exact truth as we see it, hoping that this feeble effort may be the means of keeping some unsuspecting young people from being swallowed up in the whirlpool of worldliness and of arousing others to a greater zeal for purity, righteousness and true Gospel salvation.

The point we wish to make is this: There is an alarming condition of worldliness connected with the popular religion of today. The drift of the times is away from real godliness and toward the low plane on which any worldling may consistently belong to the Church. What is the proof? What are the leper spots which ought to be removed? We shall endeavor to name a few.

At the head of the list stands unbelief, "the besetting sin." This used to be confined to those teachings of Christ and the apostles which are galling to the flesh; but in these latter times it has eaten its way through the walls of orthodoxy and men today in clerical cloth are standing up in the dignity and authority of religious teachers and denying the divinity of Christ, the inspiration of the Bible, the fact of miracles and other Bible doctrines which make the Bible a sacred book. If such men, for preaching such heresies, were expelled at once from their respective churches, we might not be alarmed; but when we see them retained in positions of power as pastors and educators, sent to the foreign field as missionaries, taking a prominent and honored part in interdenominational movements, we are made to wonder where this thing will end. The teachings of Paine and Ingersoll were in their day denounced by the Church universal as heathenish infidelity. Today many of their doctrines are labeled Christian and heralded forth from pulpit, platform and

(Continued on page 696.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

GOSPEL LIGHT ON TIMELY TOPICS

XXV. The Unshackled Ministry

By L. J. Burkholder.

For the Gospel Herald.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.—II Tim. 2:4.

That the Christian ministry is an important factor in God's hand in bringing men to Christ is clearly stated when Paul says, "It pleased God by the foolishness of preaching to save them that believe;" also in II Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." It is incumbent upon the Church, and especially upon her ministers, through public ministrations and otherwise, to continue that which Christ "began both to do and teach."

The Church in the past, through her ministers, has not done all that was in her power because of certain entanglements. It is a gross reproach to Christianity that after eighteen centuries have passed only a small portion of the earth's teeming millions is even nominally Christian.

One chief reason why the world is not evangelized more rapidly is that so-called Christian ministers have allowed the devil, that enemy of all Christian progress, to hold them back with shackles. Nor can the Church of the present day boast of an unshackled ministry. The fact that today there are some men in the pulpit who are lamentably shackled calls for a discussion of this subject. The following are some of the many things which become shackles to the preacher and thus prevent God and His Church from reclining the best service.

The Love of Money

The man who persistently strives for earthly goods which he does not *actually* need, except to have and to hold in his possession, is certainly much handicapped in his ministry. He who has more wealth than he needs will often give his mind to the keeping and increasing of his possessions instead of "lengthening the cords and strengthening the stakes" of God's cause. He will cause the Gospel to be much hindered because every power he lends to financial enterprises diminishes the impetus which he should give to his ministry. The preacher entangled with the business affairs of this life has

no power to urge his congregation to be *set apart* for the Master's use. That worldly-minded preacher cannot give even a half service to his Master. While he is caring for his money speculations and business ventures he certainly will not be burdened with the "care of the churches" as Paul was. Instead of watching for souls he will watch for bargains. As in the parable, the seed which fell among thorns remained unfruitful, so also will the preacher who has thorns ("care of the world and the deceitfulness of riches") in his heart, cause the Word to be choked and his ministry unfruitful. It is the duty even of preachers to "provide for those of his own house;" but that which he hoards up after their needs are supplied usually becomes a snare rather than a blessing. The man who is tied to riches and worldly cares is shackled in his ministry.

Brother minister, *we do not need* large farms, heavy bank deposits, nor stocks to successfully preach the Gospel; but the Master *does need* our undivided efforts to bring salvation to a *needy* world. "The love of money is a root of all kinds of evil (R. V.) which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). "And having food and raiment, let us be therewith content" (I Tim. 6:8).

Man Service

"For if I yet pleased men I should not be the servant of Christ" (Gal. 1:10). Both the scriptures and experience teach us that a minister's work will not always permit him to fully earn his living. This has led many congregations to agree with their minister that they will pay him a fixed sum of money if he will serve them. This system, which no doubt was begun with good intentions, has since become a sore shackle to many ministers. This is unscriptural when it makes the man a servant of the people rather than a servant of God. Balaam knew God's will in a certain matter yet when the king of Moab gave repeated "calls," with lucrative promises attached, the prophet compromised and the wrath of God was kindled against him. The minister who is "hired" usually has two alternatives before him: he may reprove popular sin in the members and lose his "job;" or he may violate his trust from God, pander to the wishes of the people and stay. He is tempted to care for the fleece rather than the flock. The apostles and all great men since their time were undaunted in their struggle against sin. The popular minister of today does not boldly decry worldliness because many of his members are worldlings and help to support him. He condones the lodge, the dance, cards, theaters, moderate drinking, the use of tobacco, etc., etc., because many of those who contribute much toward his salary are guilty of these evils and will not tolerate a "hired man" who openly reproves his employers. Because he does not venture

out on God's promises and trust Him to supply his needs he seeks to please men. "My God shall supply all your need."

John the Baptist reproved Herod and lost his head. Paul for his bold preaching was imprisoned; and a host of other martyrs gave their lives rather than succumb to the wishes of the populace. Today a multitude of modern preachers allow themselves to be shackled by pleasure-loving and carnal church members, only that they may have a sumptuous living and fine equipage from their salary. We say nothing against a congregation helping their minister when he needs it; but for a church to tie his lips with a stipulated sum of money is wrong and for the minister to enter such a contract is doubly wrong. Fellow ministers, let us "cry aloud and spare not," even if as a result our purse should be very lean. "If God be for us, who can be against us?"

The Ox-Muzzle

This figure which Paul draws from the law teaches us "that they which preach the gospel should live of the gospel." (Read carefully I Cor. 9:1-14). That man who must neglect his God-given duties of feeding the flock of God and ministering the Word that he may earn his food and clothes, is severely shackled. Paul had some time to make tents, and unless the modern minister has more important duties than the apostle, will also find some time to work with his hands and will be better for it. But it is not right that his family should go ill clad and hungry or he neglect his ministry, just because the congregation does not do its duty toward the shepherd. There need be no great burden upon any one individual when the whole brotherhood will do according to ability. Will there not now be a number of congregations that will arise, and do what would be so easy for them to do, and thus unshackle their pastor who is tied to his farm or other work by which he makes a living? Those congregations or brethren who do help their needy ministers are not hereby censured but commended for their labor of love.

The early Church in the apostles' day soon learned that when the laymen did what was in their power the apostles were free to give themselves continually to prayer and to the ministry of the Word. The Church cannot afford to let lost souls go to ruin just because the minister is obliged to spend nearly all his time, except Sunday, earning his food and clothes. Some of our congregations with their pastors are every year saying that the few paltry dollars, which the minister may earn toward his maintenance, are of more consequence than the stray lambs he might gather or the flock he should feed.

Now, brother minister, although we may sometimes feel shackled because the brethren do not always pray for us, attend the meeting, and in other practical

ways help along in the work, let us not be remiss in our duties, even if the Church is negligent. The great command to "Go and teach all nations" is not given on the condition that others do their duty. "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15). "Woe is unto me if I preach not the gospel" (I Cor. 9:16).

Another self-imposed shackle which hinders the man of God is his

Ignorance

ignorance of his limitations, his field, the persons whom he feeds, his Bible, and his God. The minister who will be free from this shackle must early become acquainted with himself. Let him not undertake duties for which he is entirely unqualified, but work very hard where he fits. This man must also know the field in which he labors and especially should he know the spiritual condition and needs of each individual person over whom he has the oversight. Be in touch with your people. The man who does not know his Bible is tied. A general working knowledge of the whole Bible, and a special familiarity with such subjects as his work may require, is essential. "Search the scriptures." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Word of God is likened unto a sharp sword which is both powerful and dangerous. In the hands of a man who is not familiar with its use this weapon is dangerous. Know how to interpret the Word, then make the applications to present day issues. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). And yet the preacher who knows all these things and does not have a saving knowledge of God is not free. The unshackled minister knows from experience that God saves to the uttermost. He **knows** that God answers prayer. He **knows** that "I shall not want." In short **he knows God**. Let ignorance hold none any longer. "A wise man is strong, yea a man of knowledge increaseth strength" (Prov. 24:5).

The last shackle which we shall consider in this article is a

Lack of Dependence upon God

He who is free from this shackle will faithfully do his duty and be satisfied with the results which God may choose to give. Although he be free from every other human impediment he will still be much hindered unless he constantly leans upon the arms of his God. The man who would be free must always trust his Master and look to Him for the blessing. In studying the Word the Holy Spirit must be our teacher. In bringing conviction to sinners, even the most logical arguments will be effective only when quickened by the Spirit. "Not by might, nor by

power, but by my spirit saith the Lord of hosts" (Zech. 4:6).

In conclusion, let us pray and labor to the end that every minister may be released from every form of shackle by which he is held. Let no congregation tolerate conditions which will fetter the minister and prevent him from giving a full and unhindered service to his God and to the Church. Pray for him and obey the Word.

May no man to whom God has said, "Go and tell this people," consent even for one moment to be shackled by any circumstances which may be thrown around him. May we help God to hasten the day when all ministers having clean hands and a pure heart shall stand in God's presence ready to do His bidding. Being entirely unfettered we shall move forward as a grand phalanx of warriors for God, pleasing Him who hath chosen us to be soldiers. Before such an army, with Christ as our Captain, the enemy must flee.

Markham, Ont.

THE REJECTED STONE

By John Thut.

For the Gospel Herald.

(Concluded.)

This image had a head of gold. According to Daniel's interpretation this symbolized the Babylonian empire with Nebuchadnezzar as its representative head. The kingdom and its chief city, Babylon, were founded soon after the deluge and in very early times became, due to its natural advantages and favorable location, the world's center of learning, art, and commerce; a position which it retained for many centuries, though a few rival cities were founded which at times, temporarily surpassed it. During Nebuchadnezzar's reign its original boundaries were greatly extended. It suddenly burst forth with an unrivaled splendor, became the architectural wonder of the ancient world, and perhaps the most perfectly organized government in the world's history. This great conqueror and king adorned it with the riches of the world, and judging from the language of the prophets it was never excelled in material glory. Isaiah designates it as "the glory of kingdoms, the beauty of the Chaldee's excellency," and again, "the golden city." In this great and terrific world image, it therefore occupies the most important, conspicuous, and dignified position.

The image's breast and arms were of silver. This according to the prophet's interpretation represented an "inferior" kingdom that should succeed the Babylonian to world supremacy. In his interpretation of the writing on the wall Daniel alludes to the kingdom of the Medes and Persians as this kingdom. Cyrus, a character mentioned sev-

eral times in Scripture, found this a weak and obscure power, but through his tireless energy and unusual executive ability made it one of the most powerful empires known in history. During the reign of his successor it retained for some time its great authority and the riches of the subjugated province was accumulated at the central princes to indulge in unprecedented government, enabling its kings and princes to indulge in unprecedented luxury and pomp. This kingdom is generally considered the embodiment of wealth, luxury, intemperance, pomp and ostentation. These conditions corrupted the people and undermined the social institutions. It finally succumbed under the fierce attacks of the next world power.

The next division was composed of brass. This represented a kingdom "that should bear rule over all the earth." From a parallel vision seen by Daniel and its interpretation by the angel Gabriel, we learn that "the king of Grecia," or the Graeco-Macedonian empire of Alexander the Great, was the rival kingdom and finally the conqueror of Persia. For several centuries before and after Alexander's birth Greece was the home of culture, refinement, and the ennobling results of intellectual effort. Her list of illustrious men—philosophers, poets, orators, statesmen, generals and painters—is the longest on record. With wonderful swiftness Alexander with his army swept over the entire realm of the Persian domain and through an uninterrupted series of successes completely shattered that once great empire, carrying with him wherever he went the Greek language, culture, learning and philosophy. May we remark in passing that this period of Greek and Persian supremacy is considered the most brilliant in history, and what men vie with each other in lauding as the "golden age" is here set down in Scripture as the age of brass, an age of glare and metallic sounds.

Its legs were of iron, its feet part iron and part clay. The Graeco-Macedonian empire was succeeded in world supremacy by the Roman. There is no mention whatever aside from these prophetic utterances in the Old Testament regarding the kingdom. In the New Testament, however, it is frequently mentioned and it was during its universal supremacy that New Testament history transpired. Few, if any, difficulties are encountered in recognizing this kingdom as being the one "that breaketh in pieces and subdueth all things." This powerful nation carried on successful military expeditions to the north, east, south and west of its central government, subduing nations in Europe, Asia and Africa, holding them securely in the iron grip of rigorous law. When we consider

(Continued on page 704.)

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Faith

"Faith is the substance of things hoped for, the evidence of things not seen."—Paul.

Faith is the assent of the mind to the truth of divine revelation on the authority of God's testimony; an entire confidence or trust in God's character and declaration, and in the character and doctrine of Christ, with an unre-served surrender of the will to his guidance and dependence on His merits for salvation.—Webster.

Faith is of two kinds: living and dead. James tells us of a dead faith (Jas. 2:20). By a dead faith we mean one that the professor claims or pretends to have in God, but fails to prove up to by a consecrated life and obedience to His divine commands.

In this case faith is denied by works, and "faith without works is dead."

A living faith "worketh." It proves by obedience all that the Bible says and acts accordingly. Faith is a gift of God. Paul says it "cometh by hearing and hearing by the word of God" (Rom. 10:17).

Works alone will not satisfy God. He requires faith on the part of every individual who comes to Him. "Without faith it is impossible to please him" (Heb. 11:6).

Faith is often referred to as a doctrine or belief, as the Christian faith. We frequently speak of our own beloved Mennonite faith, meaning that we prove by our works that we believe God and His Word; therefore we observe the ordinances and restrictions He has given us. May God help us to ever remain steadfast in the faith. "That Christ may dwell in our hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God."

EDITORIAL—Continued

press as an improvement on the out-of-date teachings of the Church of the past. That is, the rankest infidelity of the benighted past is being hailed as the beneficent Christianity of the enlightened present.

Then comes the amusement question. Who can name an amusement that has not been taken charge of in the name of Christianity? Pool-halls have lost the stigma that used to be attached to them and are now found as accessories to Y.

M. C. A.'s and churches. The old rule against dancing and theater-going is a dead letter in the discipline of many a church. Card-playing among members of churches is a common occurrence. Several months ago an enterprising theater in New York had a special play for the benefit of the preachers of the city and was liberally patronized by them. Last week we read of an enterprising church in Illinois which has just voted to raise \$40,000 to build a theater annex to the church, and the pastor in charge is to be the theater manager. We have become accustomed to such things as church socials of unnamable varieties, of church fairs, bazaars, poverty parties, raffles, dramas, etc., etc. The things we have just mentioned are simply advance steps over the things that usage has made commonplace. "And the end is not yet."

The Church in politics presents another spectacle that is far from edifying. During the recent campaign many a pulpit was converted into a political stump for the benefit of some party. That preachers are not always fighting the battles of righteousness when they enlist in the cause of politics was rudely brought to light in the recent fraud exposures in Adams Co., Ohio, where it was found that some preachers were among those who had engaged in the business of buying and selling votes. There is hardly a cause you can name—socialism, free-thinkerism, and rumism not excepted—in which there are not some "reverends" enlisted in its service.

There are more church members worshipping at the shrine of fashion than there are who "worship the Father in spirit and in truth." While the pulpit is almost silent on the abominations of the fashion evil, legislators have felt called upon to attempt to enact laws regulating some of its abominations. And this in spite of the fact that many preachers are saying that women of America have never been dressed so sensibly as they are now. Multitudes of poor people are kept away from the church because they have not the means to keep up with the fashions.

In church loyalty you find the same condition. It is only here and there that you find a church that has not surrendered to the lodge, and in most of them the average member is a more loyal lodge-man than church-man. In the average city Sunday ball games and theaters are more extensively patronized by church members than are the churches. As a rule, there is but a mere handful of members to attend the midweek services in city churches. Ministers must be paid a round salary for their services, or they will forsake the pulpit for some secular calling. It is admitted by the most conscientious ministers in churches where the ministry has fallen to the hireling basis that they dare not preach too strongly against the popular evils of the day or they will lose their jobs, as has been the case in many instances.

In the use of the Lord's money we find

a woeful lack. It is estimated that the income of the Protestant world is \$25,000,000,000 annually, and of this vast sum there is but a very, very small per cent that goes to the support of the Lord's work. Read the statistics of your country and compare the amount that flows into the treasury of the Lord with the amount that goes for whisky or tobacco or pleasure or jewelry or other luxuries. Where is the congregation that does not spend several times as much for things which are not needed, and often positively harmful, than for the work of the Church? Look these facts squarely in the face, and then ask yourself the question as to whether there is not something radically wrong, and that of a widespread nature.

* * *

What shall we say to these things? Shall we deny the facts and say that these conditions do not exist? or shall we close our eyes, float with the current and dream of better times ahead? or shall we hang our heads in gloom and say, "It's no use; everything is going to the bad; you might as well give it up?"

None of these. Rather let us awaken to the fact that the power of Satan is strong; that we have a mighty battle before us; that it is ruinous to recognize as Christianity everything that goes by that name; that we can not afford to go about our work in a half-hearted way, as though we only half believed what we profess. We are not unconscious of the fact that there are yet thousands who have not yet bowed the knee to Baal, and this, coupled with the promises of God, gives us courage to press on in the service. If the power of Satan is strong, the power of God is stronger. The miracle of grace which has been performed in the hearts of millions of people may be performed in the hearts of millions more, if only the people of God are awake to conditions, alive to their opportunities, loyal to God and consecrated to His service.

Say to your young men and young women, "Keep out of the popular current." Say to those who are at ease in Zion, "Awake thou that sleepest." World-compromise is the rock upon which many a human soul has been wrecked. Live the whole Gospel and preach it to others. Lift up the standard. Warn those who have turned aside from the glory of God and are bewildered by the dazzling glory of this world; whose ambition has blinded them to the preciousness of the price that bought them; whose lust has lead them to consume upon themselves the treasures that belong to the Lord; who because of the pleasures of the world and the deceitfulness of riches have become dead to the real joy of the Christian service.

Lift up the standard. Live the holy life. Keep close to God in prayer. Work, trusting in the promises of God, and "your labor is not in vain in the Lord."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

REGULAR MISSION SUPPORT

By J. A. Ressler.

For the Gospel Herald.

The request for suggestions regarding systematic support for the Mission cause has met with quite a shower of postal replies. And the replies have come from many sections of the Church and so may be considered fairly well representative.

Forty-five per cent of the replies favor the Bible plan of giving the tenth of the income to the work of the Lord in some form or other. Some of these add the Bible plan of giving on the first day of the week. Twenty-five per cent of the replies favor giving regularly a stated amount as agreed upon previously by each individual. These amounts as suggested vary from a cent a day or five cents a week to a dollar a day or anything the donor likes.

Twenty-five per cent of the replies suggest simply regular taking up of free-will offerings monthly or quarterly. This class of replies is rather surprising since it indicates a large number of churches in which there is no regular opportunity offered for contributing to the work of the Lord.

Three per cent of the replies are of a negative character and point out ways of spending money that are not to God's glory, as costly apparel, expensive habits, fashionable vehicles, etc.

Two per cent favor a personal canvas of the churches by some one who knows the situation and has the interest of the cause at heart.

Many of the replies urge the need of prayer on the part of those most directly concerned—the mission workers.

Now, from this variety, and from previous experience, and from a deep conviction of the need, we desire to present a plan general enough to enlist the interest of all classes and be in accordance with the Father's plan for His work. Can such a plan be presented?

In the first place, let us agree that some plan is better than a haphazard trusting to impulse. No successful farmer or merchant runs his business without definite plans. We dishonor the Lord by treating His work as if it were of not enough importance to be planned for.

And then let us agree that all branches of the Lord's work ought to be supported. And while we are planning the year's work in business or farm let us not forget the Lord's share. That would no more be making the matter compulsory than to sit down and plan

how we might afford a new binder or sulky-plow.

Now as to plan:—Wherever it is felt to be practicable, and such a person is not already appointed, let a person in each congregation be designated to look after the financial interests of the Lord's work, and let it be understood that such a person's work is just as sacred as the work of preaching the life-giving Word. Rendering unto God His due is just as much an act of worship as praying or singing His praises or preaching His Word (Acts 6).

Let this special person find out from each individual in a general way how much may be expected at each regular offering, say for a year. Let him communicate the sum total (not the individual promises) for his congregation to the treasurer of the Board, so that he may know from whom to expect contributions for the cause. Where this is impracticable let offerings be taken at regularly stated times and let the fact of this being done be stated to the treasurer. In short, let each congregation be kept in correspondence with either the general treasurer, or one or other of the three, eastern, western, or Canadian treasurers, as to the plan of work pursued.

And finally let there be systematic and frequent teaching from the pulpit on the divine grace of giving.

Smithville, O.

Post Script. The above has been read by the members of the Executive Committee of the M. B. of M. & C. and they have approved the suggestions given as individuals although the plans are not given out by the Board as such.

One conference has adopted a plan which is, in brief, as follows:—Each congregation has a special Mission Committeeman appointed who is alive to the work and knows the condition and state of interest of each member of the congregation. This person has a record of the congregation and keeps posted as to what is being done and what is to be done. The committeemen of all the congregations meet in public session for one day each year just before the regular session of the church conference and discuss mission interests and transact business relating to their work. The results of this method of work have been most satisfactory both to the congregations and the mission interests in general.

It is understood that no attempt to dictate what method is to be pursued, but it is urged that a faithful effort be made to do the work of stewards that the Lord has committed to the Church and let each congregation decide upon the details that will work best in that particular community—only let something be done.

J. A. R.

MISSIONS

By J. S. Hartzler.

For the Gospel Herald.

At first thought it would seem as if all missions would be so nearly alike that it would not be necessary or advisable to discuss their differences, but one need not be in this country very long until he is convinced that there are missions and missions, and that the differences stand out very prominently.

There are people coming to India believing that the Lord will provide their every need, that a mission board is but a useless encumbrance and that their sole work will be to preach the Gospel. That idea looks very good on paper, but in so many cases they have labored under some delusion in the home land, and coming here are not in a position to receive the blessings from God in their work. But they come with the idea that they can change the whole mission propaganda in a very short time. For illustration, people who are laboring under the delusion that all that is needed is to pray to God and believe that He will give them the gift of tongues so that they can come to this country and at once begin to preach without going through the long siege of learning the language. Since they are coming, not simply to teach the heathen but to teach the missionaries as well, they begin their work as near a mission already established as decency and common respect will allow. They go to a village or a bazaar where there are many people and begin a babbling which is as unintelligible to the natives as it is to the missionaries themselves. They become the laughing stock of the neighborhood. The knowledge of their failure travels many times as fast as their success would have done.

The result is that the true missionary who would have been glad to be taught but who was too wise to be deceived in this way finds that his work is injured because the natives who are more or less prejudiced against Christianity class all missionaries the same, and here is a fanatic or a fool, hence all missionaries are such to some extent at least. To strengthen this idea the would-be missionary frequently becomes disgusted with Christianity itself and takes up some other pursuit which is not always carried on in a Christian way.

But the missionaries who believe that the Lord will provide their every need are not all "tongues people." Others leave home with barely enough for their transportation and possibly one year's support in the field. They get into some unoccupied field and work faithfully. They go into debt. The interest is high and the money does not come as they expected. The debt in-

creases and after a while the work must be abandoned and the creditors are compelled to lose. Such cases can be found by the scores in India. One case is now in contest where the debt is more than sixty thousand rupees or twenty thousand dollars—an enormous sum for this country. The effect of such a thing in Christian America (I can use that term more conscientiously since I have been in India for a time) would be disastrous to the Christian cause. How very much more so here. Independent missions have become very unpopular in India, and not without cause.

Understand that this discriminates very clearly between the missionaries who go out independent from any Board and the honorary missionary; that is, the missionary who pays all his expenses but works under the directions of some Board. There are some on the field who are doing that (God bless them) and are doing noble work. We met one who is supporting herself and has paid all her transportation. She is doing excellent work and God is blessing her in it. Would that hundreds more had the wealth and the will to do likewise. But let them not go independent of a Board, not because they could not pay their debts but because of the reputation that the independent mission has in India.

A mission under a strong Board has other advantages. During the recent World's Missionary Conference at Edinburgh, a Board was required to have sent thirty thousand dollars on foreign missions in the three years previous, in order to entitle them to one delegate. Several Boards could be represented because of this. At first thought this seems unjust, but on more careful thought the reason becomes manifest. A mission Board independent from any church has a large question mark before it, and a church which is not sufficiently awakened to the great problem of saving the lost in other lands to devote thirty thousand dollars to foreign missions in three years could hardly be expected to add anything to the meeting, and since room was at a premium it should be given to those who were in a position to get the most out of the meeting or to make the best use of it after the conference was over, to say nothing about the valuable information which they might impart.

The advantages of being under a strong Board are so manifest that it would seem that every one would want to go under such directions except those who know that they have the weakness of being unable to work peacefully with other missionaries, and that class of people should never think of going into the mission field. Better "tarry at Jerusalem" first.

In the next number the different

kinds of mission work will be discussed.

Dhamtari, C. P., India.

LIMA (O.) MISSION CHANGES LOCATION

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—A word from this place may be of interest to some. As you will notice by the address, the Mission has been changed from 723 Madison Ave., to 502 Jefferson St. Our friends writing to us will please notice the change. We think the change a good one, giving us a larger field to work, no other church being very near the one which the community have decided to purchase.

We are glad to say that the interest is growing both in numbers and in spirituality. The churches of Lima are uniting in an effort to save the lost. They have started today to build a tabernacle that will seat 8000 people. There will be eight furnaces in it to warm the congregation. Billy Sunday is expected to do the preaching. We hope there will be some lasting good done, as some men will go to hear Billy Sunday that would not go to hear anyone else. He will be here through the month of February.

We want to thank the brethren and sisters who so kindly remembered us in a temporal way, making it possible for us to devote our time to seek the lost and dying. Will you continue to pray for us that the work may be effectual to His praise and glory.

Yours for the Master,
B. B. Stoltzfus,
502 Jefferson St.

Jan. 23, 1911.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The number of inmates again has increased to 76. Ten were admitted during the last two weeks. Yesterday Bro. Hartzler of the Altoona Mission brought us a family of six bright little ones—one boy and five girls, ranging in age from 5 to 13 years. We desire to place them into good homes soon to make room for other needy ones. The three oldest girls are members of the Mennonite Church, and all of them have been surrendered into our charge until of age.

While we have more boys than girls to place out, we can at present fill a number of applications with bright little girls almost any age from 5 to 14 years. What Christian families will open their doors and hearts and say, "The love of Christ constraineth us?"

West Liberty, O.

OBSERVATIONS OF VARIOUS PHASES OF MISSION WORK IN INDIA

II

By J. S. Shoemaker.

For the Gospel Herald.

Realizing the need of having some one with us on our tour who was able to speak the native language, we prevailed upon Bro. M. C. Lapp to accompany us in our search of Mission information.

We left Bombay at 1:45 P. M., Nov. 23, for Dahanu Road, north of Bombay. The scenery along the way was very interesting. Our route lay through a comparatively level plain with a broken range of mountains running parallel with the railway, several miles to the right.

Great stacks of salt were to be seen in certain sections where the salt water, which flooded these sections when the ocean's tide was in, was utilized by making salt by evaporation. The producer receives but 2 pice (equal to 1 cent) per 80 lbs. of salt. The Government charges 1 rupee (32 cents) duty per 80 lbs. when shipped out of the country. It will be seen by these figures that the natives receive but little encouragement to push the salt industry. Much of the country produces fine grass crops; hence many hay stacks dotted the fields along the way. Beautiful, stately palms of various kinds, and especially those from which toddy is drawn, were to be seen all along the line.

We arrived at Dahanu Road at 6 P. M. Upon our arrival we secured a conveyance to take us to the Brethren's mission station about 2 1-2 miles south of the railway station. Bro. and Sister Adam Eby, who have charge of the work at this place, gave us a hearty welcome. The nature of the work done at this station is dispensary, colportage, Bible and evangelistic. The field seems to be a needy one, affording great opportunities for evangelistic work. At 11:15 on the following day we bade Bro. and Sister Eby good-bye and returned to the railway station where we took the 12:25 P. M. train for Bulsar, 45 miles farther north, arriving at our destination at 2:30. We went direct to the Brethren's mission home located at the southern extremity of the town, here we were heartily welcomed and kindly entertained by Bro. and Sister J. M. Blough and Sister Eliza Miller, who are stationed here. Here we also met Sister Brubaker, whose husband had been recently called to his reward. In the afternoon of the same day Bro. Blough took us through the town which has a population of about 12,000. We visited the native bazaars and the tomb of a noted Mohammedan where many Hindus

(Continued on page 704.)

Sunday School

For the Gospel Herald.

Lesson for Feb. 12, 1911.—I Kings 18:
25-39

ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL

Golden Text.—Choose ye this day whom ye will serve.—Josh. 24:15.

Introductory.—Never, perhaps, has there been a more forcible illustration of the difference between true and false worship, between the power of the true God and false gods, than the thrilling events recorded in the lesson before us. In our last lesson we learned of Elijah's startling appearance and prophecy; how that he was miraculously sustained at the brook Cherith, and afterwards at the widow's house in Zeraphath. Finally, when all was ready, he went back at the command of the Lord to complete the work begun at the time the famine was predicted. For three years and a half it had not rained, and Israel was in sore distress. The government was so completely given up to idolatry, that it seems useless to try to bring it back to what it ought to be. But in the kingdom there were thousands who had not bowed the knee to Baal, and God is ever mindful of those who put their trust in Him. The famine had put the people to thinking. Many were halting between two opinions, and this was God's opportunity to show them who was the God in Israel.

Elijah's Proposition.—Elijah's appearance at this time was even more startling than it had been before. Though Ahab, inspired by Jezebel, had been hunting him like a criminal, when the word of the Lord came to him and told him to go back he hesitated not, but had the courage to face even Ahab himself and tell him where the fault lay. He then proposed that they would meet to offer sacrifices to see who was the God in Israel. If Baal should respond, then he was to be recognized as God, but if God should respond, then He was to be the God. Here was the issue. Neither the prophets of Baal nor Jezebel nor Ahab could consistently refuse such an offer, and the people seemed glad for the chance to be shown who was the real God. Whatever was the motive of the prophets of Baal and Ahab in accepting the offer, Elijah's proposition was accepted.

Failure of Baalites.—The scene is on Mt. Carmel. There were present the lone prophet of the Lord, the four hundred and fifty prophets of Baal and, as many think, the four hundred prophets of the grove who sat at Jezebel's table. The people also were there to see the outcome of the contest. Elijah, knowing in whom he was trusting, was very

generous. "Choose you one bullock for yourselves, and dress it first: for ye are many, he said." The offer was accepted. The sacrifice was prepared and laid upon the altar. Now the cry to Baal began. From morning till noon the cries of the false prophets rent the skies. "O Baal, hear us! O Baal, hear us!! O BAAL, HEAR US!!!" Thus the cry went on. But no answer came. "Cry aloud," said Elijah, "for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Midday past, and they still kept on calling. They lacerated their flesh with knives and lancets, but still no answer came. They kept up their cries until the evening sacrifice, but the man-made god made no reply. They had all the chance in the world to demonstrate the reality of their god, but there was no reality there—gods of wood and stone make no reply. The Baalites had to give it up. They acknowledged defeat. Now the question comes, can Elijah do any better?

Jehovah and Elijah Vindicated.—It was now Elijah's time to show that though there was but one prophet of the Lord there and the prophets of Baal were numbered by the hundreds that after all the living God was on his side. So far as demonstrations were concerned, the Baalites were far ahead of him; but numbers and noise were not the stronghold of Elijah's worship. The strength of his position was reality—he was in touch with the living God. He built his altar and invited the people to come near. He wanted them all to see that there was to be no slight-of-hand performance. He dug a trench around the altar and invited the people to pour water on the altar. This was done until the altar was thoroughly soaked with water and the trench was filled with it. After it was a clear case that there could be no fire about the altar, he raised his eyes to heaven and offered a simple prayer that brought the heavenly response. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

The People Recognize Jehovah.—The victory was complete. There was no getting around it. It was clearly demonstrated that Baal would not answer and that the lone prophet without half the effort put forth by the multitudes of false prophets brought the response from the God of heaven. The people fell on their faces and said, "The Lord he is God; the Lord he is God."

Many are the lessons to be drawn from this impressive scene, but space will not permit. Let the reader continue his meditations. The God of Israel is also the God of America, and He alone should be worshiped, and worshiped in spirit and in truth.—K.

Our Young People

CHARACTER STUDY—JONATHAN
I Sam. 18:1-4; 19:1-7.

Topic for February 19

MOTTO

"We ought to lay down our lives for the brethren."

OUTLINE OF TOPIC

I. Parentage of Jonathan.—I Sam. 14:1; 9:1, 2.

II. Character—

1. A man of piety and courage.—I Sam. 14:6; 14:43.
2. Endeared to the people.—I Sam. 14:45; 14:29, 30.
3. A man of strong affection.—I Sam. 18:1-4; 20:41.
4. A faithful friend.—
 - a. An intercessor.—I Sam. 19:1-7; 20:32.
 - b. Willing to sacrifice.—I Sam. 20:4.
 - c. Giving preference in honor to his friend.—I Sam. 23:17.
5. Loyal to the kingdom in death.—I Sam. 31:2.

PERSONAL THOUGHT

Jonathan by his unselfish devotion to a friend who was chosen of God to take the place that men expected Jonathan to have is an example to me of how my life should be free of self and devoted to God's plan. Am I knit in affection to those who love and obey God?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Brother."

For Young People—

1. The Power of Godly Friendship.
2. Unselfish Kindness.
3. Godly Courage.
4. A Dutiful Child Toward an Erring Parent.

For Older People—

1. Contrast the Character of Saul and Jonathan.
2. Strengthening a Brother in God—the Work of True Friendship.
3. Death of Jonathan, the Result of An Ungodly Parent's Folly.

ETERNITY!

"Eternity!—where? It floats in the air; Amid clamor or silence it ever is there! The question so solemn—Eternity!—where?"

Eternity!—where? O Eternity—where? With redeemed ones in glory, or fiends in despair?

With one or the other—Eternity!—where?

Eternity!—where? O how can you share The world's giddy pleasures, or heedlessly dare

Do aught till you settle—Eternity!—where?

Eternity!—where? O friend, have a care! Soon God will no longer His judgment forbear;

This may decide your Eternity!—where?

Eternity!—where? O Eternity—where? Friend, sleep not, nor take in the world any share,

Till you answer this question, Eternity—where?"

—Selected.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, FEB. 2, 1911

Field Notes

Sister Lydia Schertz gave a mission talk at the Mt. Zion Church, Morgan Co., Mo., Jan. 25. A correspondent states that the interest was very good.

Bro. C. K. Yoder of West Liberty, Ohio, who is nearing the 82nd milestone on the journey of life, has been quite feeble for the last several months, unable to occupy his accustomed seat in the Sunday school and church services. The Church feels very keenly the sudden halt in his long continued service as an active minister of the Gospel. Age and heart weakness the cause.

Bro. E. A. Bontrager is at the time of this writing, if previous arrangements were carried out, with the brotherhood in Manistee Co., Mich., expecting to remain one week. There are about thirty members of the Church in that locality.

Bro. Jos. H. Byler of Belleville, Pa., who is visiting with his son, Bro. John I., of the Toronto Mission, preached an acceptable sermon at the regular meeting at Cedar Grove, Ont., on Sunday evening, Jan. 22. He will also assist at the Bible conference at the Wideman Church, Jan. 24-27.

Bro. E. L. Frey of Wauseon, Ohio, sends us the following: "Bible conference closed yesterday evening (Jan. 20). Visible results, 8 confessions. Have a class of 14 now. Are looking for more." Praise God for results. May there be many more to make the good confession and enter into the only life worth living.

Bro. S. G. Shetler of Hollsopple, Pa., writes the following concerning their home congregation: "Meetings closed last Tuesday, (17) night with 18 confessions. One confession at the Weaver Church last night." Bro. D. D. Miller of Middlebury, Ind., who has been assisting in these meetings, expects to continue a few weeks longer in the Johnstown district.

Bro. Fred Mast of Millersburg, O., preached an impressive sermon at the Scottsdale Mennonite Church on Thursday night of last week. In company with his daughter Nora, he was on his way to Denbigh, Va., where he has another daughter living. They left on Friday morning, expecting to make a short stay in Lancaster Co., Pa. Their visit was much appreciated.

Homeward Journey.—Bro. J. S. Hartzler writes us that arrangements have been fully made for the homeward journey of himself and Bro. Shoemaker. For the benefit of those desiring to write to them, we copy the following extract from his letter: "Our home-going as now arranged will mean to make no stops except such as the ships make to load and unload. That means from 12 hours to 3 days at the following ports:—Singapore, Hong Kong, Yokohama, Honolulu, and San Francisco. Mail to reach us should reach the following places not later than the dates attached: Dhamtari, C. P. India, Mar. 6; Calcutta, care of Thos. Cook and Son, Mar. 13; Hong Kong, China, care of China Express Co., Mar. 30; Honolulu, Hawaii, care of the S. S. China, April 25; San Francisco, care Thos. Cook and Son, April 29."

The article on "Missions" by Bro. J. S. Hartzler which we print on another page, deserves special mention. We regret that a part of the article reached us too late to appear in its proper place. The readers will please read the following paragraphs in connection with the article:

"Medical work is another means of world evangelization that must not be overlooked. Thousands of people who are too prejudiced to listen to the preaching of the Gospel in a bazaar and who would not defile themselves by going into a church have received their first impressions of the Great Physician at the loving hand of a doctor who performed a very technical operation, replaced some broken bone, or gave them some medicine which seemed to be the means of snatching them from the grave. It is wonderful how much hospitals are doing for people in non-Christian lands. In many localities medical aid is procured at great inconvenience and expense.

"This means of reaching the lost is quite effective but hundreds of thousands die without Christ for want of money to pay the expenses of getting a doctor, or even with apparently no sickness. Medical aid is a very good thing, but, alone, is far too inefficient."

Correspondence

East Las Vegas, New Mex.

Dear Herald Readers, Greeting:—We are enjoying a beautiful winter so far and have organized a Sunday school which makes us feel more at home than ever. Bro. Manuel Good is superintendent and Bro. Martin Reif secretary. We have two classes at present. Average attendance, 24. We are looking for more soon. Our number is small, yet we have the promise that if we are faithful the Lord is with us.

The brethren from Colorado preach to us about every two months. Bro. John Brunk from that place was here last Nov. 13. He preached to us a very interesting sermon, for which we are thankful. We would be glad for any one who passes through here to stop and preach for us. Our doors are open for a sermon any time the Lord sees fit to send them this way.

Pray for the work at this place.

Yours in His service,
Lizzie Stauffer.

Albany, Oreg.

Dear Herald Readers, Greeting:—Bro. J. P. Bontrager of this place went to Dinuba, Calif., leaving here Jan. 19. He expects to hold meetings at that place about two weeks, then go to Upland and stop at Corning on his way home. We ask you all to remember the brother in prayer.

This leaves us without a minister

but we are trusting in the Lord and we know He will bless us abundantly. We thank Him for the many blessings we have enjoyed and may we all use our talents to His honor and glory.

Sunday school here is progressing. By the help of God we want to advance the cause of Christ and teach the way of salvation to the lost. Sister Burck and family have moved to Hubbard, Oreg. This makes our number very small.

There is quite a lot of scarlet fever around Albany; three have died. Bro. Art Mishler's family had it but are now out of danger.

Bro. C. R. Widmer has been attending the Farmers' Short Course at the Agricultural College, in Corvallis, Ore.

It snowed here Jan. 9 and laid on the ground a week. Has been rainy since, and is snowing again now.

We intend to have an all day missionary meeting the first of Apr. Pray for us and the work at this place.

Chambersburg, Pa.

Dear Herald Readers, Greeting:—Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings at the Pleasant View Church on the evening of Jan. 18 and closed Jan. 26, with the result of five public confessions. We believe there are yet many more that are counting the cost. We hope and pray that they may make the wise choice as did those five. Bro. and Sister Metzler's stay with the brotherhood at this place was short but we are very thankful for their labors at this place. At this time they are with the brotherhood at the Stouffer Church near Edgmont, Md. Hope that God may bless the work at that place that sinners may be converted and saints strengthened.

Also pray for us in this community that we may prove bright and shining lights that others may become converted.

Yours in His name,

Nancy N. Wadel.

Los Angeles, Calif.

Dear Herald Readers:—I am glad to say that the Gospel Herald is always a welcome visitor. For some unknown reason I did not receive the Herald for six weeks. I could scarcely leave the Post Office without it but glad that it is coming again. It almost seemed like some dear one had died. Oh! I wish all the members of the Mennonite Church loved the Church papers. Yes, some say, there are some things in the paper I do not like, but I am afraid there are some things in the Bible that do not suit them. I believe it is the duty of every minister to urge their members to take the Herald as it should be in every family. I would say to parents if your sons are working away from home where the Herald is not taken, that it would be well for you to have it sent to your sons.

In the Herald of Jan. 12 in the events by G. W. North he stated that he saw in Vol. III, No. 31 a correspondence from Los Angeles, Calif., that 12 died in Imperial Valley in one day from the heat and all had been using intoxicating liquor. It was the hottest day of the season and it was found out that all were whiskey drinkers. Now, when I was younger and lived in the East, many people believed they should have whiskey through hay making and harvest time, no doubt to cool them off. At the same time they had the whiskey to warm them up when going out into the cold but they are badly mistaken. It simply works on the nerves, and I am sorry to say that I know of more than one man that became a drunkard by working for just such people who treated their hands with whiskey in the harvest field, but I trust these days are past.

Another item I was interested in was that on Sanctification, by A. D. Wenger. We hear so much about this, especially here in California, these days. Brother, why do you light a lamp? Do you not light it to shine? So it should be with sanctification, to shine and not to boast. A few years ago a person harping on sanctification as a second work of grace or a second blessing asked me if I received the second blessing. I told him yes, but I received so many blessings since that I do not have time to stop with the second blessing. Let us not be satisfied with what we have but what God has for us. Brethren pray for me that I may ever be faithful and ready for the coming of His dear Son. I receive my mail at general delivery but am staying at 1536 East 50th St., Los Angeles, Calif.

Your brother,

A. R. Kurtz.

Lancaster, Pa.

The regular monthly meeting of the Lancaster Co. Sunday school workers will be held at the Mission, Lancaster, Pa., on Tuesday, Feb. 7, at 7.00 P. M. The Sunday school lessons will be explained by brethren as follows:

Feb. 12, Jno. M. Weaver, Goodville, Pa.

Feb. 19, Willis Kilheffer, Petersburg, Pa.

Feb. 26, Emanuel Keneagy, Kinzer, Pa.

Mar. 5, D. N. Lehman, Millersville, Pa.

Everybody invited, especially those interested in Sunday school work.

J. C. Leaman.

Perkasie, Pa.

(Blooming Glen Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Jan. 8, we distributed the Christmas gifts to our Sunday school pupils. We also held our annual election of officers. The

following persons were elected: Supts., Bro. Joseph Gross, Abram Gehman; Chor., Bro. Leidy Hunsicker; Treas., Bro. Titus Moyer; Secs., Arthur Stover, Alda Gross.

I note with pleasure the accounts of spiritual activities in various places for the purpose of seeking and saving the lost by bringing them to Christ. It seems to me that Christ must look down from His heavenly throne with joyous approval upon all these efforts to help the perishing, since His last desire was that the Gospel should be preached to every creature that they through repentance and faith might obtain remission of sins.

I regret to say that there are no converts at this place thus far this winter. This is not saying that there are none who need salvation, for there are certainly many who need our prayer in this respect.

Wm. D. Fretz.

Plainview, Tex.

Dear Herald Readers, Greeting in His Name:—On Saturday, Dec. 24, Bro. J. D. Charles of Hesston, Kans., came into our midst and preached for us that evening and two sermons on Sunday. The following week he and Bro. A. I. Yoder of Happy, Tex., conducted a very instructive Bible conference which closed Friday evening. We had two talks in the forenoon and one in the evening, followed by a sermon. One precious soul accepted Christ as her Savior.

Our Sunday school was reorganized Dec. 25 for six months. Officers: Supts., Perry Smith, L. S. Kreider; Sec.-Treas., Rebekah Near; Chors., Ida Kreider, Henry Landes. Libr., Ira Hartzler.

We have young people's meeting and preaching services every Sunday evening and prayer meeting Wednesday evenings. Jan. 18 Bro. J. D. Guengerich and daughter Nancy and Susie Guengerich of Iowa came to visit Bro. Joel Guengerich and family for some time, then expect to go farther south.

L. S. Kreider.

Tuleta, Tex.

I was at the quarterly meeting of our congregation today, and was pleased to hear the conclusion of only allowing those who are of the nonresistant faith to hold meetings in our church house; and even then to exercise care as to who is admitted, as some teach wrong doctrines concerning baptism, prayer head-covering, fashionable clothing, etc. A committee was appointed whose mission is to do a special work in the way of getting all members in line with the simplicity of the Gospel as taught by the Church. The brotherhood were also advised to make friendly visits with seemingly cold-hearted ones, inviting them to remain and be workers.

R. J. Heatwole.

Terre Hill, Pa.

(Bowmansville Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We reorganized our Sunday school on Dec. 18, with the following officers: Supts., J. M. Weber, D. Z. Burkhardt; Sec., W. G. Good; Treas., N. G. Good and G. B. Horning. We also reorganized our teachers' meeting Jan. 1, 1911, with Bro. J. L. Musser as leader. Today counsel was taken to hold continued meetings. Pray for the work at this place, that souls may be saved.

Cor.

Jan. 22, 1911.

Roseland, Nebr.

Dear Readers, Greeting:—We are glad to report that during the meetings held here by Bro. J. A. Heatwole, three souls became willing to confess Christ as their Savior. They were received into church fellowship, Sunday, Jan. 22. May the Lord keep them and make them a blessing. Others were under conviction, but were not willing to yield.

Bro. D. G. Lapp is at present with the congregation at Nappanee, Ind., in evangelistic work.

Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation.

Cor.

Jan. 23, 1911.

Manheim, Pa.

(Erisman's congregation.)

Dear Herald Readers, Greeting in the worthy Name of Jesus:—A few lines from this place may be of some interest. A series of meetings conducted by Bro. Sanford Landis from Mellinger's has just been closed at this place. The interest manifested was good.

The Word was preached with great power and the result was that 19 precious souls confessed their Lord and Savior. Let us pray that they may be of much use in the Master's service and be bright and shining lights to the world. While we rejoice over these nineteen confessions we feel sad that there are so many who would yet need salvation and who turned a cold shoulder to our dear brother's earnest pleadings.

Let us pray for them that they may turn from the error of their ways before it is forever too late. Let us also remember the brother in our prayers that he may be blessed in his efforts as he goes about from time to time laboring for the Master.

Yours in Christian love,

L. B. B.

Jan. 23, 1911.

Miscellaneous

WATCHMAN! WHAT OF THE NIGHT!

Watchman! tell us of the night,
What its signs of promise are.
Traveler! o'er yon mountain's height
See that glory-beaming star!
Watchman! doth its beauteous ray
Aught of hope or joy foretell?
Traveler! yes, it brings the day,
Promised day of Israel.

Watchman, tell us of the night;
Higher yet that star ascends.
Traveler! blessedness and light,
Peace and truth, its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own,
See! it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn.
Traveler! darkness takes its flight,
Doubt and terrors are withdrawn.
Watchman! let thy wanderings cease;
Hie thee to thy quiet home.
Traveler! lo! the Prince of Peace,
Lo! the Son of God is come!

—J. Bowring.

PRAY FOR THE LEADERS OF SACRED SONG

A few years ago, when engaged in evangelistic work in one of our communities, we enumerated a number of officers in the Church who should be remembered in prayer. Among them we mentioned the minister, the deacon, the janitor, superintendents, etc. In the congregation there was an interested listener. "And the chorister," added he as he was convinced that this official would not be mentioned. It made a profound impression. Few people realize how important a work rests upon the leaders in song and how greatly they stand in need of our prayers. The following article, sent us by Bro. Rudy Senger of Goshen, Ind., is a timely and pointed discussion of this question, and we hope that it may be read with interest and its precepts put into practice.—Ed.

Do you ever think, that you have a work in behalf of the Davids and Miriams of the Christ-army, and that it is largely to be done through prayer?

More and more am I impressed that we who are being spent in this department of Church work are not lifted up on the wings of prayer as we should be. Perhaps Christian people have not been definitely taught that it is just as needful to pray for the leader of song as for the missionary, the minister or the teacher. If this be true, permit me to sound this call, "Pray for your leaders of sacred song."

Temptation and Responsibility

Music is a power and it takes strength to wield it. Where is the true leader of song who does not tremble with the thought of the responsibility resting upon him, when he approaches the Lord, entreating to be made meet for service? We come before our great Leader pleading to have our

hearts made clean, that when we stand before our audience, through our voice may be heard His message, and by our hand men and women may be directed and led out into the praise of His name. Are you helping us?

Various are the ways in which Satan tempts public workers. Financially, he is the chief of schemers, oftentimes bringing to us a tempting, popular position covered with such an enchanting garment of spirituality that it takes divine grace to show us the shoddiness of it all. Socially we face a serious testing, and some there are who not only become entangled but are firmly held in the deftly wrought web of society deceit. The poisonous tongue of flattery also keeps pouring into our ears until many a head is turned giddy, when power for usefulness is gone.

These are not all the temptations, but let these suffice to awaken a keener interest in the workers and ministry of Gospel song.

A Goodly Reward

Do we have discouragements? Yes, but praise the Lord for reviving strength. These things are forgotten when we receive appreciation from those who have been helped. When the thoughtless young girl says, "I thank you for that beautiful song, it has helped me to be a better girl;" when the silver-haired father or mother takes our hands in theirs and says, "Oh if you could only find our boy and sing to him, we know he'd come home;" when young men look up and say, "There is something in that, I must live a better life;"—when these experiences come to us we have a goodly reward, and thank the Author of music for the gift of song.

Brethren, pray for your leaders of sacred song.—Marguerite Bixler in *Christian Workers' Magazine*.

LOVE

XXXVI

By Jacob Eby.

For the Gospel Herald.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee

shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

What a false pretense Herod made. He wanted to get the young child out of the way, but the hand of God was stronger than his. God always has a way to save His people. After the wise men had worshiped the infant King, God directed the wise men to go home some other way. This made Herod very angry, and he resolved to put the young King out of the way. Though he caused widespread sorrowing by ordering all the male children under two years to be slain, he was not able to capture Jesus, for God had directed Joseph to take Jesus and His mother to Egypt, where they remained until after the death of Herod. Thus the loving hand of God overruled all things for our good. Herod could not thwart the will of God, neither can we. God's love reaches to all mankind, and nothing can stand in the way of those coming to Him who respond to this gift of God's love.

A DOZEN DON'TS

Don't expect to get to heaven unless you throw out some earthly ballast.

Don't spoil the appearance of the page of life by putting down so many things you have to rub out.

Don't invite trouble by predicting it and looking for it.

Don't imagine yourself under no responsibility to relieve suffering by refusing to see it.

Don't confine your religion chiefly to calimining.

Don't neglect to snuff your candle if you wish to justify your title to being a light of the world.

Don't boast about your warranty-deed to a heavenly mansion unless you have the taxes and insurance paid.

Don't accept any religious experience as satisfactory which permits the heart to delight in open or secret sin.

Don't carry a card deck or whisky bottle during the revival; either is contraband of spiritual war.

Don't get married to Jesus Christ without getting divorced from the world.

Don't put Judas Iscariot in the shade by selling out the Lord for twenty-nine pieces of silver.

Don't condemn the covetousness of others in order to get more for yourself.—Religious Telescope.

SPIRITUALLY BLIND

By Louisa M. White.

For the Gospel Herald.

How sad it is to be naturally blind—deprived of the pleasure of seeing the beautiful things around us that God has made. Living next door to us is an old lady who is blind, and having occasion to watch her the other day as she groped about to find her way to the place she desired to go, I was made to think how many poor souls are groping about in spiritual darkness. They do not realize that Jesus lovingly and tenderly calls them, ready to lead them aright, and then with saddened heart sees them turn away from Him. Dear unconverted friends, turn from your evil ways, repent, look to Him who would gladly lead you as a babe by the hand into everlasting light. Come to Him who would willingly carry your burdens for you, and recognize Him as your all in all, Christ says, "I am the way, the truth and the life." "No man cometh to me except the Father draw him;" and this drawing is the gentle wooing of the Spirit. Cast it not aside, but heed it, accept the Gospel, be a shining light to others, and you shall be duly rewarded.

Lancaster, Pa.

THE LORD'S MONEY

By Nathaniel Lapp.

For the Gospel Herald.

Then he which had received the five talents went and traded with the same, and made them other five talents.—Matt. 25:16.

It is right to trade with the Lord's money, but let us be careful how we trade. How careful we ought to be to make the right use of that which God has entrusted to our care.

Let me relate what happened in Hastings, Nebr., after our conference at Roseland last fall. A man came to one of our brethren and told him that he was hungry. The brother offered to pay for his dinner, but this did not suit the man. Then he came to me and said, "Do you belong to the Amish?" I told him we were Mennonites. Then he said, "You would not turn me away, would you?" I told him that I had just enough money to take me home. He then went down street, met three of our brethren, and they gave him some money. They then asked him what he meant to do with it, whether he meant to spend it in a saloon. He replied, "No; I will put it into my pocket and keep it there." Meeting a brother who lived in town I asked him if he knew that man. He replied that he did, and that he was a liberal patron of the saloons. Dear reader, let us be careful how we use the Lord's money. Wallace, Nebr.

LITTLE THINGS ALWAYS COUNT

By Aldus K. Hertzler.

For the Gospel Herald.

Just as coral is formed deep down in the ocean (by tiny animal skeletons built one upon another; the old animal dying, leaving his skeleton upon the heap of others and the new ones forming their little home over top his ancestors) so the little sins that people commit, build up sinful formations in the heart.

People often remark, "Oh, this won't matter" or "that won't hurt" because "it is only a little **this** or **that**." We often hear remarked, "a little game; a little drink, a little party, a little entertainment, a little dance, and reading a novel or other trashy reading; won't matter." They forget altogether that a drunkard does not begin by taking a large quantity the first time; he starts in by first taking a little and then a little more, and at last he is a drunkard.

Did you ever take notice that when a person tells a lie, they are sure to be found out, and they most always tell the second lie to cover the first one and a third one to cover the second and so on, just as the coral does; until (if not stopped) it grows and grows and at last fills the heart with sin; and the wages of sin is death (Rom. 6:23).

Now, on the other hand, good deeds can be grown in the heart just as well as sin. They will grow just as fast as you will permit them, and every little kind act will count, no matter how small. We have the promise (Matt. 10:42) for even giving a cup of cold water. Many of us miss this kind of opportunities and look for larger opportunities (Eph. 6:10). We have talents given to us and are given opportunities to use and multiply our talents. Therefore let us try to use and not bury our talents, and happy we will be to hear the verdict, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Norristown, Pa.

This, coming from a young disciple, is safe ground for all young disciples to take. Let the **little things** of which our life is formed be of the same material as if we were building for the life everlasting—which we are.—Ed.

God delights in putting faith to do that which the flesh declares impossible. Oh, how precious a jewel is this resolute Faith which walks with God under all circumstances, wrestling against the powers of darkness, making no bow to the Haman of evil customs, or evil principles.—R. C. C.

(Continued from page 698.)

and Moslems assembled daily for worship. Many marvelous cures are reported to have taken place among the afflicted who come to worship at this idolatrous shrine. An insane man was chained near the door of the tomb, having been placed there by his friends to await healing, which they supposed would be effected through calling upon the name of the dead prophet whose remains were within the tomb. He was a pitiable looking object, but no more pitiful than the frantic worshippers which were bowing around the tomb at the time of our visit. Some of the women worshipers seemed to be under a demoniac influence causing them to wail with a loud voice, and shake their heads violently, insomuch that the hair became greatly disheveled, causing them to look demon-like. Some of them were almost prostrated because of over-exertion. The priest in charge waved a smoking censor over the tomb at close intervals. After emerging from the door of the enclosure women with children would hasten to get an opportunity to inhale the smoke of the censor held in the hand of the priest, expecting to receive some special blessing in this act of worship.

There were other tombs outside the enclosure before which devotees would prostrate themselves, and kiss the tomb. Even very small children were taught to go through these idolatrous performances.

These dark, idolatrous scenes caused us to be filled with a feeling of intense sadness, and caused us to wonder as to how these people might be led to forsake their gross idolatry and accept the Gospel of our Lord Jesus Christ.

Bro. Blough also took us to the Towers of Silence south of the Tower, in which the Parsees place their dead to be devoured by the vultures. This method of disposing of the dead is practiced by the Parsees to avoid polluting the earth, air, and water, which are objects of worship among them.

The mission established by the Brethren at Bulsar is the oldest and most extensive of their stations in India. Four missionaries and a number of native workers are looking after the work at this place.

They have charge of two orphanages with 60 boys in the one, and 70 girls in the other. Industrial work is successfully carried on at this station. Weaving and carpentry are the chief industries. There are 10 looms in the weaving department which are operated by orphan boys and 22 boys are employed in the carpenter shop. Educational work is also successfully carried on at this place, with 100 or more pupils. The other features of the work are colportage, evangelistic, and pastoral. Thus the head, the hands, and the heart are being taught. The church at this place consists of about 200.

Our next stop was at Jalapur, 26 miles north of Bulsar, where the Brethren have another mission established, which is in charge of Kathryn Zeigler and several other workers. A widows' home is established at this place. Our visit with the workers here was very brief, arriving at 10:30 A. M. and leaving at 1:15 P. M. for Aukleswar, about 50 miles farther north, where we arrived at 3:15. Bro. W. B. Stover, who is in charge of the mission work at this place, met us at the railway station and escorted us to their mission home, just south of the town, where we were kindly received and entertained by Bro. and Sister Stover, who are actively engaged in mission work at this place. Early in the evening we visited one of their native schools held in a small native hut, where children of various sizes meet during the evening and are taught by a Christian teacher. By request of the master, the children sang several songs for us, which we greatly appreciated, although we were not able to understand the words.

After leaving the school we attended a religious service conducted by Bro. Stover and his native helpers. The same was held in an open space between some native huts. Forty or more natives gathered around the speakers in a semi-circle, all sitting on the ground, most of them eagerly listening to the songs and talks given. The speakers were interrupted occasionally by some in the audience who seemingly were desirous of receiving more light on certain subjects, others interrupted whose motives may have been to confuse the speakers.

During the forenoon of the following day we visited some of the homes of the native Christians, where we had the privilege of seeing something of the nature of their home life, which was quite simple in appearance. Bro. Stover's work is principally evangelistic, pastoral and educational.

After eating our noon meal and engaging in a season of devotion we went to the railway station and boarded the 2 P. M. train for Umalla, 24 miles to the northeast. Here we were met by two of Bro. D. J. Lichty's servants who conveyed us to Vulli, a distance of two miles from the railway station, where the Brethren have another mission station. The same is in charge of Bro. and Sister Lichty, who gave us a warm reception upon our arrival. In the early part of the evening we visited a number of the Christian homes in the village. These homes consist of small bamboo huts with two apartments, one to accommodate the goats and oxen, the other occupied by the family. We visited one native Christian home where the goats, oxen, farming implements, grain for food and feed, household furniture, and family all found

shelter in one room, all apparently contented and happy. These scenes were of special interest to us, and reminded us of the fact that it does not take fine homes and affluence to bring real happiness to the souls of men. "Godliness with contentment is great gain." The same may be enjoyed in the humblest hut, with the simplest food and furnishings. We spent Sunday at this station. We attended Sunday school in the bamboo Church, after which Bro. Lapp preached in the Hindi language, basing his remarks on Jno. 1:12. The attendance and attention was good. In the afternoon a prayer meeting was conducted with the native Christians. Another preaching service was held in the evening. Bro. Hartzler and the writer spoke to the congregation, and Bro. Lichty gave the interpretation. We felt that the day was profitably spent in His service.

The membership at this place numbers about 100. Bible and evangelistic work is carried on in the surrounding villages. Seven or eight village schools have been opened up in the district. Bro. and Sister Lichty will soon be joined by Bro. and Sister E. H. Eby, who will assist them in the Lord's work. The Brethren have at present 8 mission stations in India. Two more had been opened, but are closed for the time being on account of a lack of workers.

They have 26 missionaries, six of whom are on furlough at present. Native workers about 50, and a native Church membership of five or six hundred.

Thus the good work is carried on in various parts of India; but the field is far from being covered. We trust the time may not be far distant when all the heathen world shall be permitted to hear the glorious Gospel of salvation.

Dhamtari, C. P., India.

(Continued from page 695.)

that it was this empire that crushed the nations with her conquering legions, crucified the Son of God, destroyed Jerusalem and dispersed the Jewish nation, slew the faithful apostles, waged merciless persecutions against the early Christians, and otherwise wrought desperate havoc with humanity, we can not conclude otherwise but that this is the kingdom, which should "bruise" mankind and dominate the nations with an iron rule.

* * *

Having identified the four kingdoms symbolized in this image, let us yet consider one not directly represented in it—the Hebrew. They were the chosen people, especially favored of God above all others. To them were committed the oracles of God, the reve-

lation of His will. Through them were perpetuated the promises of God, first made to Abraham. Through this people there was infused into this world, the life, the truth, the ever-living principle which is constantly being rejected but which nevertheless is constantly being sought; the head Stone of the corner, rejected by the builders, without which the structure is incomplete, and who becomes the Stone that demolishes the merely man-made image.

Each of the four kingdoms in succession made this peculiar people an integral part of their realm. They were ignorant of God, of His promises to man, of His design in history, except with what they may have learned in their contact with the Jews.

These great empires rose from obscurity, increasing in strength throughout the centuries by adding provinces to their original territory by the force of arms. They were ignorant of the fact that they were used as tools by an omniscient Designer or of contributing anything towards the construction of a great world-image. Each was the embodiment of a species of human ingenuity: Babylon, of commercial activities, architectural skill and governmental perfection; Persia, of opulence, luxury, intemperance, and gorgeous display; Greece, of culture, learning and philosophy; Rome, of military domination and the authority of law. The Babylonian civilization was modified by, and merged into the Persian, the Persians into the Greek, the Greek into Roman; each in its time coming in contact with the Jewish. These various civilizations having now been merged into one and receiving their most symmetrical development as such during the Roman supremacy, it culminated contemporaneously with the highest development of Jewish formalism. During this period when human enterprises and inventions had culminated, the head Stone appears in human form to occupy His appointed place. But He is refused it by the builders and the image remains without Him. Civilization represented then by the Jews and Romans opposed His claims, denied Him His rights, met His statements with ridicule and contempt, shaped insults on His person, considered Him in league with devils, accused Him of blasphemy, seized Him, nailed Him to a cross and—"sitting down they watched Him there."

This apparent triumph of civilization was but of short duration. For in the ever revolving condition of human affairs, right will not remain suppressed. Soon afterwards, Jerusalem was destroyed and the Jews became a by-word among the nations. The Roman empire gradually declined and finally was dissolved. The glory and material grandeur of the ancients vanished, their learning and culture was forgot-

ten, and for several centuries the world was wrapped in the darkness of ignorance and superstition. Nations were in tumult and social institutions in confusion. The Gospel light was kept flickering in a few secluded regions. Having wearied itself in sin, the world, being revived by the preaching of the simple Gospel truth, emerged from its dark, chaotic state. New nations rose from the ruins of the old, ancient learning was revived, new realms of knowledge were entered, new worlds discovered and explored. The modern world began its new career, marked, on the one hand, by a strange reverence for the language, laws, learning, and form of government of the once great but now fallen empire and, on the other, by a free, independent, democratic spirit that keeps the nations in an incoherent condition, despite their desire for federation. Such incongruous conditions, having all the appearance of strength and power, yet possessed of an inherent weakness as is indicated by the image's feet composed of iron and clay, shall be the main characteristics of the system's final state. But Nebuchadnezzar's image is a representation of world empire and unity until the end of the age, for God revealed him "what shall be in the latter days." What these empires, therefore, have contributed to the sum total of human experience—to the world image—has not passed out of existence, though the empires themselves have dissolved. A cursory review of prevailing social and political conditions reminds us of the fact that the world is at present all astrife with universal commercial activities, monumental architectural undertakings, and plans for the perfecting of a world federation—Babylonian characteristics—by an unprecedented opulence, luxury, extravagance, pleasure, and gorgeous display. Persian characteristics—by an inordinate desire for culture, learning, and to know the latest conclusions of science and philosophy. Greek characteristics—the unusual importance attached to legal affairs and the unparalleled preparation for war. Roman characteristics—a heterogeneous conglomeration erected into a dreadful, awful, terrific yet grand, imposing, magnificent colossus—the world image—the completion of which shall mark the ultimate inventions and achievements of man, and the climax of civilization; but the Stone, still rejected by the builders, now "cut out of the mountain without hands," shall crash upon the terrific image and completely demolish it, and itself becomes a universal and everlasting kingdom.

La Junta, Colo.

"You may not be needed to fill some high place, but you are needed to fill some place well."

MISSION MEETING REPORT

For the Gospel Herald.

The 61st quarterly meeting of the Mennonite Sunday School Mission was held at Lancaster City, Jan. 18, 1911.

Devotional exercises, Samuel Hess.

Moderator, H. E. Godshalk.

Program

Sermon, Bish. Abram B. Herr. Text, Dan. 7:13, 14.

Glorifying the Father, Amos H. Hoover. John 15:8.

Essential knowledge of the Christian worker, Harry L. Herr.

Love as the factor in Sunday school work, was the subject of five minute talks by Henry B. Herr, Ira L. Hershey, Martin R. Hershey and Elmer Eby.

Help a little, A. B. Lutz.

Miscellaneous business: David M. Wenger reported what the auditors found in the various treasurers' accounts.

The Welsh Mountain Mission treasurer had received during the year the sum of \$7459.75 and paid out \$7425.55, leaving a balance of \$34.20. The Sunday school mission treasurer had received the sum of \$781.16 and paid out \$691.43, leaving a balance of \$89.73. The eastern treasurer of the Mennonite Board of Missions and Charities had received and paid over the sum of \$3139.21. In all they received the sum of \$11,380.12, paid out \$11,256.19, leaving on hand the sum of \$123.93.

Supt. Mellinger also reappointed the present board of directors of the Welsh Mountain Mission, with the exception of C. H. Frank who was appointed in place of Jacob H. Mellinger, who was called to the ministry.

Contributions for all causes, \$388.52.

Among the many good thoughts presented the following are a few of them:

We have no power to act without the help of God.

Jesus dwells in our hearts by faith.

If we are honest and true the Lord will bless this meeting.

The blood of Jesus, only, could atone for our sins.

Not only one nation, but all, shall know of this Gospel.

Workers are needed in the Church.

The true purpose of man on earth is to glorify God, and should be his greatest delight; but if he does not fulfil his purpose, he is good for nothing. Man must be salted with salt, but salt in the sack or bushel is no good, it must be scattered abroad, God has His way of doing this; if His people do not do this voluntarily, or at His command, He sends persecution among them as He did with the early disciples, "they that were scattered abroad went everywhere preaching the word."

In order to let our light shine it requires good works.

A backward step darkens our light, and if continued it will become extinguished.

"Herein is my Father glorified that ye bear much fruit."

We need to consecrate ourselves, to become fruit-bearing Christians.

Essential things for the Christian worker are: A thorough knowledge of the Word, God's work in creation, sin and redemption of man, prayer, nothingness of ourselves, to sacrifice self, knowledge of the Spirit and His guidance, love for fallen humanity.

Though the heavens cannot contain love, yet love will come and fill the most humble Sunday school teacher.

Where we get love for the ungodly—at the cross.

I have come to the point where love almost got all, but duty said, "go ahead."

Love seeks the welfare of its object.

Official position in Sunday school is no excuse for selfishness.

On the principal of love we can be of one mind. Let each esteem others better than ourselves.

Sometimes when children are not attentive they catch it from the older ones.

The love of Christ should constrain us to engage in the work.

"Greater love hath no man than this, that a man lay down his life for his friends."

Help a little is a spiritual request.

In the Old Scripture it is what we shall not do, in the New what it is our privilege to do.

God never asks anything of us unless He has blessed us with the same. God never blesses us unless a proportionate share shall be given to others.

Our blessings brought to us opportunities for good today; tomorrow the opportunity may be gone. Where the blessing?

God will take care of the results, if we take care of the work.

We ought to be able to use the Scriptures to warn the sinner, soothe the afflicted, and comfort the sorrowing ones.

Love will carry us over most any kind of roads, or through the rain.

The child needs more than to be told; it needs to be convinced by our own lives of the great truths we teach.

The day was an ideal winter one, the assembly large. May the influence for good spread far and wide.

Henry Hershey, Sec.

REPORT

Of the First Mission Meeting of the Pacific Coast District, Held at the Zion A.

M. Church, near Hubbard,

Oreg., Jan. 13, 1911

For the Gospel Herald.

Organization: Mod., J. P. Bontrager, Edwin Yoder; Chors., M. H. Hostetler, S. G. Hostetler; Secys., S. E. Roth, A. D. Erb.

The following subjects were considered and a few of the many thoughts presented:

Introductory sermon on missions. J. P. Bontrager. Text, Acts 17:16.

The Church must be a soul-saving factor, otherwise a dead Church. At the present time the world is steeped in sin. Many are calling and perishing for want of the bread of life. The reward is great to the faithful.

Mission work commanded.

God does not require anything of His children beyond their ability to do. The mission spirit will manifest itself in love to our neighbor. Every true child of God has a part in this great work, since we are all one in Christ. When the Lord opens the way for service, do not hesitate to act. Responsibility is greater in disobedience than obedience.

Who shall do mission work?

"Go ye" reaches us with a personal appeal to discharge our duty toward God and fellow men. First, it is very essential that we are right with God, before venturing to do mission work. The intercessory prayer of Christ extends to His followers today. The Church should be an instrument in God's hand in sending forth workers.

What are the greatest missionary powers on the earth today?

The consecrated love of God in the heart of men.

Love and prayer will often reach the most corrupt and melt the stony heart.

Holy lives are powerful factors.

The most humble and lonely ones are sometimes great powers for good.

The Spirit of God in the hearts of men is a power which moves.

The need of mission work.

There is great need of mission work in all branches and avenues of life, in home land and foreign fields. Through the ab-

sence of Christ many homes are being ruined, otherwise they might be bright. A sad record when the children must say we never heard our parent or parents pray. Labor with greater efforts and more earnestness for the increasing strength of the mission cause.

There was a good attendance and a deep interest was manifest during the meetings. Eleven souls offered their entire consecration in the service of the Master and responded should God call. Pray for the work here. Secretaries.

REPORT

Of the Bible Conference Held at East Union Church, near Kalona, Ia.,

Jan. 16-21, 1911

For the Gospel Herald.

Instructors, S. E. Allgyer, S. G. Lapp. Mod., Joe C. Breneman, Fred Gingerich; Sec., J. A. Boller.

Book study of Galatians, by Bro. Allgyer.

Christian character is attained through God. Is developed by walking with God, and by exercise.

The overcoming life.

We need to overcome self, and we will receive eternal salvation.

The prodigal son.

The downward course: Sick of home, rebellious, riotous living, destitute. Homeward course: Homesick, conviction, repenting, resolves, confesses, rejoicing.

Marriage and Divorce.

Marriage is an important step in life. Woman is to be a helpmeet to man.

Evils of the tongue.

Forgiving or forgiveness.

The need of forgiveness implies sin. Man cannot cleanse himself, Christ's blood redeems. Mutual forgiveness is commanded and exemplified by Christ.

Christian loyalty.

Loyalty to God, to the Church, to the government, to our fellowmen.

Study of God's Word.

God's Word is power. Study not only for knowledge, but to know Him. The Jews studied, but crucified Christ. The Word of God makes wise unto salvation. It nourishes and promotes growth and judges us.

Selfdenial.

Say no to self and yes to God. Intemperance, lusts, profanity, lying, pride, etc., are to be denied.

Many more thoughts were presented. We trust we may treasure them in our hearts. A sermon was preached each evening, by one of the instructors. May God give the brethren grace that they may spread the teachings of our Lord Jesus Christ in many more places. Secretary.

REPORT

Of Quarterly Sunday School Meeting Held at Mt. Pisgah Church near Cherry

Box, Mo., Jan. 15, 1911

For the Gospel Herald.

Organization: Mod., J. M. Kreider, L. J. Johnson; Secys., Orpha Detwiler, Amanda Detwiler; Chor., Benj. Detwiler; Query manager, Geo. Bissey.

Conference theme: "Let us do all things heartily, as unto the Lord."

The following topics were discussed:

The place of our young people and how to get them there.

Some ways in which we injure the Sunday school.

From a Bible standpoint, what service is required of me? (Matt. 26:27).

Home influence.

How can the Sunday school be a means of advancing the mission spirit?

How can we best teach against worldly amusements?

Duties of the Sunday school to the young disciple.

The value of singing.

Improvements needed.

Some thoughts presented:

Parents and teachers should do all they can to keep the children interested in Sunday school as they grow older.

Irregular attendance and tardiness is very injurious to the Sunday school. Also neglecting preparation of lesson and prayers.

It is required of me to give myself wholly into God's service and prove myself to Him by doing with my might what my hands find to do, having confidence that the Lord will help me to use the talents He has given me.

Parents should live the principles of the Gospel in daily life. Teach the children to be obedient and keep pure literature before them.

Teach the children to deny them selves of pleasure and help the needy. Give them some special work to earn money to support some mission.

Teachers should use every opportunity to teach points in the lesson bearing on mission work.

Teach by precept and example. Begin early to teach the child the danger of worldly amusements, and keep the young people at work in the Church.

Give the young disciples something to do. Take them into your confidence.

Singing should be a part of the worship of God.

Secretaries.

REPORT

Of Mennonite Old People's Home,

Lancaster, Pa.

December

For the Gospel Herald.

Receipts.—Simon P. Everly, \$1.00; Petersburg Sewing Circle, bed clothing; Boyd Sievers, \$2.20; cash for clothing, \$1.00; Isaac Millers, cheese; A. B. Eshleman, oranges; Levi Leaman, .50; Bro. Buckwalter, .40; for meals, \$5.15.

Services.—Dec. 4, Samuel Leiter, John Weaver and A. B. Eshleman filled the regular appointment, preaching from Matt. 6:9.

Dec. 18, Peter Nissley and Dea. Lutz were here on the appointed time to hold the services using for a text, Matt. 29:13.

Remarks.—It was agreed at the last board meeting to install electric lights. Sauder Bros. with their helpers are busy at work. At this writing, Jan. 12, the hall lights on the first floor are giving satisfactory service; and in a few days the home can be lighted in every room by electricity produced at the home. Health is good, about 75 visitors.

Gratefully acknowledged,
J. W. Benner.

Married

Frey—Baughman.—Bro. Jos. H. Frey and Sister Elsie Baughman were united in the holy bonds of matrimony, Dec. 20, 1910, by and at the home of Bish. John S. Burkholder, near Chambersburg, Franklin Co., Pa. May their married life be spent in love and peace.

Sollenberger—Overcash.—Bro. Henry E. Sollenberger and Sister Ethel Overcash, both of Franklin Co., Pa., were united in the bonds of matrimony on Dec. 22, 1910, by Bish. John S. Burkholder of near Chambersburg, Pa., at the home of the bride's parents, near Guilford Springs, Pa.

Hostetler—Hostetler.—On Jan. 22, 1911, at the home of Fred Mast, Bro. Emanuel Hostetler and Sister Lizzie Hostetler were united in the holy bonds of matrimony, Fred Mast officiating. May their voyage through life be peaceful and prosperous.

Martin—Brenneman.—At the home of the bride's parents, Bro. Ephraim Martin of Waterloo, Ont., to Sister Kate Brenneman of Seward Co., Nebr., Bro. Jos. Schlegel officiating. May God's blessing attend them through life's journey.

Stauffer—Roth.—On Dec. 27, 1910, at the Salem Church, near Shickley, Nebr., Bro. Samuel Stauffer and Sister Lizzie Roth, both of this place, were united in marriage, Bish. Jos. Schlegel officiating. May God bless them through life.

Hertzler—Kurtz.—Jan. 12, 1911, at the Conestoga Amish Church, Bro. David Hertzler and Sister Katie S. Kurtz of Elverson, Pa., were united in holy matrimony, Bro. J. S. Mast officiating. May their voyage through life be peaceful and prosperous.

Birkey—Troyer.—On Dec. 25, 1910, at the Salem Church near Shickley, Nebr., Bro. Joseph Birkey of Milford, Nebr., and Sister Mattie Troyer of this place, were united in matrimony, Bish. Jos. Schlegel officiating. May God's blessings go with them through life.

Hostetler—Plank.—On Jan. 11, 1911, at the home of the officiating minister, Elder David Plank, David S. Hostetler of Springhills, O., and Mollie C. Plank of West Liberty, O., were joined in the holy bonds of matrimony. May peace, happiness and prosperity accompanying them through life.

Obituary

Sensenig.—Esther M., child of Henry M. and Mary C. Sensenig died. Her stay on earth was short. Her loss is deep and painful, but we can look forward and hope to meet her again. Funeral services were held Jan. 10, conducted by Noah H. Mack. Text, Luke 18:16.

Gerber.—Eli Gerber was born in Holmes Co., O., Jan. 12, 1838; died at his home near Walnut Creek, Jan. 16, 1911; aged 73 y. 4 d. He was married to Mary Hostetler. He leaves to mourn his departure, wife, 3 sons, 3 daughters, 8 grandchildren, 2 brothers and 2 sisters. Funeral services were held at the Walnut Creek Church, conducted by Fred. Calvin and Corson Mast.

White.—At his home near Chambersburg, Pa., Frank B. White, after an extended illness from tuberculosis, aged 41 y. 7 m. 29 d. He bore his affliction in patience, but sad to say, he was building on his moral life. He is survived by his wife, father and mother, and 1 sister. He was buried on Jan. 16. Services in the German Baptist Church at Salem, conducted by Anthony and Casper Hasfelt. Interment in the Salem cemetery. May others take warning.

King.—Samuel, son of Jonathan and Lydia King, was born on the Hawpatch, Lagrange Co., Ind., on what is known as the Norman Latta farm, July 26, 1854; died Jan. 22, 1911; aged 56 y. 5 m. 27 d. United with the Mennonite Church at the age of 20. His life was an example of Christian character that always suffers wrong rather than do wrong. He leaves to mourn his death 5 sisters and 2 brothers. Funeral was held at the Maple Grove church. Sermon by I. R. Detweiler.

Brindle.—Mary Brindle died at the home of her son-in-law, John Andkerbrandt, near Springfield, Cumberland Co., Pa., Jan. 15, very suddenly, although she had not been well for some time. The deceased was in the 70th year of her age. The body was brought to Chambersburg and funeral was held at the Mennonite Church north of Chambersburg by Jos. E. Lehman and John S. Burkholder. Text, Eccl. 8:8.

Gerber.—Eli Gerber was born in Walnut Creek Twp., Holmes Co., O., Jan. 12, 1838; died at his home one mile north of Walnut Creek Jan. 16, 1911; aged 73 y. 4 d. Cause of death, cerebral apoplexy. He leaves to mourn his departure, wife, 3 sons and 3 daughters. One daughter preceded him. Besides wife and children he leaves 2 brothers, 2 sisters, 8 grand children and a host of friends. He couldn't attend the church as well the last few years. He died very suddenly. It is a call that we should be ready at all times. Funeral services by Fred and Calvin Mast.

Strite.—On Jan. 18, 1911, our young sister, Susan May Strite fell asleep as we believe in Jesus to be awakened by Him "when all that are in their graves shall hear his voice and shall come forth." Her age was 15 y. 5 m. 18 d. She gave her life to God in the year 1909, was baptized and received into Church fellowship and was a faithful follower of her Savior to the end. During her sickness she frequently engaged in singing such songs as, "Is thy heart right with God?" "Cleansed and made holy, humble and lowly." Buried on the 20th in the presence of a large number of sympathizing friends. Text, "Thou shalt call and I will answer thee."

J. M. Shenk.

Troyer.—David J. Troyer was born in German Twp., on Oct. 27, 1839; died at his home in Walnut Creek Twp., about a mile west of the A. M. Church, on Friday evening, Jan. 20, 1911; aged 71 y. 2 m. 23 d. His death is a loss to the family, the community, and to the Church. He attended church whenever he could. On Jan. 17, 1864, he was married to Catharine Sommers. To this union were born 11 children. Wife and 3 children preceded him. On Aug. 31, 1890, he again married Mary Weaver. To this union were born 2 sons and 2 daughters. He leaves to mourn his departure wife, 12 children and 23 grandchildren. Funeral took place at the A. M. Church on Jan. 23, by S. H. Miller. Text, II Tim. 4:6, and by M. A. Mast. Text, Heb. 4:1.

Detweiler.—Samuel W. Detwiler was born Nov. 22, 1865, and died Jan. 15, 1911; aged 45 y. 1 m. 23 d. He was married to Malinda Kauffman. To this union were born 5 sons and 3 daughters. He also leaves behind, father, mother 3 brothers and 3 sisters. He is greatly missed in the home, neighborhood, church and Sunday school. He died with pleurisy and pneumonia. He attended the Bible conference until Tuesday evening then with all the help and care that the doctor and friends could give he closed his eyes in sleep to wake at the great resurrection morning.

Father, thou art greatly missed in our home,
But we know thou art sweetly resting and bidding us to come.

Funeral services were held at the Fairview Church by E. A. Bontrager and Menno Esch. Text, Rev. 14:13. Buried at the Fairview cemetery. The bereft family have the sincere sympathy of all the neighbors, brethren and sisters.

Eli A. Bontrager.

Beiler.—Amos R., Beiler was born Jan. 3, 1906; died Jan. 8, 1911; aged 5 y. 5 d. Christian E., born July 3, 1907; aged 3 y. 3 m. 5 d. Both were sons of Levi and Sarah Beiler of Elverson, Pa. They died of diphtheria and were laid to rest in the Amish Cemetery in Caernarvon Twp., Lancaster Co., Pa., located on the Smucker farm. They leave father, mother, 5 brothers, and 5 sisters to mourn their early departure. Although it was hard to part with these dear ones, the bereaved ones may rest assured that they have jewels in heaven, waiting to welcome their coming when God wishes to call them home.

Cover.—Nancy (Galley) Cover, widow of Samuel Cover, deceased, died of dropsy Jan. 8, 1911, near Masontown, Pa.; aged 73 y. 8 m. 8 d. She was united in marriage to Samuel Cover Apr. 14, 1870, who preceded her to the spirit world about 19 years. This union was blessed with 7 children, of whom one preceded her at the age of 5 years. Six children, a number of grandchildren, 7 sisters, 1 brother, and a host of friends remain to mourn her departure. At the age of eighteen years she confessed Christ as her Savior, and united with the church of the Brethren in which faith she lived a Christian life until she calmly fell asleep in hope of the life to come through Jesus Christ our Lord. Funeral services were held at the Fairview Church Jan. 11, conducted by J. N. Durr of Martinsburg, Pa., and Elmer Hess of Masontown, Pa. Text, Phil. 1:21.

Detweiler.—Bro. Jacob Detweiler, of Blooming Glen, Pa., was born Aug. 10, 1835; died Jan. 17, 1911; aged 75 y. 5 m. 7 d. He had been afflicted with consumption which was aggravated by an attack of grippe, hastening the end. He had united with the Mennonite Church in his earlier years, and remained a consistent Christian all his life. The writer, with some others, had the privilege of visiting him on the last Sunday of his life on earth. He still seemed to enjoy speaking about the "exceeding great and precious promises" of God. The uprightness of his heart was well manifested when, as I was about to leave, I remarked that I would remember him in prayer. He replied, "Yes, well, I will try and do my duty, too." Only thirty-six hours later his spirit took its flight to the heavenly abode. His wife and 2 children preceded him in death. Six sons and 4 daughters survive him. Funeral services were held at Blooming Glen M. H. on Jan. 21. Bish. H. B. Rosenberger preached in German from Psalms 92:12-15. He was followed by Pre. A. O. Hestand in the English language.

W. D. F.

Martin.—Emanuel Martin died at his home at Chambersburg, Pa., Jan. 18, 1911; aged 96 y. 1 m. 9 d. Bro. Martin was born in Lancaster Co., and moved with his father, Jacob Martin, to Cumberland when but a boy and lived there until some time after his marriage with Elizabeth Long of Chambersburg, when he came to Franklin Co., where he resided since, and for the last 40 years he lived in Chambersburg. He was an inoffensive citizen and was known by a great many as "Uncle Emanuel." He was a widower for 27 years and the last member of his father's family. He is survived by a number of nephews and nieces. He was a faithful member of the Mennonite Church for many years. Although he attained a great age his mind was bright and he was full of energy and enjoyed good health until a few months ago when his body became weak of infirmities of old age and he was confined to his bed till the death angel called him home.

Funeral on Friday, Jan. 20, at the Chambersburg M. H. by the brethren, D. E.

(Continued on next page.)

Items and Comments

The contest before the U. S. Interstate Commerce Commission between railroads and shippers is becoming more acute and at times there is much bitterness manifested. As in other conflicts of this kind there are three interested parties involved: (1) The railroads, (2) the shippers, (3) the public. The fight is mainly between the first two, but the chances are that the last will be the chief sufferer.

In a timely article in the Pittsburg Times Gazette, Erasmus Wilson raises the important point that among all the maladies which afflict the people of America, alcoholism stands at the head. Comparing alcoholism with "the white plague" he states that alcoholism is many times worse than tuberculosis and no less incurable. However, the plague of drunkenness could be banished with much greater ease if there were no powerful interests to make money out of people's misfortune in being addicted to the habit.

Hon. Ben B. Lindsey, the famous Juvenile Court Judge of Colorado, "hands down" an opinion on the cigarette that ought to make people think: "I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents and who have brought sorrow and misery into their lives, and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."—Evangelical Messenger.

At Sharon, Pa., they have settled the question of the sinfulness of pugilism. Four hundred pugilists had collected for a boxing bout. Before they commenced with their exercise they all got quiet while one of the city pastors delivered a sermon for their benefit. He extolled the virtues of pugilism in that it prepared people for self-defense. At the close of the sermon the audience cheered to the pastor, and then went about their beastly scrapping as though no preacher was around. The thoughtful man sees in this, not the uplift of the ring but the degradation of the ministry. Is there anything in paganism lower than this? According to this standard the way to bring the world to Christ is not to have people saved from their sins but to take possession of every form of evil and claim it all for Christ. "O Lord, how long!"

J. H. Hoadley, president of the Alabama Coal and Iron Co., announces that he has invented a "mechanical flying-fish" which will either sail on the waters or fly over them. He has tried his invention on Long Island Sound and now desires to challenge any aviator to a 100-mile race.

His machine, he says, can travel 35 miles an hour in the water or 55 miles an hour in the air. This aero-motorboat is equipped with a 200-horse power silent engine.

It is necessary to attain a speed of 35 miles an hour before taking to the air. The machine is 41 feet long and the planes carry 1,000 square feet of canvas.

The tilter, which directs the machine upward or downward, is in front, with the aero rudder, which directs it to right or left. The air-propeller is at the stern and is nine feet in diameter. The planes can be folded and the craft used as a power boat exclusively. We are afraid, however, that the air speed of this ambitious craft is only "on paper."

(Continued from preceding page)

Kuhns and Abram Metzler. Text, James 4:14. Interment in the graveyard adjoining. Peace to his ashes.

A niece.

Hostettler.—Dorothy, infant daughter of Ira and Emma Hostettler, was born in Syracuse, Kans., Jan. 7, 1911; died Jan. 14, 1911. Funeral services were conducted at Medora, Kans., by C. D. Yoder.

Winters.—Samuel H. Winters, Sr., died at his home very suddenly Jan. 22 from a stroke of apoplexy. The deceased had not been in very good health for some time past, having had a slight stroke about a year ago, which was followed by another about a week ago. The third one terminated fatally. The deceased was a farmer all his life and was an industrious and hard-working man. He was married twice, his first wife and 2 children having preceded him to the grave. Two children survive. His second wife and 2 children also survive. He reached the advanced age of 83 years. The funeral, which was very largely attended, took place Jan. 25. Interment was made in the family plot in Mount Ober cemetery.

Landis.—Esther E., wife of Henry E. Landis, died Jan. 20, at the home of her son-in-law, Benjamin L. Westenberger, at Elizabethtown, Lancaster Co., Pa., from a complication of diseases; aged 65 y. 1 m. 24 d. She is survived by her husband, 1 son, 4 daughters, 11 grandchildren, 6 brothers, and 4 sisters.

By her death the family has lost a kind wife and mother and the community a highly esteemed Christian woman.

The Funeral was held at the Elizabethtown Mennonite Church by John G. Ebersole and Simon B. Landis. Interment was made in the Mount Tunnel cemetery.

The deceased was since young womanhood a faithful member of the Mennonite Church, and resided nearly all her life time in Conoy township.

Grove.—Sister Elizabeth (Landis) wife of Deacon Isaac Grove near Weyer's Cave, Va., was born Sept. 13, 1852; died Jan. 24, 1911; aged 56 y. 3 m. 11 d. She was the mother of 13 children, 2 preceded her to the spirit world. She leaves a sorrowing companion, 7 sons, 4 daughters, 6 grandchildren, 2 sisters, and many relatives and friends to mourn her departure. She was a kind and loving wife and mother. "No one knew her but to love her." She was a faithful member of the Mennonite Church for many years, always filled her place in the Church. May all her children follow their dear Christian mother's footsteps. Services were conducted by the brethren, A. P. Heatwole and Christian Good. Text, John 14:1, "Let not your hearts be troubled." Services in the Valley Brethren Church, interment in Union Chapel graveyard. May the Lord comfort the bereaved family.

It is impossible for God to meet His saints in the way of fellowship, except in the path of obedience. When they are out of that path, He meets them with correction, in order to bring them into fellowship with Himself.—R. C. C.

When we ask for more communion with God, are we willing to part with all that hinders? Let us take heed that our ways agree with our words when we come to the Mercy-seat.—R. C. C.

MINISTER'S MEETING

At the last annual conference of the Kansas-Nebraska District actions were taken towards holding a meeting for the ministry, for the purpose of helping one another on problems in Church work and instruction in the Word, preparatory to better and more effective work.

The committee in charge has selected Feb. 12-16, 1911, as the time of holding said meeting and at the Mennonite Church near Peabody, Kans. The following subjects will be discussed:

The consecrated ministry.

Church government.

The prophetic Word as a factor in confirming our faith.

Approaching dangerous doctrines and how to meet them.

The peculiar doctrines of the Word—their purpose and how to teach them effectively.

Spiritual order of giving.

The coming kingdom.

Converts—their needs and how help them attain the fulness of the Christian life.

The relation between ministry and laity.

Divine inspiration—in the Word—in God's people.

The new birth.

One half-day or evening will be devoted to each subject. The day sessions are principally for ministers and deacons; evening sessions for all. On the evening of the 12th a sermon will be preached to ministers.

An invitation is extended to all ministers and deacons to attend.

Those coming should notify Bro. M. E. Horst or Bro. L. L. Beck, Peabody, Kans., of time of their arrival.

Pray that the work may bring glory to our Master.

L. O. King,
Peabody, Kans.

BE TRUE

Listen, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the
night;
Be true little maid, and stand for the right.

—Sel.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, FEBRUARY 9, 1911

No. 45

EDITORIAL

"Behold, to obey is better than sacrifice."

"My tongue shall speak of thy word: for all thy commandments are righteousness."

That is not saying, however, that sacrifice is not scriptural, or lightly to be esteemed.

We all love to see the cause of Christ prosper. We may all be instruments through which God may make it prosper. This one fact we should never forget: Since the days of Christ His cause has been advanced more through suffering than through any other way. The essential feature of every revival wave is not enthusiasm, but obedience, prayer and sacrifice.

"All scripture is given by inspiration of God, and is profitable." It is all to be studied, all to be accepted, and all to be applied in its proper place. Then there are some special scriptures that every one should have so thoroughly committed to memory, so fully absorbed in mind and heart, that they become a part of our daily meditation and life. Among them we may name *Psa. 1 and 23, Matt. 6:9-13, Matt. 6:33, Acts 1:8, Phil. 2:5-8, II Tim. 2:15, etc., etc.*

As we read the story of Elijah and the prophets of Baal on Mt. Carmel we are impressed that it takes more than religious fervor to make our work effective. Those prophets may have been sincere, and they were certainly terribly in earnest; but their worship was idolatrous, and the greater their zeal the greater the abomination. The true pattern on this occasion is not to be found in the bluster and self-affliction of the Baalites, but in the quiet, sincere, trustful, open-hearted and devoted service of Elijah.

The work done by the Orphans' Home at West Liberty, O., is becoming more and more recognized. Latest reports represent the Home as being crowded, with others in sight that needed admittance. This is an opportunity for those desiring to furnish shelter for homeless children. Write to Bro. A. Metzler, West Liberty, O., and he will furnish you with desired information. May God bless this Home to the extent that through its instrumentality many a homeless child may be given a Christian training and become a noble worker for God.

Don't wait until some political campaign comes around before you commence working for righteousness. As a citizen of the heavenly kingdom it is your daily privilege to be creating sentiment for right ideals and right living. "As we have therefore opportunity, let us do good." Our daily testimony should be in favor of temperance, purity, honesty, charity, humility, virtue, justice, peace and godliness in all walks of life, and our lives should be living witnesses to the truth which we profess. Spasmodic efforts in any cause may do some good, but it is the continual witness for the truth that accomplishes great results. The man who takes his stand for a righteous cause only as some political movement awakens a sentiment in its favor shows that there is more of the earthy than of the heavenly about his religion. May we with lips and lives stand for the truth and against all unrighteousness.

Don't wait until some series of meetings comes around before you manifest great zeal in the cause of Christ. Our service in the Master's kingdom should be constant, not periodic. Each day should mark some progress, some work done for Jesus. The congregation that counts on the first half of the meetings to be devoted to getting the members

right and the latter half to the ingathering of the lost makes poor calculations. "I must be about my Father's business," should be the daily testimony of every child of God. There is hardly a day that passes in which we have no opportunity to do something or say something that will either strengthen some one already in the fold or cause some wandering soul to meditate upon his way. With a whole membership alive, united and active in the service at the beginning of a series of meetings there is no question that more can be accomplished than where it takes a week or two to warm up the members. "Wherefore he saith, Awake thou that sleepest." "Walk daily with your Savior," and you may expect great things for God and from God.

During a recent series of meetings held in Elkhart, Ind., by one of our sister denominations an incident occurred which at the time made a profound impression upon all that witnessed it. While the minister was preaching one of the members in the congregation fell under a paralytic stroke and soon breathed his last. We dare say that the scene will not soon be forgotten by any of those present. It was vividly impressed upon them that in the midst of life there is death. But there was another kind of death there which, though unnoticed by most people, was a thousand times more terrible than any natural death. How terrible the thought that any of those who were dead in trespasses and in sin should have been thus suddenly stricken down. And yet such is a continual occurrence; for there is not an hour—possibly not a moment—in which there is not some unsaved soul called from time to eternity. This fact should awaken the unsaved to a realization of their condition, and also move the children of God to put forth renewed and more determined efforts to bring the Gospel of salvation to a dying world.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

A BLESSED ETERNITY

(Selected by a sister, 74 years old, and sent in for publication.)

Jesus, my Lord, to glory's gone;
Him will I go and see;
And all my brothers here below,
Will soon come after me.

My friends, I bid you all adieu,
I leave you in God's care;
And if I never see you,
Go on, I'll meet you there.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun.

And when as many years have passed,
As sands upon the shore,
The saints above shall have no fear,
That their blest days are o'er.

If all the drops in ocean wide,
Could but be numbered o'er,
And then by millions multiplied,
And thrice as many more,

And then as many years should pass,
As waters deep that fall,
Or grains of sand or spears of grass,
Upon this earthly ball,

And when as many millions more,
As stars that fill the sky,
Then all these numbers doubled o'er
Can't meet eternity.

Eternity will still remain,
'Twill be eternity,
The song to Christ who once was slain,
Will last eternally.

Marietta, Pa.

CONSECRATION

By P. Hostetler.

For the Gospel Herald.

If I were asked what was our most important Christian service or duty, I think I would answer, our consecration. There may be enough written or taught on this subject, but it seems we often fail to understand what it means, or at least fail in our consecration. While we may not find the word consecration in the New Testament, we find plenty of Scripture that means the same thing. Rom. 12:1, and Phil. 2:5 mean consecration. Matt. 11:29 and Luke 11:23 teach the same. Luke 11:24, Matt. 7:21-29 and 12:50, and other Scriptures show that the consecrated will be saved and those not consecrated will be lost. To be consecrated means, in short, that we have such a mind and heartfelt feeling or spirit that we can truthfully say, "Not mine, but

thy will, in all things be done." This would also mean that I should obey the whole Gospel and refrain as far as I have the light, from all that God forbids. It also means that I decide questions of what to do or what not to do by what is right before God, not by what suits me or my flesh best. If I am consecrated I will be humble, meek, kind and forgiving and will be enlightened in God's Word and will (Jno. 7:17 and Rom. 12:2).

If not consecrated I will be proud; which means I will seek my own ways or will or honor. Not being meek, I will seek my rights and try to get even with those who wrong me and will be blinded to many things of right and wrong, as I seek my own will and cannot prove what is God's will. Here is the main reason so many cannot see harm in many of the evils of the land, and cannot see use or good in things in which the consecrated see much good. Read in J. C. Martin's article in Jan. 12 number of the Gospel Herald; how those earnest people who got converted were enlightened and proved their faith by their works. There is danger of us thinking we are consecrated and safe when we are not, and remain in such a deceived condition till we are raised from the dead (Matt. 7:22; 25:11). There is also a great need that we watch ourselves daily to see that we remain fully consecrated day by day. It may well be said, we need more faith, more Bible knowledge, more spiritual life, etc., etc., but the important thing is a daily denial of self and yielding to God's will, and this will bring us more peace and more of God's blessing.

Pryor, Okla.

WHY NOT A MASON?

The following is a reply to a letter in which R. A. Torrey gives some reasons why he has not joined the Masonic fraternity, published in Feb. Christian Cynosure.—Ed.

Binghamton, N. Y., Dec. 29, 1911.
Mr. William I. Phillips,
850 Madison St., Chicago, Ill.
Dear Brother Phillips:

Yours of December 27th received. You ask for my reasons why I have not joined the Masonic Fraternity. They are:

First, Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (II Cor. 6:14). This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in the Biblical sense, any one who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as his Savior and Lord. Furthermore, the Masonic lodge, if I am

correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well-known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the Church, and the Church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could never understand how a serious-minded man could give time to such tomfoolery. I could understand a child's doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it is belittling, degrading and disgusting. My attention was called to it when I was about twenty-two years of age by a man who had been initiated at the Masonic lodge but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minister can submit to what a minister is compelled to submit to when he is initiated into the Blue Lodge, I cannot understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian man can be.

Fourth, To my own personal knowledge, Masonry has been used to protect criminals and other evil doers from the just consequences of their wrongdoing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth, If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic Fraternity but I think these will suffice.

Sincerely yours,
(Signed) R. A. Torrey.

A FEW "THOUGHTS"

Selected by A. D. Erb.

"Kindness to prove, gratitude to give; loyalty to endure, obedience to render; are the true qualities of love."

* * *

"Envy, disobedience, jealousy, and intemperance, are the corner stones of corruption."

* * *

"The present with its golden opportunities, and inviting duties on every hand, calling us for the good we may do. In the preparation for life during the unmeasured ages of the future, extending through all eternity."

* * *

"There is nothing so loyal as truth, and which has endured the severest tests of the past, and will remain the same great principal for the unnumbered ages of the future."

* * *

"Beyond the dark clouds of trials and tribulation, we see the bright silvery rays of hope for better things."

Hubbard, Oreg.

There is but one rational, right, hopeful ground for the doctrinal unity and organic union of the Lord's people: **The full acceptance of the supreme authority of the Holy Scriptures in all matters of faith and practice.** Somewhere within the bounds of Scripture teaching, if anywhere, must ground for Christian union be found. Everything within these bounds, each several thing in its place and way, must be accepted, while everything outside of these bounds must be rejected.—Sel.

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Obedience

"Obedience is compliance with a command, prohibition or known law and rule prescribed. Obedience is submission to authority."—Webster.

First and before all others, man, in order that he may enjoy the blessings of eternal life must render explicit obedience to God (Acts 5:29). Since we are living in the world, it is our rightful duty to also obey the government (Rom. 13:1). All governmental laws, just or unjust, must be obeyed unless they conflict with the laws of God (I Pet. 2:13). In order that they may enjoy God's blessings, children must honor and obey their parents (Eph. 6:1, 2).

Obedience not only means the acts of performing what is commanded or required, but also abstaining from that which is forbidden. Many people act and live as though they thought that if they lived good moral lives, God would eventually save them; but the Bible teaches that if we do not yield willing obedience to all the divine commands or injunctions of God, our fellowship with Him will be broken. "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him" (I Jno. 2:4). To have unbroken fellowship with God—and no other kind is either safe or desirable—every commandment must be obeyed. "Whosoever keepeth the whole law and yet offend in one point, he is guilty of all" (Jas. 2:10).

God's blessings are all conditional. They all require a full and complete surrender to Him and absolute obedience to His Word. "Behold, to obey is better than sacrifice, and to hear-ken than the fat of rams. For rebellion is as the sin of witch craft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22, 23).

Self-denial

Self-denial is the act of denying ourself the things which we would like to have or do for reasons that are justifiable in the sight of God.

There are two different kinds of things which must be denied if we would live happy Christian lives: First, all sinful things. "For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16). Second, every lawful thing that might cause offense. "It is good neither to eat flesh, nor drink wine nor **any thing** whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). Paul further adds, "If ye live

after the flesh, ye shall die" (Rom. 8:13), therefore all desires on our part to gratify the lust of the flesh, the lust of the eye, or the pride of life, must be denied from the standpoint of duty toward God, and all acts, words or even thoughts which under certain conditions might be permissible, but which, if indulged in, might give offense becomes sin to us.

The only useful, happy, growing, Christian life is the one who keeps self in the background and is living for the good of others. Christ, the greatest of all teachers, taught this great truth both by precept and example and no one can be truly happy who does not follow His example.

Pride

"Pride is inordinate self-esteem or unreasonable conceit of one's own superiority, manifesting itself in reserve, airs, and evident contempt for others."—Webster.

"Pride is that exalted idea of one's state, qualifications, or attainments, which exceed the boundaries of justice."—Cogan.

Pride is a deceitful worker of much mischief or sin. There is not a single phase of pride that is justifiable in the sight of God. The Lord even hates a proud look (Prov. 6:17). Solomon also says that a proud heart is **sin** (Prov. 21:4).

One cannot be proud and keep it hid from the world. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34) and when a proud heart speaks it "boasteth great things" (Jas. 3:5), and all boasting is sin (Rom. 3:27).

Pride enthroned in the heart will show itself in "looks" (Prov. 6:17) in "speech" (Psa. 12:3), personal appearance (Eph. 23:40), actions (Prov. 28:25). "Pride goeth before destruction" (Prov. 16:18), therefore avoid it as you would any other deadly sin. It saps the spiritual life out of an individual faster perhaps than any other sin.

Man has nothing to boast of. We are what we are by the grace of God and not through any merits of our own, besides "everyone that is proud is an abomination to the Lord" (Prov. 16:15). "God resisteth the proud" (Jas. 4:6). "Be not proud, the Lord hath spoken it" (Jer. 13:15).

Belleville, Pa.

There is no good which a man is able to do that he cannot do in the Church of God. It is a serious reflection on the blood bought Church for a Christian to turn away from the Church to the lodge. Yet this man is not an exception. Thousands who pay their dues to lodges because compelled to do so, refuse to pay their debts to the Lord, and then criticise the Church for its inefficiency.—Gospel Advocate.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Is it consistent with the teaching of God's Word for a Christian to accept or take interest?

That depends upon whether you make any difference between interest and usury. The law of Moses seems to be against the taking of interest in any form. The New Testament is silent on the question, except what is contained in the parable of the talents. Those who have made a thorough study of the question tell us that the early Church was against the taking of interest, but that later the church authorities began to make a distinction between reasonable and excessive interest and justified the one while condemning the other. In principle we see no difference between taking interest on money and accepting rent on land or other property.

Since women are taught to wear the prayer head-covering, does it follow that a man must also, according to I Cor. 11:4, remove his hat when he prays or testifies for Christ?

I Cor. 11:2-16 requires that woman should not pray or prophesy with her head covered, and that man should pray or prophesy with his head uncovered. It is as wrong for one to violate this scripture precept as for the other to violate it. All that now remains is to be seen what is this covering to which Paul refers. From the teaching of Vs. 5, 6, 10, 14, 15, it can not mean the hair, for on this ground you can not explain the word "also" in V. 6 or the word "power" in V. 10. For the same reasons it can not mean that worn for protection, as the hat, bonnet, hood, etc., for that theory can not be made to conform to the idea that there is any "sign" or "power" about it, as both converted and unconverted women wear these coverings; neither can they be called a "veil" as taught in the revised version. It follows therefore that the hat or bonnet are not to be considered when we consider the prayer head-covering. God through nature has decreed that the short hair for man and long hair for woman should be the sign of their natural relation, while through revelation (I Cor. 11) He taught that no veiling for man and veiling for woman should be the sign of their spiritual relation or standing. Happy are they who recognize and obey these signs.

Make friends with your trials, and you will see that when you cease to take thought for your own deliverance, God will take thought of it for you.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

YOUNGSTOWN (O.) MISSION

For the Gospel Herald.

Sunday the 29th was a blessed day at the mission, when eight precious souls were received by baptism, one by letter, and two reclaimed. Praise the Lord. Bro. A. J. Steiner officiated at these services. Others are counting the cost and have applied for baptism. They will be received as soon as necessary instructions can be given and they give sufficient evidence of a changed life.

Sister Anna V. Yoder who has been seriously ill for two weeks is slowly improving.

Pray for the work at this place.

Yours in His service,

Mrs. C. K. Brenneman.

Feb. 1, 1911.

MISSIONS II

By J. S. Hartzler.

For the Gospel Herald.

In our tour through North India we visited a large number of missions and the lines of work which stood out most prominent were almost as varied as the nature of the people who conducted them.

Some believed that the most effective work could be done by the simple preaching of the Word and devoted themselves accordingly. They went from village to village and preached as they went. Again and again they came to the same village and untiringly preached Christ. In course of time their work began to bear fruit and many were converted. It is indeed touching to see some of these primitive people meet the missionary after an absence of a month or more. They embraced him, looking up to him and showed all the tenderness of an affectionate son to his long lost father.

This is a very effective way of doing mission work, but to devote one's self entirely to this kind of work tends to make a very weak church. One missionary said, "I baptized two hundred people in the month of August and I might have baptized twice that number, but I had no one to teach them after they were gathered in.

Then too their illiteracy, their occupations, and their methods of doing things tend to drag them back into idolatry. Those who have had the advantages of Christian training for gen-

erations past can hardly appreciate the sad condition of such people. Many of them can not read the Word of God for themselves and none among them have sufficient knowledge to teach the others. The enemy is not slow to take advantage of such conditions, and heathens are by no means all illiterate. On the other hand there are some who have a college education and are using their developed talents to break down the work done in the hearts of these people. To have the work in the mission field all evangelistic is quite good but not nearly good enough.

Others think that the most good can be done by educating the rising generation and that when they get the children educated and converted that they will have a church that is more stalwart and can wield a greater influence on the non-Christians. But this, too, is a hard and not always effective method. The parents have little or no education, and many of them do not believe that it is a very great benefit to the child to be educated, and being poor, yea many of them very poor, they want the children at home to work in order to support the family, and often the most promising are required to quit school after having barely enough education to read. There is no reading matter in the home, and soon the child had forgotten what was acquired at the school.

But some go through the graded school, a few go through the high school (this is equal to about two years of high school work in America). Others take the three years' theological course after the common school. This course is also very primary. In fact one having finished that course would not have sufficient education to enter a theological school in America, but they are enabled to teach others and that is the thing that is so absolutely necessary. Schools of this kind are not very numerous in this country and mission high schools are attended by people living at a great distance. Especially is that true in parts of the Central Provinces. More are necessary—schools have been a very effective means of spreading the Gospel but they reach too few people.

Not every one is capable of completing a high school or theological course or even a common school course. Others have their heart set on some trade very early in life and do not care for an education. Neither of these are after all prepared to make the most of life in their present condition, hence many of the missions having orphanages have found it advisable to institute various kinds of industrial work such as blacksmithing, carpentering, weaving, etc. They find that the hand needs to be educated as well as the heart. Young men who have gotten an industrial training in institutions of this kind have gone out and become leaders in

their occupation and have been able to win men for Christ, but this means independent from the others is also entirely inadequate to win the world for Christ.

Thus it can be clearly seen that in order to do the most effective work, that all of these are necessary. In our mission at Dhamtari, all these means have been instituted. An industrial shop is opened which is doing as much as could be expected, but it could be vastly more if it had about five thousand dollars to get the necessary tools, and to put up some cheap buildings. They need a young man who has had some training and who is endowed with a great deal of ingenuity to take charge of this work. A high school has also been started but the buildings are neither large enough nor suitably constructed for that line of work. More help both in money and men are a real necessity here. The evangelistic work has not been as effective as it should have been because those fitted for evangelistic work and who with the divine help would be successful are obliged to give much of their time and attention to secular work. "Pray ye the Lord of the harvest, that he would send forth laborers," keen business men, and geniuses. They are as necessary in effective mission work as the preacher.

Dhamtari, India.

CHRISTMAS AT SUNDERGANJ

By J. S. Hartzler.

For the Gospel Herald.

Christmas is a great day with most Christians in India. The heathen have many holidays and festivals in connection with their religion and the Christians get enthusiastic in celebrating this day in opposition to heathendom. At four o'clock in the morning some of the boys were astir on the compound, hurrying to and fro. As soon as day light came, the boys gathered around the well to wash and brush their teeth. Such washing is seldom seen in America. They do not believe in the "lick-and-a-promise" kind. It is thorough. The tooth brush, which consists of a piece of a small limb from the babul tree is applied just as vigorously. One end of the limb is chewed until it becomes soft. This forms the brush and the beautiful white teeth which these boys have could be envied by hundreds of boys in more enlightened lands.

It has been the custom for several years to give each boy a new suit of clothes on Christmas. These suits were made and marked after which they were placed in packages corresponding to the number of living rooms in the orphanage. The mates came to Bro. G. J. Lapp's office and got the packages for their respective rooms.

Soon the boys came over to the home, dressed in their new suits and thanked Bro. and Sister Lapp for this gift.

The services were called at — o'clock in the school building which is also used as a church. The young people rendered a very appropriate program, consisting of Scripture quotations, hymns, rehearsals, etc. One of the most touching scenes was two young men, Hindus by religion, rehearsing the Beatitudes. Their appearance on the platform was very awkward, their dress lacked taste, and their faces showed a very unassuming look. In all probability the only place where these boys had ever heard the name of Christ was in the English school conducted by the mission. They had not yet confessed Him, but they were willing to present some of His most sacred teachings.

A day school conducted by the mission in a neighboring village was present and sang a song after which they rehearsed the verses each child giving a part of the song. Some of the young men from the orphanage gave original talks which were excellent in thought and earnest way in which they were given would have been a credit to older heads. Although the work was all in Hindi except an English talk on the subject, "Christ the only Incarnation of God," and all of the former was beyond my comprehension, the whole service was one of the most impressive that I ever attended.

Each boy who attended any of the village schools conducted by the mission expected some kind of a treat. The boys from the orphanage, as they passed out the door on their way back to their rooms, were each given a paper, containing some sweets and a few nuts. All the other children were called to Bro. M. C. Lehman's house and given a similar package. The children were very happy.

This is one of the few times in the year when all the missionaries and their children on the compound are expected to eat at one table. Bro. Friesen had come home sick on Saturday. The rest were all present. While we were enjoying the meal two men came into the veranda. A friend of the mission had sent them with a large brass waiter full of native sweets and a basket of oranges for the boys in the orphanage. The boys were allowed to have the sweets and the oranges were put away for another day. This was almost too much for the boys. None got sick on that account but they asked that only one third of the usual amount of rice should be cooked for their evening meal.

With songs and in other ways the boys were often reminded of the events for which the day is commemorated, but I doubt not that even for other reasons they wish that Christmas came more than once a year.

OBSERVATIONS OF VARIOUS PHASES OF MISSION WORK IN INDIA

III

By J. S. Shoemaker.

For the Gospel Herald.

At 8:15 A. M. on Monday, Nov. 28, we bade Bro. and Sister Lichty farewell, and wended our way to the station to take the 9:30 train for Ankleswar, where we were joined by Bro. W. B. Stover, who accompanied us to Baroda, situated about 50 miles north of Ankleswar. Immediately upon our arrival at Baroda we secured a "Gara" to convey us to the Methodist Mission located about a mile from the railway station. We were kindly received by Pre. L. E. Linzell, the superintendent of the Mission. The Methodists are carrying on various phases of Mission work at this place, viz.: boys' and girls' orphanages, industrial work, a vernacular school; a high school; a theological school, and a hospital. The workers in charge kindly took us around and showed us the various departments of their extensive work. They have 150 boys in the one orphanage and 190 girls in the other; in vernacular schools about 100 boys and the same number of girls; in English high school 130 students; in the theological school 61 students; evangelistic training school 20. Many of the orphans spend part of the day in weaving and other industrial training. They have a church membership of 500 or more. After visiting the various departments of the work we were kindly entertained as guests at the home of Mr. Linzell, where we had a pleasant and profitable visit.

On the morning of the 29th we boarded the 6 o'clock train for Nadiad a station 33 miles farther north. Upon our arrival we were conveyed to the M. E. Mission, about 3-4 of a mile distant. G. W. Park, the minister in charge, gave us a hearty welcome and showed us through the various departments of their work. We were first taken to their church to visit the school which is held in the church building; the attendance is about 135, principally orphan boys, who attend school one-half day, and work in the industrial shops the other half. The industrial work is carried on quite extensively. Eleven looms are in operation, and carpentering, blacksmithing and machine work receive considerable attention. The machine shop is equipped with first class machinery, run by gasoline engines and dynamos. Mechanical drawing is taught in connection with the industrial work. The orphanage is well arranged and the orphans well cared for. A substantial building has been erected recently for a hospital,

(Continued on page 718.)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

THE WIDOWED MOTHER

I once knew a widow very poor,
Who four small children had;
The oldest was but six years old,
A gentle, modest lad.

And very hard this widow toiled
To feed her children four
A noble heart the mother had
Though she was very poor.

To labor she would leave her home
Four children must be fed
And glad she was when she could
Buy a shilling's worth of bread.

And this was all the children had
On any day to eat.
They drank their water ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home;
It was pierced by every breeze;
On going in, the oldest child
I saw upon his knees.

I paused to listen to the boy;
He never raised his head;
But still went on, "Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed,
And when he rose I asked him why
The prayer he then had said.

"Why, sir," said he, "this morning, when
Our mother went away,
She wept because she said
She had no bread for us today.

"Our Father, sir, the prayer begins,
Our father being dead.
And then I told her not to cry,
For I could get some bread."

I quickly left that wretched room,
And went with fleeting feet,
And very soon was back again
With food enough to eat.

"I thought God heard me," said the boy,
And answered with a nod;
And much I thought of what I saw
Of that boy's faith in God.

—Sel. by Fannie H. Sauder.

"For every evil under the sun
There's a remedy or there's none.

If there is one, try and find it;
If there is none, never mind it."

ADVICE TO YOUNG MEN

By John G. Stauffer.

For the Gospel Herald.

The most important act in a man's life is his marriage. Whenever this is entered upon lightly, there are sure to be sad consequences. It is a rare, rare man who can rise above his wife. If she be a noble woman, the chance for him and his family is good. If not, he is likely to be dragged down to her level and below it. A bad marriage is a mistake that can never be remedied. When you look for a partner in your life, a woman's religion is of first importance; for it is the highest function of womanhood in life to be the spiritual ideal of the race. The world does not get its religion from the preacher or the theological seminaries, but from its mothers. If women are thoughtless, worldly, fashion-following, then may God save the family and the state.

Quakertown, Pa.

THE GREATEST BLUNDER OF MY LIFE

Boys and girls will be interested in a few of the "Blunders" written down by five hundred men, and be found in the Crerar Library:

"Reading worthless books."

"Did not stick to my trade."

"Did not stick to anything."

"Did not take care of money."

"Careless about my religious duties."

"When I left my church and mother."

"Not saving money when I was young."

"Refused a steady position with a good firm."

"The greatest blunder of my life was gambling."

"Was to fool away my time when I was at school."

"Thinking that my boss could not do without me."

"Would not hearken to the advice of older people."

"Not keeping my position, but grew slack in my work."

"When I left school before I was past the fourth grade."

"My greatest blunder was when I first learned to smoke."

"The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by not serving Christ."—American Weekly.

"Prove yourself to be your enemy's superior by standing firm in love in the midst of the most fiery trials and temptations."

"The moment we forget that God meant this life to be a school, the puzzle of life begins."

TACT COUNTS IN CHILD CULTURE

In a chapter on the punishment of children in "The Dawn of Character," Mrs. Mumford Read points out that tact will often avoid the need of punishment. "A small child is bent on playing with the coal; we do not merely say, 'No, no;' we do not expect him to keep away from the delight of the coal box, if he has no other toys at hand; we substitute some other interest.

The Selfish Child

"An older child perhaps tends to be selfish. We do not blame him overmuch because of it. We get him to help us on every possible occasion, and on such occasions reward him by showing special signs of gladness. We rouse his sympathy by telling him of some poor child, and when we have kindled his emotions, we let him find some toy which he would like to give away. We get him, if possible, some pet to care for. That is, in every way we foster in him the impulse of sympathy, of unselfishness, and the selfish impulses gradually weaken in his nature.

The Dawdling Child

"Another child dawdles over everything. We may scold and scold, and yet he does not cease to dawdle. We try some other method. We time him when he runs a message, and congratulate him when he is quick. We make much even of a slight improvement. We practice him in running small messages briskly and accurately. By scolding, the fault is emphasized; we cultivate the opposite virtue."—Philadelphia Record.

KINDNESS

By George S. Grim.

For the Gospel Herald.

Let us be kind, gentle and forbearing one to another in all the transactions of life. Let the smiles and kind words govern us in our domestic affairs as well as in public, and then we shall gladden the hearts of all those with whom we come in contact. Yes, let us by the Spirit of God try and cultivate a habit of kindness, if we have not done so before, and by thus ministering to the happiness of others we will do ourselves good and promote the happiness of ourselves and others for time and for eternity.

It pays to be kind, gentle and affable in all departments of life. Try the experiment and God will bless your efforts, if not in this life, it will surely come to pass in the life to come.

Louisville, Ohio.

Sunday School

For the Gospel Herald.

Lesson for Feb. 19, 1911.—I Kin. 19: 1-16

ELIJAH'S FLIGHT AND RETURN

Golden Text.—They that wait upon the Lord shall renew their strength.—Isa. 40:31.

Introductory.—There is quite a contrast in the attitude of Elijah as found in this lesson and that which he had in the last. Then, in the power of the Most High, he stood alone against a wicked king and multitudes of false prophets and won a notable victory. Now we notice him, discouraged, fleeing from the wrath of a woman. We should be careful, however, that we do not judge him harshly; for while he plainly shows that he is human, there is nothing about his record during the time of his despondency that indicates unfaithfulness. There is no man who gets so high up that he is not at times tried with despondent moments and discouraging circumstances. No man ever gets so strong that he does not need the help of God to sustain him in his labors. It is true today, as it was in the days of the disciples, also in the days of Elijah, that without the sustaining grace and power of God we can do nothing.

Jezebel's Threat.—No sooner had Jezebel heard of what occurred on Mt. Carmel than she vowed vengeance upon Elijah. This again showed who was the real ruler in Israel. Ahab had surrendered to Elijah, if not to God, and was willing to follow the directions of the prophets. There seemed no trace of resentment in him because of the slaying of the prophets of Baal. But with Jezebel it was different. She sent a messenger after Elijah saying, "So let the gods do to me, and more also, if I make not thy life like the life of one of them by tomorrow."

Elijah Flees.—Thus was Elijah rudely awakened to the fact that while he had won a complete victory on Carmel, he had not conquered the wicked Jezebel. He arose quickly, fled to Beersheba, left his servant there, and went a day's journey into the wilderness. We can only guess what would have been the result if he had maintained his former boldness, appealed to God for protection and faced Jezebel as he had Ahab. But we shall discuss what he did, rather than what he might have done.

Elijah is Despondent.—Now human nature begins to assert itself. The result of the Carmel victory was a sore disappointment to him. He had reason to believe, from the way Ahab had treated him, that now his troubles

were over and Israel would turn to the Lord. Instead of this, he is hounded down like a criminal and must flee for his life. For the time being the cloud dimmed his vision of God, and he was self-centered. Fear descends into despondency and despondency into desperation. "It is enough," he said. "Now, Lord take away my life." for I am not better than my fathers."

But the Lord was merciful. He took no account of his rash petition. As Elijah lay asleep under a juniper tree an angel brought him food to nourish him. A second time he visited Elijah and gave him food and drink. On the strength of this nourishment Elijah traveled forty days and nights until he came to Mt. Horeb. Here a glorious experience was awaiting him. To his complaint that he was the only one left among the faithful, the Lord answered that there were yet seven thousand in Israel who had not bowed the knee to Baal. The Lord then took him upon the mountain, where he beheld the mighty wind, the terrific earthquake and the roaring fire; but it was in "the still small voice" in which the Lord was found.

More Work.—Having shown Elijah his folly in his despondency, the Lord opened up to Elijah a vision of his future work. He was to anoint Hazael king over Syria, Jehu king over Israel and Elisha as prophet in his stead. Thus while he imagined that the usefulness in life was gone the Lord had given him a vision of his future glory. He had been taken through the valley to show the nothingness of man and the all-sufficiency of God. Here the scene closes, and the reader is for the time being left to meditate upon the lessons learned.

What We may Learn from the Lesson.—What are these lessons, do you ask? Space will permit mention of only a few of them:

1. The light from heaven will flow into the despondent heart as soon as the individual realizes that the battle is the Lord's, not his own.

2. God finds it necessary sometimes to allow his strongest workers to sink into the valley of despondency, lest they become exalted and forget whence cometh their help and strength. Paul and the thorn in the flesh is an example.

3. God is with His people, even in times when according to man's way of looking at things they are not what or where they ought to be. While some think that Elijah ought to have stood his ground and done for Jezebel what he did for the prophets of Baal, we can now see how God overruled even this event for the good of His people in succeeding ages.

4. Elijah's experience in the cave and on the mountain shows that there is something stronger and better than

Our Young People

CHAPTER STUDY.—Isa. 55

Topic for February 26

MOTTO

"Hear and your soul shall live."

A.—OUTLINE OF CHAPTER

Subject.—The Covenant of Grace—A Good Bargain

I. The Market Call.—Vs. 1-5—

1. To whom given.—V. 1.
2. The things offered.—V. 1.
3. Comparison of this bargain with the bargains you are making.—
 - a. You spend money and labor for unsatisfactory things.—V. 2.
 - b. I give good things to eat and sustain life.—V. 2.
 - c. My bargain is an everlasting covenant.—V. 3.—
 - (1) Having good security.—V. 4.
 - (2) A good executor.—V. 4.
 - (3) It extends to other nations.—V. 5.

II. The Application of the Call.—Vs. 6-13—

1. Need of heeding a good opportunity to find God.—V. 6.
2. How to use the opportunity.—V. 7.
 - a. Repent and turn to the Lord.
 - b. Receive mercy and pardon.
3. Assurance of the faithfulness of the offer.—
 - a. God's thought and ways are higher than yours.—Vs. 8, 9.
 - b. Like the influence of rain and snow.—Vs. 10, 11.
4. The result of accepting the Word.—
 - a. Release from captivity.—V. 12.
 - b. Joy and peace and gladness.—V. 12.
 - c. A change of production.—V. 13.

PERSONAL THOUGHT

As I study the wonderful offer of grace to men, and understand the terms of the covenant and examine the results of acceptance, do I find myself in full possession of it? Can I stand as a living witness to others because of the change wrought in my life?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Come."

For Young People—

1. Giving Attention to Important Messages.
2. The Price of Salvation.
3. Spending Money for that Which is not Bread.
4. Seeking the Lord—When? How? Why?

For Older People—

1. The Greatness of God's Thoughts and Ways.
2. The Power of God's Word.
3. The "Everlasting Sign."

noise. Whatever may be the power in physical force, it is in "the still small voice" that we get the inspiration. It is not always the noisiest Christian who accomplishes the most for the Lord. Elijah's after life proved that it pays to listen to this voice.—K.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, FEB. 9, 1911

Field Notes

There are at present two applicants for membership in the congregation at Carstairs, Alta.

Bro. E. F. Hartzler of the Altoona Mission preached at Souderton, Pa., Jan. 31, if previous arrangements were carried out.

Meetings are in progress at the time of this writing at the Chestnut street Church, Lancaster, Pa., in charge of Bro. John B. Senger of Kinzer, Pa. There were three confessions on Feb. 2.

One of our Sunday schools in the middle west sends an order for the Gospel Herald and Christian Monitor to be sent to two sisters who are unable to subscribe. The gift will doubtless be appreciated.

Bro. M. T. Brackbill of Clarksville, Mich., was a welcome visitor at the Publishing House on Tuesday of last week. He was on his way to Lancaster where he will probably spend the summer.

Bro. F. Hein, a missionary of the "Mennonite Brueder Gemeinde" in Nigeria, West Africa, has recently opened a new station. The tribe in whose territory the mission was opened have a distinct language. Bro. H. is the first white man to learn their language, which has never yet been written. The king or chief of the tribe welcomed the missionary to his territory and gave him a home to live in until he was able to build a more suitable one.

A Bible Conference will be held at Belleville, Pa., Feb. 21-24. All are cordially invited to attend.

Steps have been taken looking to the building of a new house of worship in Middlebury, Ind.

Bro. J. E. Hartzler of Elkhart, Ind., on account of an attack of la grippe, was compelled to discontinue meetings in Ontario, Can. He has so far recovered that, the Lord willing, he will begin meetings at Columbus Grove, O., Feb. 7.

Bro. E. J. Berkey of Waynesboro, Va., closed a series of meetings at the Yellow Creek Church near Goshen, Ind., on Sunday evening, Jan. 29, with 5 public confessions as one of the visible results. The Lord help them to be faithful soldiers of the cross.

Bro. D. G. Lapp of Roseland, Nebr., closed a series of meetings at Nappanee, Ind., on Sunday evening, Jan. 28, with seven public confessions as one of the visible results. After the close of the meetings he filled a few appointments in nearby congregations, being with the Olive congregation on Monday evening and the Goshen congregation on Tuesday evening. On Wednesday morning he started for home, expecting to spend a little while in Chicago. The Lord bless his labors.

From the Mennonite Sanitarium at La Junta, Colo., we have received the following communication: "We had a number of very interesting meetings conducted by Bro. E. M. Shellenberger of Freeport, Ill. It did us all good to hear such an old soldier of the cross holding out the bread of life to a dying world. Sunday, Jan. 29, Bro. J. F. Brunk was with us, having returned from a long and wearisome journey. We were truly made glad to again have him in our midst after a year and a half absence."

Correspondence

Scottsdale, Pa.

Dear Herald Readers, Greeting:—
"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; . . . Who passing through

the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

The desire of David should be our desire. The service of the Lord should bring joy into every Christian's life. It will not only be a satisfaction and blessing but a real source of strength and helpfulness to others.

Bro. J. A. Brilhart is laboring in eastern Ohio at present. Bro. Daniel Kauffman is laboring in the vineyard in Indiana. Last week he labored with the Clinton congregation in Bible conference. At this time he is holding meetings at Goshen.

We miss the brethren at home but we rejoice that their going from us means blessing and help to others. We expect Bro. D. D. Miller of Middlebury, Ind., with us about March 1, to begin a series of meetings. Our regular meetings on Sunday are well attended, also the Bible class that meets every Tuesday evening with an enrollment of fifteen members. Bro. H. F. Reist is the teacher. We feel that it is a privilege, wherever there is an opportunity, that young people will give definite and systematic time to the study of God's Word.

We crave an interest in the prayers of God's people everywhere and especially in behalf of the continued meetings to be held the beginning of March.

Cor.

Wakarusa, Ind.

Gospel Herald Readers, Greeting:—
Meetings closed at Union Chapel, Jan. 20, with one confession. Bro. Noah Hunsberger, Waterloo, Ont., conducted the meetings. Bro. Henry Weldy, who was conducting a series of meetings at Emma, Ind., is also home again. Bro. Hunsberger preached at the Holdeman Church on Sunday, Jan. 29. The Sunday school is doing good work since we have the teachers' meeting again. The Bible meetings also are encouraging. May the good work of the Lord continue to grow. God bless you all.

S. C. Hartzler.

Goshen, Ind.

(Clinton Brick congregation.)

Greetings to the Brethren:—Bro. Daniel Kauffman came into our midst on the evening of Jan. 28 and preached three helpful sermons and opened our Bible conference on the morning of Jan. 30. Bro. E. J. Berkey joined him on the evening of the 30th and together they are laboring for the salvation of the lost and the edifying of the Church. The interest is good and increasing. We pray God's blessing on their efforts.

Cor.

Goshen, Ind.

The series of meetings held at Yellow Creek, Ind., by Bro. E. J. Berkey, closed Sunday evening, Jan. 29, with five confessions. Bro. Berkey's plain teaching of the Word was listened to with interest. Sister Berkey and two of their children accompanied the brother, but sickness prevented them from attending all the services and enjoying their visit with the brotherhood.

Cor.

Johnstown, Pa.

(Weaver's congregation.)

On Jan. 18 Bro. D. D. Miller began a series of meetings in the Weaver congregation, Johnstown Cambria Co., Pa., and continued until the evening of Feb. 2, at which time he conducted baptismal services, receiving twenty-one into the church by baptism, and at the same time Bro. Saylor, our bishop, reclaimed three who were members but had fallen away, upon their confession before the church of their sins.

Bro. Miller will begin a series of meetings at the Elton congregation on the evening of the second of February.

We are glad and praise the Lord for the addition of the 24 souls to the Church and pray that they may be faithful and valiant soldiers for the cause.

Cor.

Clarksville, Mich.

Dear Herald Readers, Greeting:—We are glad to announce that Bro. Jacob Christophel of Indiana was with us at the Bowne Church from Jan. 3-15. We were greatly benefitted by the meetings and were rewarded by the confession of one precious soul. May God richly bless the messenger that he may be the means of bringing many others to the fold of Christ.

In His name,
Cor.**Palmyra, Mo.**

(Pearidge congregation.)

Gospel Herald, Greetings of love in Jesus' Dear Name:—A few words from this place may be of interest to some. Although we do not let ourselves be heard from as often as we should, we are still pressing onward in His service.

The church work is moving along as usual. Attendance fair.

On Sunday afternoon, Jan. 29, communion services were conducted at Bro. Watson's home, Bro. Watson being on the bed of affliction. The services were conducted by Bro. Kreider.

Bro. Ira Buchwalter had been slightly afflicted but is improving.

The weather is very mild and spring-like.

Pray for us and His work.

In His name,
Lizzie Hess.**Port Trevorton, Pa.**

Dear Herald Readers, Greeting:—Bro. Jacob S. Brubaker of this congregation has been afflicted for some time. It seems that medical aid is not efficient to give relief. We would ask the readers of the Gospel Herald to remember him in prayer, expecting help from the Lord according to His promise: "Again I say unto you, that if two of you shall agree on earth as touching one thing that they shall ask it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Your brother in Christ,
C. M. B.**Wakarusa, Ind.**

Meetings were held at Madison Union Chapel, from Jan. 14-26, by Bro. Noah Hunsberger of Canada. One soul has made the good confession. Bro. Hunsberger went from house to house to visit and speak to people about their souls. He met one man who stood speechless, not having on a wedding garment. To those who know the value of prayer I would say, pray for these dear ones out of Christ, also for the one who has taken her stand for Christ, that she may prove faithful to the end. Our best wishes and prayers go with the brother who so faithfully labored among us.

Chas. Weldy.

Edgemont, Md.

Dear Herald Readers, Greeting in His Name:—Bro. A. D. Martin of Greencastle, Pa., came into our midst Jan. 23, remained with us until Jan. 26. Bro. Martin richly admonished us of our duty toward our loving Savior. May the Lord bless his labors. Texts, Gen. 3:9; Matt. 20:21; Gen. 2:17; John 10:9.

Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings at the Stouffer Church on the evening of Jan. 27 and closed Jan. 31. One precious young soul accepted Christ as her Savior. Bro. and Sister Metzler's stay with the brotherhood at this place was short, but we feel that the brother has done his part in telling us what our duty is. Texts, Luke 10:42; Isa. 40:10, 11; Luke 13:18, 19; Rom. 13:14; II Pet. 1:10, 11; Acts 11:26.

May the Lord guide the brethren on life's journey. May He also grant that their labors may not be in vain.

We were made to rejoice to know that one more precious soul has come out on the Lord's side, but our hearts are saddened with the thought that there are many dear souls that need salvation who are yet standing outside the ark of safety.

Our prayer is that we may become bright and shining lights to the world.

Yours in His service,
Ruth A. Justice.**Allensville, Pa.**

To all Herald Readers, Greeting:—On Sunday morning, Jan. 31, the congregation at Allensville was very agreeably surprised to have Bro. Joe Zook of Oyster Point, Va., walk into the church just about preaching time. Bro. Zook was at McVeytown, Pa., where he had been preaching the Word and Bro. Samuel K. Yoder brought him across the mountain on Sunday morning. The brother's presence and helpful sermons were very much appreciated. This is where he was ordained to the ministry and labored for a number of years after he was ordained and previous to his moving to Virginia. Bro. Zook preached four sermons here and is at present (Feb. 4) with the Belleville, Pa., congregation. He expects, the Lord willing, to start for his home on Monday, Feb. 7. May the Lord bless him on the way. Bro. Eli H. Kanagy, district evangelist for Eastern A. M. Conference, left his home on Friday of this week for Maryland and Virginia where he will visit the churches and preach the Gospel of the kingdom. He will be gone about four or five weeks. We are looking forward with pleasure to our coming Bible conference to be held Feb. 21-24 in the Belleville Church. The brotherhood in Big Valley extend hearty invitations to all interested in the study of the Word and extension of the kingdom. Come prepared to help and be helped. May the Lord bless all the Herald readers.

Oliver H. Zook.

Feb. 24, 1911.

Hesston, Kans.

Dear Herald Readers, Greeting in the name of Jesus:—Just recently eight persons were received into church fellowship here, two by water baptism and six by letter. May we all work together for the upbuilding of the kingdom of Christ.

We were glad to have Bro. and Sister J. F. Brunk with us over one Sunday. We were also favored with a short visit by Bro. J. A. Heatwole of Colorado. He preached one sermon which was much appreciated.

The second term of school closed Jan. 25 and the third term opened the 26th. The enrollment is not quite as large this term as it was last.

Bro. T. M. Erb spent Sunday Jan. 29, at the West Liberty Church in McPherson county.

Bro. Noah Good has been appointed as leader of the Young People's Bible Meetings for this term.

We ask an interest in the prayers of Christian workers.

In Christian love,
Grace Coopridier,

Jan. 29, 1911.

Nappanee, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 15 Bro. Daniel Lapp came into our midst and held a series of meetings for which we are truly glad for they were soul-inspiring, and while our meetings lasted seven precious souls saw the error of their ways and came out on the Lord's side and confessed Jesus as their personal Savior. We were made to rejoice while the meetings were going on that there were still those willing to join in with the people of God and are willing to work for the Master in His vineyard. So then may the Lord help us that we may watch and pray and lead such lives that those young souls may see that we are walking worthy of the vocation wherein we are called, so that we may indeed be bright and shining lights to those around us. Pray for us.

In His name

J. B. W.

Jan. 30, 1911.

Canton, Ohio

Dear Herald Readers, Greeting:—In my short stop at the mission to my agreeable surprise I found the workers partly settled in their new home. It surely must be a greater satisfaction to them to have a convenient and sanitary place to reside. But no doubt they would be cheered on the way if the people would show their appreciation of the good work by clearing the balance of the debt. They have a temporal abiding place but there are other needs which ought to be supplied. Now do not think if you have helped to build it you have completely done your part. We have never finished our course of well doing till we close our eyes in slumber at death. And if there are any who have not helped the good work along anywhere, I trust they will soon realize they are responsible for the good they might do; and the work ere is surely worthy of your interest and prayer. We all have some place and some part in the great missionary field of the world. And if we earnestly do what we can for the cause of Christ we will be rewarded in this life and in glory.

Yours for Christ,
M.T.Brackbill.

Jan. 30, 1911.

Kansas City, Kans.

Dear Herald Readers:—"Behold, he that keepeth Israel shall neither slumber nor sleep" (Psa. 121:4).

We are glad we have the same unchanging God—one that still convicts men and shows them their need of a Savior. This has been brought afresh to our minds during the meetings we have been having the past few weeks. Bro. John Brunk of La Junta, Colo., was with us from Jan. 11 to 29. The attendance was small during the first

week on account of the weather, but after that it was good—better than it ever has been at this place during such meetings. Quite a number were deeply convicted and six yielded this far that they publicly confessed themselves as sinners, wanting deliverance. We cannot say just how far they have come, but are glad for this first step and pray that they may not stop short of all God has for them. We realize that the conflict is terrible indeed when souls begin seeking the Lord, for it seems all the powers of darkness are arrayed against them and this is why Christ said, "Strive to enter." How true the words of Paul, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." While it isn't pleasant for souls to be in this condition, yet we are glad to see it, for it brings them to the Savior. A number are still deeply convicted and in such misery that they scarcely know what to do but we are praying that this may increase until they see the exceeding sinfulness of sin and become willing to unconditionally surrender themselves to the Lord. Great responsibilities rest upon us who have gone the way and we realize our great need of being in close touch with the Lord in order to direct others to Him. A few words might mean so much to the encouragement or discouragement of seeking souls.

The attendance at Sunday school is better just now, than it has been for quite a while. The children are interested and I believe that some of the seed sown will bear fruit in their lives. They will not forget what is being taught them, and besides, will carry it home to the parents.

We are continually coming into touch with new homes and thus the work spreads.

Pray that the Lord may use us in His own way.

Emma B. King.

Jan. 31, 1911.

Weaverland, Pa.

Dear Herald Readers, Greeting:—The Sunday school at this place was re-organized on Sunday, Jan. 15, by electing the following officers: Supts., S. H. Musselman, O. W. Taylor; Sec. Ivan Musselman; Treas., Noah Sauder; Chors., Martin Sauder and Levi Weaver.

On Sunday morning Bro. John H. Mosemann of Lancaster, was with us and dealt out the bread of life, choosing his text from II Kings 7:9. The text is very appropriate to our present prosperous times and times of tidings, and great joy, which shall be for all people. Truly we do not well if we keep these joys and blessings to our-

selves. Let us profit by the lesson, lest some harm will come upon us.

Next Sunday evening Bro. Noah H. Mack of New Holland intends to start a series of meetings at Martindale. May God bless the work, not only at this place, but every where, so that saints might be strengthened, and sinners warned to flee from the wrath to come.

D. S. Wenger.

Feb. 1, 1911.

(Continued from page 713.)

which will soon be opened up for the benefit of invalids. We considered our visit to this place quite beneficial because of the information received along industrial lines.

After dining with Mr. and Mrs. Park (who like most missionaries manifested a very hospitable spirit), we returned to the railway station and took the early afternoon train for Ahmedabad, 23 miles farther north, where we were obliged to wait for the late evening train headed for Agra. Our time being limited we did not look up any mission station at this place. Ahmedabad is a city of considerable size, and has some very ancient buildings. The principal business street of the city is a veritable bee-hive of activity, crowded with a motley throng of humanity. After spending a short time in search of some writing material in the shops along this street we returned to the depot and attended to some correspondence. At 10 P. M. we boarded the train and made ourselves as comfortable as possible for the night. In India one usually carries his bed with him when traveling, one can make himself fairly comfortable providing the compartment is not crowded. The distance from Ahmedabad to Agra is about 540 miles. It took us over 34 hours to make the run, an average of about 16 miles an hour. Our slow progress gave us an excellent opportunity to see the country through which we traveled. The following day after leaving Ahmedabad our route lay through much waste land with hills and mountains for quite a distance on either side. In the afternoon we passed through an extensive region of fine granite, some of it in the form of large boulders. Other sections of the country was fine grass land, where large flocks of sheep and herds of cattle were seen grazing. The varied scenes along the line made the trip of special interest during the day.

We arrived at Agra at 8:40 A. M., Dec. 1. This noted city of India was founded by the Emperor Akbar in 1566. It has a population of about 200,000, and is one of India's principal commercial centers. It has a large trade in sugar, cotton, salt, grain, oil seeds, stone, indigo and other products.

During our short stay in Agra we visited the Taj Mahal, the world famous Mausoleum built by the Emperor Shah Jahan in honor of his beautiful and accomplished wife, known in history by the name of Mumtaz-I-Mahal. Eighteen years were occupied in the building of this beautiful structure. The building stands on a raised platform, at each corner of which is a tall and graceful minaret. Beneath the large dome and within an enclosure of most delicately carved marble fretwork are the richly inlaid tombs of the princess and her husband Shah Jehan. This building is said to excel all other buildings in the world for beauty of architecture; it is built of beautiful white marble inlaid with precious stones in the most artistic manner. The beauty and grandeur of this structure impresses the mind of the beholder in a manner never to be forgotten.

We also visited the Agra Fort with walls 70 feet high and nearly two miles in extent. Within these walls are the palaces which were at one time occupied by the Emperor Shah Jehan and his wives and afterward by his son Aurang Zeb, who dethroned his father in 1658. Here Shah Jehan lived in grandeur and affluence with Mumtaz-I-Mahal, the wife whom he loved; here it was that he disposed of a number of his wives who had met with his displeasure. We were shown a deep secluded underground cell with a beam overhead, where it is said that those who met with the Emperor's displeasure were hung with silk ropes. After the bodies were cut loose they fell into an underground passage beneath the gallows and were washed out into the Jamna River. The very sight of the cell caused a feeling of horror to come over us. We were also shown the cell in which the Emperor referred to was incarcerated for a number of years.

The buildings within the walls of the Fort are remarkably well preserved, considering their age; they are built principally of red sand stone and white marble. The architecture is remarkably fine. The pearl Mosque, where the members of the royal families worshipped, is still a model of beauty. We cannot here minutely describe all we saw within these walls. Suffice it to say that we were brought face to face with the fact that splendor does not insure happiness, nor marble palaces cover iniquity, neither does the mask of love cover the spirit of murder. If men of the world are ready to lavish their wealth, and spend years in erecting monuments to the honor of the objects of their love which soon passes away, how much more should every true Christian give liberally of his means and time, and make sacrifices, thus giving expression of his love to Christ and His cause.

Dhamtari, C. P., India.

Miscellaneous

CONSIDERATION

Are you weary with life's burden?
Does the world quite pass you by?
Do all earthly friends forsake you?
Does oppression sorely try?

Stop then, dear one, and consider;
Jesus knows our every trial,
He has trod the way before us,
Was forsaken, tried, reviled.

In Gethsemane He suffered
And the crown of thorns He wore;
While His heart was filled with anguish,
Still the cruel cross He bore.

Many other times He suffered,
Bore our sorrow, grief, and pain.
Shall we weary in the conflict?
Is His suffering in vain?

Weary traveler, do not falter,
Think of all that Christ endured;
Have we suffered contradiction
Such as that borne by our Lord?

Can we not drink our little portion
Of the bitters that remain
In the cup of tribulation,
Jesus drank in dying pain?

O, my Jesus, blessed Savior,
Fill my heart with love divine;
Make me conscious of Thy presence,
Let me place my hand in thine.

Never do I wish to falter
In Thy chosen path for me;
Even though the way be thorny,
Keep me ever true to Thee.

—B. C.

LOVE XXXVII.

By Jacob Eby.

For the Gospel Herald.

We now come to the time when Christ, the loving Savior, was born into the world. In those days came John the Baptist preaching in the wilderness of Judea. This was just before the entering of Jesus upon His mission. John the Baptist was of priestly parentage, of miraculous birth, and divinely called to be the forerunner of Jesus.

For thirty years nothing is heard of him. He was in the desert preparing himself for the great work to which he had been called. In the fullness of time he came forth, and startled the world with his extraordinary and powerful preaching. His mission was to call the attention of the people to the fact that the long-looked for Messiah was about to be manifest among them, and he called upon all people to repent, and prepare the way for His coming. He was a striking figure. Dressed with camel's hair, not in fine linen and formal styles of the world. He ate locusts and wild honey, not the luxuries of the world. Yet he displayed wonderful wisdom, boldness and power, drawing thousands out to hear his wonderful words. This was all brought

about because he was a man of God. His subject was not his own, but one given him by the Lord. His declaration to the lost world was "Repent, for the kingdom of heaven is at hand." Later on we will find, that Christ's first sermon was also on repentance. All will have to repent or we cannot enter the kingdom of heaven. John's whole theme seems to have been that of repentance.

In Dan. 7:13, 14, the reign of Christ is foretold, His dominion is an everlasting dominion which shall not be destroyed. Earthly kingdoms shall be destroyed but Christ's kingdom can never be destroyed, for it is not an earthly government, it is based on the laws of heaven. It is a spiritual realm, manifested by life patterned after the life of a king. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy Ghost" (Rom. 14:17).

Isaiah refers to John the Baptist as "the voice of one crying in the wilderness." The figure is taken from the custom of eastern monarchs, who when they were about to take a journey, sent messengers ahead to announce their coming. In this we have a figure of the lovingkindness of God. How simple was His teaching. All could understand if they would. "Prepare ye the way." The Jewish people represented the wilderness spoken of. They were looking for the coming of Christ, but now that He was about to appear it was evident that they were not prepared to receive Him. Christ will not enter into an unprepared heart. Oh friend, be prepared.

(To be continued).

DEPRAVED CURIOSITY

Why should a court room be cleared of the women during such a trial as has been in progress at Wheeling, West Virginia, and the men be permitted to remain? This has become a usual custom in trials involving salacious testimony. One is inclined to inquire the reason. Are the morals of women of such a high character as to make their continued presence a cause of degradation? If so, are the men who frequent the court room on such occasions armor-plated against evil, or so far gone in sin as to make no difference? Whenever a divorce trial, or a murder trial, which involves an unusual amount of moral rot is on, why is it that men and women crowd the court room, jostling one another for front seats, and stretch their necks as if made of rubber, lest a single syllable escape them? What sort of morbidness, or genuine depravity, controls such a mind? Why do men and women go without their meals rather than miss such a toothsome feast of scandal? They would not let the smallest morsel escape their

ravenous appetite. That no admittance fee is required, does not explain the situation. An acquired depravity of heart, a nature which has lost bottom, is the only thing which can explain this rush to the court room, and the sullen anger with which an order to vacate the room is obeyed. The judges who bar the women from such a place, are to be commented highly; but, if they barred the men likewise, the commendation would be doubly earned.—Religious Telescope.

A WORD TO OUR FRIENDS III

By Aaron Loucks.

For the Gospel Herald.

We feel very grateful to the Lord for the way in which He has led the past month. It is with much satisfaction that we again report the progress of the work. And no little credit is due to the many friends that have lent their help in making possible such a favorable report.

We do not expect so much business in the book line just following the holiday season yet we have had a good trade. The gross amount of business for the month amounted to \$1,404.32.

The five year subscriptions fell behind last month, receiving 39 for the month of January. Received on Gospel Herald for January, \$1,293.12; on Rundschau, \$932.27; Christian Monitor, \$237.28.

The lists have all grown some. The largest gain was on the Gospel Herald; over 200 new names have been added, increasing the list to 8226. Rundschau list 5594.

At present we are busy with the Sunday school quarterlies for the second quarter. We have the contract for printing two books, one of the books, size 6x9 inches, will contain 1200 pages.

Our friends will remember that paper, labor, machinery, power, postage, etc., all costs money. Our postage bill last year alone amounted to over \$3,000.00.

Thanking you again for the hearty support and craving an interest in your prayers at the throne, we remain, Yours for the spread of good literature. Scottsdale, Pa.

God's purpose for us is that we should be in the world as **strangers** to all its affairs and pursuits, and as **passengers through it** (Heb. 11:13; I Pet. 2:11). It was never contemplated that His people should make themselves at home here. They were to be (and they who are truly His are) in the world as in a foreign country, for their "citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ" (Phil. 3:20).—Mauro.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

January

1. Communion services held at Jackson, Minn. S. S. meeting at Metamora, Ill. Meetings begin at the Shore Church near Shipshewana, Ind. Meetings close at Leo, Ind with 5 confessions.
2. Church business meeting at Kokomo, Ind.
3. Winter term opens at Goshen College, Ind. Ordination services at Hershey's Church, Lancaster Co., Pa. Regular monthly S. S. workers' meeting at Lancaster City Mission, Pa. Meetings begin at Alto, Mich.
4. Meetings begin near Columbiana, O.
7. Monthly S. S. workers' meeting held at Lancaster, Pa.
8. Quarterly S. S. Conference at Jet, Okla. Baptismal services at Waterloo, Ont. Meetings close at New Paris, Ind., with 5 confessions.
11. Meetings begin at the Kansas City Mission.
12. Three hundred and seventy-fifth anniversary of Menno Simons' renunciation of Roman Catholicism. Meetings close at Shore Church near Goshen, Ind., with 1 confession.
14. Meetings begin at Yellow Creek Church near Goshen, Ind.
15. Bible conference begins at Bay Port, Mich. Baptismal services at Hesston, Kans. Seven converts received into the church at Lansdale, Pa. Meetings close at Columbiana, Ohio, with 4 confessions and at Willow Street, Pa., with 31 confessions.
16. Meetings progressing at Calla, Ohio. Bible conference begins at Kokomo, Ind., and Wauseon, Ohio.
17. Meetings close at Risser's Church, Lancaster Co., Pa., with 33 confessions.
18. Meetings begin at Pleasant View Church near Chambersburg, Pa. Mission meeting at Lancaster, Pa.
20. Bible conference closes at Wauseon, Ohio.
22. Bible conference closes at Kokomo, Ind., and at Bay Port, Mich. Three received into church at Roseland, Nebr.
23. A four-weeks' Bible conference begins at Berlin, Ont.
24. Bible conference begins at Rainham, Ont.
25. S. S. closes for winter and communion held at Lansdale, Pa.
27. Bible conference closes at Rainham, Ont.
28. Meetings begin at Sugar Creek, Ohio.
31. Bible conference begins at Clinton Brick Church near Goshen, Ind.

REPORT

Of Bible Conference Held at Berne Church
Near Pigeon, Mich., Jan. 15-22, 1911

For the Gospel Herald.

Instructors, J. E. Hartzler, D. J. Johns; the latter being absent on account of sickness.

Mod., Peter Ropp; Chors., C. J. Gunden, Susanna Snyder.

The topics discussed are as follows:

Duty of pastor to Church. To feed the Church.

Fruit of the Spirit.

Duties of Church to pastor.

Romans, twelfth chapter.

Idolatry of today. Four classes: social, religious, moral and financial.

Heaven and hell contrasted. Heaven, a place prepared for God's people. Hell, a place for the devil and his angels.

Faith—Heb. 11. Faith the substance of things hoped for, the evidence of things not seen.

Repentance. Importance of repentance; danger in neglect.

Conversion. Follows repentance.

Sanctification.

Women's sphere, or woman's place in Church.

Secret Lodge.

Abram Snyder, Sec.

Married

Musselman—Yoder.—Bro. Harry Musselman and Sister Maude Yoder, both near Garden City, Mo., were united in marriage at the home of the bride's parents, Bro. and Sister C. D. Yoder, by J. J. Hartzler, on Jan. 12, 1911.

Roth—Plank.—On Thanksgiving Day, at the home of the bride's parents, Bro. and Sister Moses Plank, near Garden City, Mo., Bro. Frank Roth and Sister Emma Plank were united in marriage, Bro. J. J. Hartzler officiating. May God's blessing be with them through life.

Naugle—Miller.—On Jan. 18, 1911, at the home of the bride's parents, D. Y. Miller, of Middlebury, Ind., Sister Effie Miller to Bro. Samuel Naugle of Somerset Co., Pa., were united in the bond of holy matrimony. Bro. Silas Yoder officiating. May God bless them to His glory.

Yoder—Miller.—At the home of the bride's parents, Bro. and Sister D. J. Miller near Garden City, Mo., Bro. Elba Yoder and Sister Erma Miller were united in holy matrimony Jan. 25, 1910, Bro. J. J. Hartzler officiating. May God's blessing be with them through life's journey.

Byler—Schrock.—On Jan. 25, 1911, at the home of the bride's parents, Bro. and Sister D. J. Schrock, near Garden City, Mo., Bro. Thomas L. Byler of Hesston, Kans., and Sister Nancy Schrock of Garden City, Mo., were united in marriage by W. E. Helmuth. May God bless them through life.

Pletcher—Honderich.—On Jan. 26, 1911, at the home of the bride's parents, Bro. and Sister Abram Honderich, Goshen, Ind., Bro. Curtis Pletcher and Sister Anna Honderich, both of Goshen, Ind., were united in holy matrimony. Bro. D. J. Johns officiated. May their voyage through life be peaceful and prosperous.

Burkholder—Fulk.—On the first day of Feb., 1911, Bro. Walter O. Burkholder and Sister Annie Belle Fulk of Dale Enterprise, Va., were joined in matrimony at the home of the bride's mother, Sister Susan Fulk near Singers Glen, Va., Bishop Lewis Shank officiated. They left on the evening train for Allen Co., O., to visit the brother's sister, Lillie Brenneman. May the Lord richly bless and care for them.

FINANCIAL REPORT Of Mennonite Board of Mis- December, 1910

For the Gospel Herald.

Chicago Missions

A. R. Miller	\$ 1.00
Katie Kauffman	5.00
Mission Friends, Ill.	2.50
Liberty Cong., Ia.	.70

Total	\$ 9.20
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India Missions

Cullom S. S., Ill.	\$ 15.00
From Friends, Phila.	100.00
Y. P. B. M., Bowne, Mich.	5.00
W. F. Holdeman	3.00
W. M. Buch	5.00
Zion Cong., Ore.	20.00
Harvey N. Yoder	1.00
Sterling S. S., Ill.	11.75
Katie E. Kauffman	10.00
Springdale Cong., Va.	38.92
Columbus Cong., Kans.	10.00
Daniel Hooley	1.00
West Union Cong., Ia.	12.50
West Union Cong., Ia., (Rest Home)	12.50
Roanoke Cong., Ill.	20.00
Amanda Gsell, Md.	1.00
Peter D. Shetler	1.67
Lillie Minnich	15.00
Springs Cong., Pa.	24.00
A Bro. per J. A. R.	10.00
Allensville A. M. S. S., Pa.	13.96
Israel M. Zook	5.00
Home Mission Bible Class (Chicago)	60.00
From Souderton, Pa.	38.37
Maple Grove Cong., quarterly col.	73.80
Sugar Creek S. S., Ia.	42.00
J. S. & Anna Horst	100.00
Mission friends, Ill.	2.50
Hildebrand S. S., Va.	7.00
Mt. Pisgah Cong., Mo.	16.70
Mt. Zion Cong., Mo.	12.23
Liberty Cong., Ia.	3.60
Bethel Cong., Mo.	8.55
Mt. Zion Cong., Mo.	22.32
Jacob L. Wiens	5.00
Peter Hofstetler	5.00

Total	\$733.37
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Ft. Wayne Mission

A. R. Miller	\$ 1.00
Bowne S. S., Mich.	14.00
Katie E. Kauffman	10.00
Middlebury Cong., Ind.	9.00
Daniel Hooley	1.00

Total	\$ 35.00
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Old People's Home

Columbus Cong., Kans.	\$ 10.00
Elkhart Cong., Ind.	25.00
Liberty Cong., Ia.	.45

Total	\$ 35.45
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Orphans' Home

Columbus Cong., Kans.	\$ 10.00
Liberty Cong., Ia.	.45

Total	\$ 10.45
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Sanitarium

East Bend Cong., Ill.	\$ 50.00
C. Engel	53.00

Total	\$103.00
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General Fund

D. E. Conrad	\$ 25.00
Quarterly S. S. Meeting, Logan Champaign Co., Ohio	155.56
Forks Cong., Ind.	11.37

Pleasant Hill & Oak Grove Cong., Wayne Co., Ohio	14.47
Interest	20.00
C. Ebersole	5.00
Unknown person (letter mailed at Shipshewana, Ind., to D. D. Miller	50.00
Harmony S. S., Ill.	19.44
Lena Schlabach	2.00
Birthday offering, S. English, Ia.	2.97
Hopedale A. M. S. S., Ill.	10.00

Total	\$315.81
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Armenia

Columbus Cong., Kans.	\$ 10.00
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EASTERN TREASURER

S. H. Musselman, New Holland, Pa.

India Missions

David H. Mosemann	\$ 25.00
Lizzie Landis	5.00
Annie Appler	5.00
Delaware S. S.	5.28
Erb's Cong.	17.45
Brethren in Md.	5.75
Salunga S. S.	1.00
Hershey's S. S.	23.56
Kinzers S. S.	8.00
Habecker's Cong. & S. S.	41.52
Lizzie O. Showalter	6.00
Lancaster Cong. & S. S.	40.00
Hanover Bible Class	8.00
Old Road S. S.	19.40

Total	\$210.96
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India Orphans

Salunga S. S.	\$ 4.00
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Sanitarium

Western Dist., Juniata Co., Pa.	\$ 45.00
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WESTERN TREASURER

Jos. R. Stauffer, Milford, Nebr.

India Missions

Jacob Stauffer	\$ 5.00
East Fairview Bible Class	2.87
Jos. Hauder	1.00
Sister S. S. class, per D. J. Troyer	14.00
East Fairview S. S.	20.80
D. J. Stauffer	1.00
Wood River, Nebr., S. S.	7.95

Total	\$ 52.62
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Old People's Home

Jacob Stauffer	\$ 2.50
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Orphans' Home

Jacob Stauffer	\$ 2.50
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Kansas City Mission

Joseph Oswald	\$ 2.50
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CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Missions

Blenheim Cong.	\$ 24.00
Hay Y. P. M.	5.20
Waterloo Bible Conf.	52.50

Total	\$ 81.70
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KANS.-NEBR. MISSION BOARD

Chris Snyder, Treasurer

Kansas City Mission (for the workers)

Roseland cong.	\$ 11.83
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Kansas City Missions

Catlin S. S.	6.00
Penna. Cong.	12.50
Protection Cong.	2.75
Spring Valley Cong.	6.75
West Liberty Cong.	8.00
Hesston Cong.	1.50
La Junta Cong.	5.60
Pleasant Valley Cong.	3.50
East Holbrook Cong.	5.60
Milan Valley Cong.	2.00

Total	\$ 54.20
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Evangelizing

S. A. Kuhns	\$ 3.29
Protection Cong.	1.25
Spring Valley Cong.	3.03
West Liberty Cong.	5.00
Hesston Cong.	.50
Pleasant Valley Cong.	.25
East Holbrook Cong.	.25

Total	\$ 13.51
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Implements for India Missions

S. A. Kuhns	\$ 2.00
Penna. Cong.	12.00
West Liberty Cong.	9.00
Hesston Cong.	4.01
La Junta Cong.	8.65
Pleasant Valley Cong.	1.00
East Holbrook Cong.	1.35
Milan Valley Cong.	3.25

Total	\$ 41.26
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Incidentals

Milan Valley Cong.	\$.50
La Junta Cong.	1.00
West Liberty Cong.	.25
Spring Valley Cong.	1.00

Total	\$ 2.75
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Chicago Missions

Catlin S. S.	\$ 6.00
Penna. Cong.	1.50
Protection Cong.	1.25
Spring Valley Cong.	7.80
West Liberty Cong.	8.14
Hesston Cong.	1.17
La Junta Cong.	10.00
Pleasant Valley Cong.	.25
East Holbrook Cong.	.25
Milan Valley Cong.	1.00

Total	\$ 37.36
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Old People's Home

Penna. Cong.	\$ 1.00
Protection Cong.	.75
Spring Valley Cong.	.25
West Liberty Cong.	4.25
La Junta Cong.	10.00
Pleasant Valley Cong.	1.00
Milan Valley Cong.	1.00

Total	\$ 18.25
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Orphans' Home

Protection Cong.	\$ 1.00
Spring Valley Cong.	1.50
West Liberty Cong.	4.05
La Junta Cong.	10.00
Pleasant Valley Cong.	2.00
East Holbrook Cong.	1.25
Milan Valley Cong.	2.00

Total	\$ 21.80
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Home Mission

Protection Cong.	\$ 2.00
Spring Valley Cong.	.10
Hesston Cong.	1.00

Total	\$ 3.10
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Home Support

Protection Cong.	\$ 1.00
Spring Valley Cong.	1.25
West Liberty Cong.	3.35
La Junta Cong.	5.00

Total	\$ 10.60
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Chicago Missions

Penna. Cong.	\$ 23.50
Protection Cong.	8.00
Spring Valley Cong.	41.75
West Liberty Cong.	32.00
Hesston Cong.	1.50
Children of La Junta and Fairview S. S.	22.00
La Junta Cong.	10.50
La Junta S. S.	25.37
Fairview S. S.	8.45
Pleasant Valley S. S.	1.15
Pleasant Valley Cong.	7.75
East Holbrook Cong.	.50
East Holbrook S. S.	19.51
Milan Valley Cong.	6.00

Total	\$207.98
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India Orphans

Pleasant Valley S. S.	\$ 7.46
Pleasant Valley Cong.	2.00

Total	\$ 9.46
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Conf. Expenses

La Junta Cong.	\$ 5.87
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Miscellaneous

Penna. Cong.	\$ 6.90
Hesston Cong.	3.55
Pleasant Valley Cong.	1.55
East Holbrook Cong.	7.31
Milan Valley Cong.	.50

Total	\$ 19.81
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LOCAL INSTITUTIONS**Chicago Missions**

Rent	\$ 11.00
Sister Wenger, Va.	1.00
Henry Burkholder	1.00
E. L. Frey	.50
John Augspurger	10.00
Bro. Alliman	1.00
W. N. Grove	1.00
Christian Bachman	5.28
Edgar Harper	2.00
Noah Oyer	1.25
Nicholas Schertz & Sons	10.00
E. J. Heiser	7.30
Friends, Wellman, Ia.	9.75
Irene Culp	2.00
Frank Shetler	1.00
Bro. Landis, N. D.	5.00
Freeport Cong., Ill.	40.50
Howard and Miami Cos., Ind., Y. P. M.	4.70
Arthur Shoemaker	2.00
M. J. Yoler	2.00
Noah Grabill	3.00
Henry Burkhard	5.00
Maple Grove Y. P. M., Ind.	4.50
Visiting Friends	5.00
Emanuel Kauffman	2.00
Minn.-Nebr. Conference	35.00
A mission friend	5.00

Total	\$177.78
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Ft. Wayne Mission

Abram & Lydia Huber	\$ 5.00
Emma S. S., Ind.	10.00
William Breneman	7.00
New Stark S. S., O.	10.00
Claude Culp	5.00
Smeltzer children	3.35
Mary Yoder	.50
Per John D. Brunk	19.75
Salem S. S., Ind.	10.00
Daniel Augspurger	2.00

Total	\$ 72.60
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Canton Mission

Abram Huber	\$ 5.00
Aurora Cong., O.	10.00
Orrville & Martin Cong., O.	8.00
Oak Grove & Pleasant Hill Congs., Wayne Co., O.	14.47
Friend	.85
Mrs. Bear	1.00
Mrs. Mockley	.50

Sister Kopotz	2.00
Medina Co. Cong., O.	27.00
Bethel Cong., O.	17.30
Total	\$ 86.12

Kansas City Mission

Homer Wenger	\$.50
D. E. Mast	5.00
Mrs. J. Oesch	5.00
Rent	16.00
Mattie Zook	1.00
Allen Erb	1.00
J. B. Stauffer	1.00
S. S. Risser	3.00
Fannie Zook	1.00
D. D. Kauffman	2.00
Centralia Cong., Mo.	12.00
M. M. Buch	2.00
Susie Gingerich	2.00
Friends	.50
Surrey Cong., N. D.	5.25
Sycamore Cong., Mo.	2.00
Penna. Cong., Kans.	1.00
Sugar Creek Cong., Ia.	24.77
Per Sarah Burkhard	2.00
Mrs. Joseph Yoder	.75
Total	\$ 87.77

Toronto Mission

S. S. Collections	\$ 7.87
Evening offerings	3.73
Vineland Cong., Ont.	13.22
Lizzie Koch's S. S. Class	1.34
Mrs. E. Erb	2.00
Bro. and sister, New Hamburg, Ont.	5.00
Total	\$ 33.16

Youngstown Mission

Seth Basinger	\$ 1.00
Ira Hostetler	1.00
Collection box	1.55
Lectonia S. S. Meeting	65.00

Total

\$ 68.55

Old People's Home

John Blosser	\$ 16.25
Tena Yoder	1.45
H. H. Johnson	12.00
Sister Smith	1.00
Sales of chickens	13.26
W. B. Harman	10.00
John Winkler	6.00
Mrs. Kuhn	1.00

Total

\$ 60.96

Orphans' Home

F. L. Watkins	\$ 5.65
Addie B. Sams	8.00
W. L. Martin	9.25
Nellie Watkins	5.00
Auditor Putnam Co., O.	47.67
Pearl Klopfenstein	2.00
Flora Goldsmith	4.00
Blanche Lonsdale	4.00
Mrs. Pezeski	6.00
Leona Connor	4.00
Berhard Krieg	15.00
Ed. Replogle	24.00
Bertha Grissinger (Collected)	7.25
Rent	3.25
Sarah Jones	30.00
Josie Young	2.00
Lizzie Sprowl	10.00
Dan Cockrell	7.00

Mr. Evans	6.00
E. E. Bush	6.00
Bertha Letton	10.00
C. A. Schantz	2.00
Bessie Gerome	6.00
Anna M. Augspurger	2.00
Marie Hilty	1.00
Orin Kerlin	10.00
Sam Hershberger	5.00
Infant S. S. class, per Mrs. A. Y. D.	1.00
Norman Pugh	10.00
Sister, Springs, Pa.	5.00
Gillie Runkle	8.00
N. D. Mast	2.00
Blough S. S., Pa.	5.75
Alice Shaw	10.00
Della Layman	2.50

Total

\$286.32

Sanitarium

Hospital Fees	\$139.31
Hanover Cong., Pa.	11.66
Bair's Cong., Pa.	7.00
Hanover, Pa.	5.46
Stouffer Cong., Md.	13.10
Mechanics Grove & Providence, Pa.	4.00
Mrs. Albert Lane	2.00
Weaver Cong., Pa.	14.70
Chambersburg Cong., Pa.	24.40
Row Cong., Pa.	6.00
Samuel Risser	3.50
Lauvers & Cross Roads Congs., Pa.	52.10
John Schertz	25.00
Pleasant Grove Cong., Ill.	200.00
Souderton Cong., Pa.	50.30
Skippack Cong., Pa.	40.00

Rockhill Cong., Pa.	7.70
Springfield Cong., Pa.	2.00
J. F. Grove	5.00
John H. Grove	50.00
Noah Shenk	2.00
William E. Martin & wife	50.00
A. Clinton Martin	5.00
John L. Shenk	2.00
E. J. Blough	5.00
H. C. Deffenbaugh	1.00
G. R. Brunk	25.00
B. J. Shettler	5.00
Hollsopple Cong., Pa.	15.00
S. S. Troyer	10.00
Edward Kauffman	1.00
Henry Kaufman	5.00
John Eigsti	5.00
Jacob Ringenberg	2.00
Sam Miller	2.00
Ben Kime	5.00
S. D. Miller	5.00
J. S. Helmuth	4.00
Elmer Helmuth	2.00
Isaac Miller	5.00
Metamora Cong., Ill.	355.50
Waldo Cong., Ill.	309.00
Adam Brennehan	5.00
B. J. Schertz	141.50
Friends (Minier, Ill.)	30.00
Belleville Cong., (A. M.) Pa.	82.00
Allensville Cong., Pa.	86.75

Total

\$1848.98

Total Receipts for the month \$4834.08
Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Obituary

Weber.—Elva, daughter of Bro. and Sister Serah Weber, was born Mar. 15, 1910; died Jan. 11, 1911; aged 9 m. 26 d. Funeral services took place Jan. 13, at the West Zion Church near Carstairs, Alta., conducted by N. B. Stauffer. Text, II Sam. 12:23.

Hildebrand.—Wilson K. Hildebrand, little son of John and Rebecca Hildebrand, died at their home near Dayton, Va., of bronchitis, Jan. 17; aged 7 m. 16 d. Funeral services were held at the Bank Church on the 8th conducted by S. H. Rhodes. Text, Matt. 19:14. Buried in the cemetery near by.

Dew.—Mildred Mae, infant daughter of Mr. and Mrs. Albert Dew, was born Jan. 19, 1911; died Jan. 28, 1911; aged 9 d. She leaves to mourn her early departure father, mother, 3 brothers, and 1 sister. Funeral was preached at the house by Pre. E. A. Bontrager. Text, Psa. 16:6. May God comfort the bereft family.

E. A. B.

Kreisher.—Mary Kreisher died near Richfield, Pa., of pneumonia; aged 80 y. 2 m. 10 d. She was the last member of the family of Moses Kreisher being preceded to the eternal world by three sisters. Interment was made at Niemond's Reformed Church, where she had been a consistent member for 20 years. Services by Simon Auker and Sol. S. Graybill.

Zeigler.—Bro. Abraham K. Zeigler of Kulpville, Pa., died Jan. 20, 1911, of Bright's disease; aged 82 y. 1 m. 13 d. His wife died about four years ago. He leaves 2 sons and 2 daughters. His funeral took place Jan. 26. The ministers Christian Allebach, Jacob Clemens and Jacob Stoner

officiated. Interment in the Towamencin Mennonite burial ground.

Moyer.—Anna, widow of Philip Moyer, died Jan. 13, 1911, of bronchial pneumonia; aged 76 years. She died at the home of her daughter, Mrs. S. C. Honsberger, Niagara Falls, N. Y. She was always a devoted adherent to the Mennonite faith. Being deprived of her hearing she had great comfort in the Gospel Herald, of which she had been a subscriber for many years.

Weber.—Eva, daughter of Bro. Noah and Sister Serah Weber, was born Mar. 15, 1910; died Jan. 23, 1911; aged 10 m. 8 d. Eva was a twin sister to Elva, who preceded her to the spirit world 12 days. Funeral services on Jan. 24, at West Zion Church near Carstairs, Alta., conducted by Pre Gugim and N. B. Stauffer. Text, Heb. 9:12. Many were the cares that Bro. and Sister Weber and family have had with these little ones, but the Lord was pleased to move them to a world where all pain and sorrows are unknown. God comfort these sorrowing parents in their bereavement.

N. B. S.

Schrock.—Jonas Schrock was born Mar. 19, 1862; died Jan. 28, 1911; aged 48 y. 10 m. 9 d. He was married to Lizzie Bretz in 1884. This union was blessed with 1 son. His wife died Jan. 17, 1885. He married the second time Drucilla Gerber, Mar. 21, 1886. This union was blessed with 2 sons and 2 daughters. His second wife, 1 son and 2 daughters preceded him to the great beyond. He leaves to mourn his departure 2 sons, 4 grandchildren, 1 brother, 2 sisters and a host of friends. In his youth he became a sufferer of epileptic fits and on Jan. 22 he got another spell from which he never recovered. The last week he was able and well, he intended to visit his 2 sisters and 1 brother. Funeral took place at the A. M. Church, conducted by S. H. Miller. Text, Col. 3:1-4, and by M. A. Mast, text, Heb. 2. He was laid to rest in the cemetery near by.

Moyer.—Luther, son of Bro. C. Warren and Sister Annie B. Moyer, died Jan. 23, 1911, of pleuro-pneumonia and chicken-pox; aged 1 y. 7 m. 2 d. He leaves father, mother, 2 sisters and 1 brother to mourn his early departure. Funeral Jan. 28, at the Towamencin Mennonite Church, Kulpville, Pa. Pre. J. C. Clemens of Lansdale, Pa., and Pre. C. B. Allebach of Kulpville, Pa., officiated.

Miller.—Enos M., twin son of Moses and Elizabeth Miller was born near Middlebury, Ind., March 7, 1910; died Jan. 15, 1911; aged 10 m. 8 d. He never fully recovered of an attack of catarrhal pneumonia last May, however at one time was much better, seemed very content in all his suffering. Then another siege of catarrh, fever and spinal trouble and much suffering, till God thought it enough and called him home where there is no suffering and pain. Funeral conducted by Amos Yoder and Levi Mast. May we live such lives that we may meet him over yonder, is my prayer.

Father.

Horst.—Sister Susanna Horst, wife of David Horst, of Maugansville, Md., died Jan. 25, 1911; aged 80 y. 1 m. 15 d. She was born in Franklin Co., Pa., being a daughter of the late Henry Horst. At the time of her marriage she came to Maryland. She united with the Mennonite Church in her early life. She had been an invalid for many years spending 14 years on a wheel chair, waiting and longing for her Savior to call her home. Truly can we say there is a vacant chair in this home. She will be greatly missed by the family and especially by her daughter, Anna, who was at home waiting on her. She is survived by her husband, 2 sons and 3 daughters. Funeral Jan. 28. Services conducted by the brethren, C. R. Strite at the home, and at the Reiff's M. H. by D. Leshner, H. H. Baer and G. S. Keener.

Heatwole.—Rachael Malinda, wife of Frederic Heatwole, died at their home near Dayton, Va., Jan. 19, 1911; aged 60 y. 8 m. 27 d. She had been a sufferer 15 years and for the last eight or ten years had not been able to leave the house to any extent. About four weeks ago her condition became critical, and she gradually became worse until the end. Her death was caused by tuberculosis. She has long been a member of the Church of the Brethren. She leaves her husband and 2 children. One grandchild was buried about two weeks before its grandmother. Funeral services were held at Mt. Horeb Church, conducted by Jos. M. King, of the Church of the Brethren, and A. P. Funkhouser, of the U. B. Church, after which she was laid to rest in the cemetery near the church.

Bauman.—Amos S. Bauman was born Oct. 19, 1854, in Waterloo Co., Ont., and died Jan. 2, 1911; aged 56 y. 2 m. 14 d. He was married to Lydia Martin, July 30, 1876. To this union were born 12 children, 2 of which preceded him to the spirit-world. In 1880 he was converted and soon after became a member of the Mennonite Church, and later he, with his family, moved to northwestern Iowa. In 1902 he moved to Mayton, Alta., Canada, where he owned a large farm. He was industrious and prosperous and was well spoken of as a neighbor and will be much missed in the community. For some time previous he had been a sufferer with stomach and bowel trouble which was the ultimate cause of his death. The funeral took place on Jan. 5, where a large concourse of relatives and friends had gathered to pay a last tribute of respect to one whom they had learned to love. Services were conducted by N. B. Stauffer and Pre. Gugim. Text, Phil. 1:21.

Hershey.—Elias Hershey was born Mar. 13, 1837; died Jan. 12, 1911, at Paradise, Lancaster Co., Pa.; aged 73 y. 9 m. 29 d. Deceased was a son of the late Pre. Jacob Hershey and lived all his life on the farm where he was born in Paradise township, until 16 years ago, when he retired and moved to the village of Paradise, where he died. His wife, who was Anne Kreider, died nearly 6 years ago. He is survived by 2 sons and 3 daughters, all married except the youngest daughter, who kept house for him and most faithfully cared for and nursed him as his strength failed and his life gradually ebbed away, and though he will be missed in the church and community by many none will miss him so much as the one who is left entirely alone and we extend to her our deepest sympathies. Funeral services Jan. 16, at the house by D. R. Workman (a good friend and neighbor of the Presbyterian Church) and at the Paradise Church by C. M. Brackbill and J. B. Senger.

Martin.—Fanny Martin, daughter of Daniel and Harriet Brubaker, was born Dec. 21, 1845, in Clearfield Co., Pa.; died Jan. 21, 1911, at her home in Georgetown; aged 65 y. 1 m. She with her parents moved to Wayne Co., O., in the fall of 1869. She was married to Jacob Martin, Oct. 19, 1871. To this union 2 children were born; one died in infancy. She is survived by her husband, 1 son and wife, 1 grand-daughter, 2 brothers and 1 sister. She united with the Mennonite Church early in life and remained faithful to her vows until death. Sister Martin bore her suffering with great patience, though often expressing her desire to go home and be with Jesus; admonishing all to live the Christ life. During the last hours of her life she seemed to be talking with messengers from that heavenly land, where she longed to go. Amid all her suffering she at times would almost forget her pain in her desire to join the white robed

throne. On Saturday morning her Savior said it is enough and she peacefully passed from this world of sorrow to that home of endless joy.

Ray.—Joseph Ray died at Sparkling Springs, Va., Jan. 19, 1911; aged 66 y. 5 m. 7 d. He had been in poor health for several years and since early last summer suffered from gangrene, which with other complications caused his death. About noon on the day before he died it was thought he actually breathed his last. His body was prepared for burial and placed in a cold room, where it lay for about seven hours. When the undertaker came to embalm the body, on turning him over he thought he heard a faint groan. On close examination his heart and pulse were found to be beating regularly but very weak. Hot applications and other restoratives were used which brought more distinct signs of life. The heart and pulse became stronger as the body became comfortable. It was not thought that he gained consciousness. Soon after noon of next day, he was examined by a physician and pronounced dead, but the exact time of his death was not known. He had been a member of the Mennonite Church for several years. Funeral services were held at the Mt. Clinton Church by S. H. Rhodes on the 20th. He was buried in the cemetery near the church.

Culp.—Melchoir P. Culp was born in Columbiana Co., O., Apr. 27, 1843; died Jan. 20, 1911; aged 67 y. 8 m. 23 d. He came to Elkhart Co., Ind., with his parents in 1850. He died of stomach troubles contracted during his service as a soldier in the war of the late rebellion. His life was one of varied experiences and of different pursuits with the rest of his fellow travelers through this vale of tears. He had his full share of trials and troubles. During the last ten years of his life he owned and operated a hack and gained for himself the reputation of a faithful and efficient man in his vocation. About five weeks previous to his death he was compelled to give up the duties of his calling and since that time was confined to his house and to his bed. For years he had been subject to severe attacks of stomach troubles and it was one of these that terminated his life. During his sickness he was interested in his salvation, and earnestly prayed that God might have mercy on his soul, and we have reason to believe that He who has promised never to leave or forsake those who put their trust in Him may have imparted the grace, peace and pardon for which he so earnestly plead. He is survived by 1 son, 2 brothers, 6 sisters and many relatives. Funeral services were held at the Mennonite Church on Sunday, Jan. 22, by John F. Funk and George Lambert from I Cor. 15:26.

Amstutz.—Sister Barbara Steiner Amstutz, wife of Frederick Amstutz was born Aug. 27, 1836, near Sterling, O.; died very suddenly Jan. 27, 1911, at the home of her son, Ulrich, near Orrville, O. Her death was caused by apoplexy of the cerebrum. She performed her daily duties as usual and retired in the evening, not complaining of being ill. It was quite a shock to the family on arising in the morning, to find that mother had passed away. She married Frederick Amstutz in 1857. This union was blessed with 6 sons and 5 daughters. The father, 2 daughters and 1 son have preceded her to the spiritual world. She leaves to mourn her sudden departure 5 sons, 3 daughters, 17 grandchildren 12 great-grandchildren, 6 brothers and 1 sister, and many other relatives and friends. She united with the Mennonite Church in her early life and proved a faithful member until death. Her age at death was 74 y. 5 m.

Short services were conducted at the house by David McFadden. Services proper were held at Crown Hill Church, north of Orrville, by I. J. Buchwalter. Text, Rev. 2:17. The remains was carried to the cemetery near by the church. The children followed a loving and a kind mother to her last resting place. Friends from Cleveland, Barbeton, Canton, Orrville, Wadsworth, Rittman, Sterling, Bluffton and Columbus Grove, Ohio, were in attendance at the funeral.

Hostetler.—Paul J. Hostetler was born in Holmes Co., O., Nov. 25, 1849; died of diabetes at his home in Lagrange Co., Ind., Jan. 25, 1911; aged 63 y. 2 m. When a boy of 15 he moved with his parents from Ohio to Indiana, where he lived till his death. At the age of 22 he united with the A. M. Church at the Forks Church and later for convenience in attendance with the Mennonite Church at Emma. He remained a faithful member of the same until death. In 1870 he was united in marriage with Esther Miller. To this union were born 10 children, 4 of whom preceded him to the home above. He leaves to mourn his departure a loving companion, 6 sons, 11 grandchildren, 7 brothers and many friends and neighbors.

Bro. Hostetler had been in ill health for some time, but was confined to his bed only from the 23rd. During the interval he could not speak any more. He is missed in the home where he was a loving husband and a kind father, in the Church where he was a faithful brother and in the community where he was a helpful neighbor.

Funeral was held at the Emma Church where a very large number of friends had assembled to show the last tribute of respect to the departed. Services were conducted at the home by John Garber; at the Church by John Garber in English and by Amos Cripe in German. Text, II Tim. 4:6, 7. Followed by Samuel Weaver. Text, Rev. 14:13.

Barnhart.—Philip Barnhart, of Hinton, Va., died at his home of supposed apoplexy, Jan. 9, 1911; aged 77 y. 9 m. 20 d. He had been in failing health for a year and for a week complained more than usual, though there was no indication that his end was so near. He was a German by birth, unable to read the English language and practically blind from a cataract on his eye. His wife was reading a daily paper to him in which he seemed interested. Sometimes commenting and asking questions, when of a sudden he threw up his hands and expired in a short time. The story of his life reads somewhat romantic. He was born at Hesse, Darmstadt, on the Rhine in Germany. In 1855 he and Katharine Smith who afterwards became his first wife, and several others left Germany and sailed for America. While passing through the North Sea their ship was wrecked and they were thrown into the sea, when there was a wild scramble for life, one of the party being drowned. Young Barnhart caught the said Katharine Smith by the hair and swam some distance and landed on Pedro Island, a little piece of land that was near. After a two months' life of hardship on the island they found passage on a ship and returned to Germany, but it seems their rough experience did not have the effect to abate the desires of these two typical Germans to reach America. A year afterwards they again started and were successful in landing in New York from which place they went to Dayton, Va., and were married soon afterwards. They spent the remainder of their lives in Rockingham Co., Va., he working at the blacksmith trade. He is survived by his second wife, whose maiden name was Showalter, 4 sons, 2 daughters and 2 step-

(Continued on next page.)

Items and Comments

It is said that about 2,000,000 Jews have left Russia in the last twenty-five years. Of this number a large per cent. have settled in the United States.

The Nevada State Senate has passed a bill making it unlawful to sell or give cigarettes or cigarette papers to any man, woman or child in the State of Nevada.

An Ohio physician, who suspected that one of his patients had contracted tuberculosis from a pet cat, examined a hundred cats in the town and found germs of tuberculosis in every one.

The production of petroleum in this country for 1910 amounted, it is stated, to a total of 200,000,000 barrels. This country produces two-thirds of all the oil produced in the world, and the consumption has increased 50 per cent in seven years.

Before us is an official report of the Internal Revenue Bureau of Washington. It looks very dark and certainly pessimistic. The last year has been the banner year in the history of the United States as far as revenue for distilled and fermented liquors, cigarettes, etc., is concerned. Here is the report:

"163,000,000 gallons of distilled spirits—30,000,000 gallons more than the year before
59,485,111 barrels of fermented liquors, an increase of 3,000,000.

6,830,000,000 cigarettes—an increase of a solid billion.

402,000,000 pounds of plug, fine cut, cube cut, granulated or sliced smoking or chewing tobacco or snuff—4,000,000 more than the year before.

'Illicit distilling and other manufacturing moonshine whiskey is on the increase, especially,' the bureau says, 'where there are statewide prohibition laws.'

These figures ought to open the eyes of all who think that they can legislate evils like drunkenness out of the world. The last clause of the foregoing report is especially significant.

One of the few orthodox Mennonite ministers of Holland writes in a private letter: "There are 125 Mennonite congregations (mostly in Friesland and North Holland, i. e. the peninsula to the north of Amsterdam and Holland) and 130 ministers; amongst those only one is left who had no academical training. Nowadays they all have to study at the university, although each congregation would be free of course—being independent—to choose someone who was never a university student, but none of them do it. Amongst those 130 there are perhaps 10 who, like I, believe in the divinity of Christ and reckon themselves to belong to the orthodox party. There is, however, and this is very important—nowadays a movement among the Unitarian Mennonites leading back to Christ. Their sense of sin is deepening and at the same time their need for Jesus Christ is more thoroughly felt. These people call themselves "malcontenten" (those who are not content). I wonder where this will come to! It fills me with hope." So far the letter. Praise God for the news that infidelity is losing ground! The young ministers of Holland have been largely misled by the teaching which they have had at the University in Amsterdam. What falsehoods they have been taught, not only as regards our Lord Jesus Christ, but also concerning Menno Simons and the early Mennonites is almost incredible. H.

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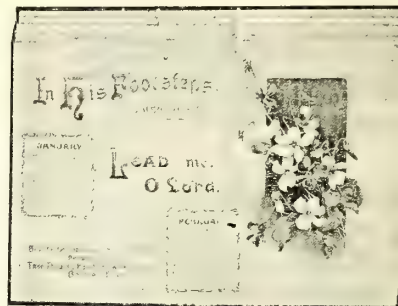
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MENNONITE PUBLISHING HOUSE
Book Dept. Scottsdale, Pa.

(Continued from preceding page)

children. He had been a faithful member of the Church of the Brethren for about 40 years. Funeral services were held at the Mt. Horeb Church conducted by S. I. Bowman of the Church of the Brethren, assisted by J. S. Martin of the Mennonite Church. His body was laid to rest in the cemetery near the church.

Landis.—John L. Landis died at his home at Oreville, Pa., on Friday morning, Jan. 20, 1911 in his seventy-seventh year. He suffered from rheumatism for several months, which later attacked his heart, and was the immediate cause of his death.

Deceased was well known as a charitable man, one of his many good acts being the donation of 8 1-4 acres of land, where the Mennonite Home at Oreville, Pa., now stands. He was a member of the Mennonite Church for over 30 years. He is survived by his wife, who was Lydia Buckwalter. The body was brought to the Mennonite Home on Monday, Jan. 23, where funeral services were held and afterwards at the Mennonite Church at East Petersburg, Pa. Interment was made in the adjoining cemetery in presence of a large number of sympathizing friends. He is greatly missed in his home and by the neighboring poor.

To be polite is to do and say
The kindest thing in the kindest way.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, FEBRUARY 16, 1911

No. 46

EDITORIAL

"Salvation belongeth unto the Lord: thy blessing is upon thy people."

Love.—In this number of the Gospel Herald we publish the last of Bro. Eby's articles on this subject. We trust that many may have been edified by the reading of the same. As "the greatest thing in the world," the love of God should be in possession of every human heart.

Though in the midst of winter we have a number of evidences of approaching spring. It has been many years since there has been such a widespread determined and continuous effort made by our people for the ingathering of the lost, the effort continuing through the heart of winter. Some of the results are visible to man, some are seen only by the Eye that is in every place. What we are able to say of this winter, may we also be able to say of the coming spring. Seasons come and go, but the spiritual harvest will be with us until the coming of our Lord.

This week the eyes of the brotherhood in the Kansas-Nebraska Conference District are turned toward Peabody, Kans., where the ministering brethren from that field have collected in a ministerial meeting for the purpose of discussing problems of interest and importance which affect the welfare of the Church in general. May God give the brethren special grace and wisdom that the right things may be taught, and in the right way. May His richest blessings rest upon the labors thus put forth, to the end that those in attendance may emerge from the meeting strengthened, unified, moved with holy zeal to go forth in the great cause of the glory of God through the salvation of the lost and the uplift of the saved.

In the person of Elijah we have one of the most interesting characters of Bible history. His startling appearance, fiery zeal, pious devotion, fidelity to God, great power and courage and unwavering faith are some of the things which fitted him especially for the work to which God had called him. Yet Elijah was human, which his flight before the wrath of Jezebel plainly showed. In his career we have a striking example of what God can do with a human being (though weak and imperfect) when fully consecrated to Him. Elijah's triumphant departure in a chariot of fire was a fitting climax to his brilliant career. We trust that our Sunday schools may make the most of the present opportunity to study the life of this great, good and heaven-inspired man.

Sympathy.—At a recent young people's meeting which we attended the remark was made that no man can exert a wholesome influence over others without having a warm sympathy with their highest interests. Herein lies one of the secrets of effective work. We think of Christ's goodness, power, wisdom and mighty works; but the quality of His life which impresses us most is His love. It was His loving sympathy for and surpassing interest in the welfare of man that makes us think of Him as the "Friend that sticketh closer than a brother." The more fully we are possessed with this same spirit the more useful our life will be. Love is not only a "bond," but it is "the bond of perfectness." People are drawn to those whom they regard as their friends. Therefore cultivate the divine attribute of sympathy. Prove yourself the friend of people, young and old, and you will not only be rewarded with friendship and friends in return, but because they are drawn to you, your power over them will be much greater than if a lack of sympathy would put distance between your heart

and theirs. When it is love for fellow-men that prompts you to labor for their interests you need not fear that your labors will not be rewarded.

The Labels on Your Paper.—A brother writes stating that he has met a number of brethren who did not understand from the labels on their papers when their subscriptions became due, and suggested that the same be explained through the columns of the Gospel Herald. As there had been several similar requests made before, we shall endeavor to act on the suggestion, first thanking the brethren for their interest shown in calling our attention to the matter.

Find your name on the top of the page you are now reading, unless your paper comes in a single wrapper. If you read after your name the date "feb11" it means that your subscription expires at the end of February, 1911. For simplicity we have omitted the day of the month and simply given abbreviations of the month and year. If you find that the date on your label reads something beyond "feb11," it means that your subscription will not be due till the time of the date given. If the label shows a date prior to "feb11," it means that your subscription is past due and that your renewal will be very welcome.

Now while your interest is aroused on this point, perhaps you can think of a few neighbors who are not taking the paper, but who might take it and read it if their attention were called to it. When you send in renewals we would be glad to have you send in the names of such persons, either as subscribers or as individuals who would be glad to examine a few sample copies. Our list of subscribers has been growing faster than usual during the past two months, and with the hearty co-operation of all our friends we may be able to announce, within the next few months, the list has passed the 10,000 mark.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

TRUST

When all appears so very dark
That human eyes can see no way;
Trust God, the darkness flees,
And you behold the perfect day.

When lurks temptation by the way
And greets you with uncertain sound
March onward, then, God's written Word
Will lead you on to higher ground.

When trials deep o'ershadow thee,
Trust Him who has gone before;
In safety then with Him we stand
Until all our trials are o'er.

When pierced by cruel thorns of doubt,
When shaken by a slavish fear;
With strengthened hands thy banner lift,
And trust thy God, He's ever near.

When gloom hangs o'er thy heavy head,
Trust Him who trod the press alone;
His heart is touched with all thy grief;
Forget not that you are His own.

When everything seems all but dead,
Lift up thine eyes to Him on high;
His Word doth stand, all else may fail,
Himself He never will deny.

—W. S. Miller.

GOSPEL LIGHT ON TIMELY TOPICS

XXVI. The Higher Criticism Heresy

By A. D. Wenger.

For the Gospel Herald.

This is a growing evil that had its origin generations ago, until recently existing mainly among scholars. We believe the time has come to sound a note of warning to the unwary. Many have observed the evil stream, but were not able to locate the fountain head.

Unbelievers have sought in many ways to prove the Bible untrue. The enemy of all righteousness is not content with the means of attack employed in past ages, but is resorting to many new, ingenious devices to decoy men's souls, the most far-reaching and fatal of which is the unfavorable criticism of God's Word. This is one of the signs of the "end of the world," and may be the chief sin of the human race to hasten the last day.

A few hundred years ago, already, a few scholars in France, Belgium and Holland began to throw a few hints against the Book. In 1670, Spinoza, a Dutch philosopher, discredited the Mosaic authorship of the Pentateuch. Hobbes, a British philosopher, went still farther and denied the Scriptures

as a revelation from God. One after another ventured farther than his predecessor. Eichhorn, a German professor, published, in 1780, a work of criticism on the Old Testament. Nearly all German scholars accepted his views and through him the name higher criticism became identified with the movement. "In 1806 Dewette, professor of philosophy and theology at Heidelberg, published a work which ran through six editions in four decades." Many of the other critics were professors in many of the great institutions of learning in Great Britain and the United States have joined with those on the continent of Europe in the denunciation of a God of revelation. In increasing numbers on both sides of the sea and with increasing boldness they have criticised the internal and external evidences of the inspiration of the Bible until Christian people in all walks of life are in great danger of being swept from the "Rock of Ages" by this mighty wave of unbelief. Like all great things it had a small beginning. First, there was a hint that Moses did not write the Pentateuch. Next, whoever did write it made some mistakes. But how could there be mistakes in a book that an Almighty and unerring God caused to be written? If "all scripture is given by inspiration of God" (II Tim. 3:16) there can be no mistake. This blocked the way of the higher critics; so the next step was to deny that God ever inspired men to write such a book being written. Having accomplished that (in their own minds only) the Bible is at their mercy to be cut and slashed at their will. Some have gone so far as to pronounce many Bible accounts as mere fiction, legends and myths, to disbelieve all miracles, Jonah living in the whale, the ten Commandments being written by the finger of God, the parting of the Red Sea, etc. Twenty-five years ago the Old Testament received nearly all the attention of the critics, but now the New Testament is being attacked as well. The miraculous birth, the atonement, resurrection, ascension and second coming of Christ or any one else are denounced as untrue.

Many of the Protestant universities of Europe and America are saturated with a higher criticism that denies Jesus Christ as the Savior of the world. The proof is abundant and can be furnished to those who want it. Professor William James of Harvard University in speaking at Manchester College, Oxford, on philosophy, says, "It is also important for our purpose to note the **suddenness** of the great change which has taken place at our universities, whereby Christian doctrine has been relegated to a position of obscurity. . . . The theological machinery that spoke so livingly to our ancestors, with its finite age of the

world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish savage religion." Philip Mauro, in "The Fundamentals," says, "It may be that somewhere in the dark places of this sinful world, there lurks a doctrine more monstrously wicked than this, which is now installed in our seats of learning and there openly venerated as the last word of matured human wisdom; but, if such there be, the writer of these pages is not aware of its existence. . . . No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued and polished professor, may make a prey of them by means of philosophy and vain deceit."

Many church schools are falling in line with other institutions of learning. The editor of the Congregationalist, a widely circulated church paper, wrote to a dozen leading professors in theological seminaries and to other teachers and pastors, asking what they thought of the **miracles** of Scripture. "It proved that the weight of the majority approved of the teachings that the present age is not helped in its faith by a belief in miracles." The Congregationalist endorsed the views expressed. Ministers who graduate from these institutions of learning and go out all over the land to serve as pastors of congregations gradually educate the people away from the truth. The old-time preacher, with his burning, soul-stirring message of hell and the devil as well as of heaven and Christ, is out of date and is brushed aside as a stale article to give room for men of new ideas who make the way broad and easy. Paul foretold this about 1845 years ago: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables" (II Tim. 4:3, 4). Warning! "Avoid profane and vain babblings and oppositions of science falsely so called" (I Tim. 6:20). "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The higher critic movement tends more and more to a disregard of God's Word. God commands, but professed Christians do not care. Self they serve instead of God. Pantheism, the dominating faith of the higher circles, which is surely gradually permeating all the lower classes of humanity, considers hell and the devil only relics of past ignorance and superstition and God such a materialistic Being that

He is no more God anywhere or in any different form from what we see in nature about us all the time; no God with a great white throne judgment day for all men. Most unbelievers have not gone so far. There is a perfect Babel of unbeliefs among them, but to them, difference makes no difference. All will be well anyway. With little fear of God or devil, it is not surprising that the simple faith, the deep piety and the plain Gospel sermons have given way to polished sermons to entertain pleasure-seeking audiences, ice-cream suppers, oyster suppers, play parties, minstrel shows, guessing contests, box socials, auction sales, barefoot exhibitions, kissing bees, cake walks, progressive euchre, billiards, checkers, cards, and dances, all in the name of religion.

The Scriptures throw much light on the present world-scene around us, both in the world and out of it—"Wars and rumors of wars," great iniquity, cold love, "falling away," departing faith, "seducing spirits," "doctrines of devils," "lies in hypocrisy," "conscience seared." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof" (II Tim. 3:1-5). Peter says, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (II Pet. 2:1). Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Are not these and many other prophecies given for fulfillment in the last days vivid pen-pictures of the last days? "When the Son of man cometh shall he find faith on the earth" (Luke 18:8)?

What shall be our attitude toward this growing evil? It would seem an impossible task to drive the spirit of antichrist out of the institutions of learning, or to keep popular, men-pleasing preachers, drawn on by big salaries and high social positions, from scattering the seeds of error. As a despised and forsaken few, God's "peculiar people," we can take a firm stand for a whole Gospel and at least cry mightily "against spiritual wickedness in high places," and leave the issue to Him. "Higher criticism," "new religion," and "new theology" are simply more refined names for skepticism and infidelity. One of the great needs of the faithful is wisdom from above to distinguish between real Christianity and infidelity with a Christianized gloss on it.

If we cut out the idea of direct revelation from God, and a God of miracles, we place the Christian on the same basis as we do the Buddhist or any other heathen philosopher. That the theosophy of this country has been imported from the religion of the heathen Brahmins in the region of the Himalayas, theosophists themselves acknowledge. Theosophy, Mormonism, Christian Science, Russellism and some other isms are more heathen than Christian. One of the ominous signs of the gradual acceptance of heathen philosophy.

Talk of the world so rapidly growing better that we are just merging into a glorious millennium reign of peace and righteousness on earth. This is contrary to Scripture. Statistics on present conditions also show that such is not the case. Moral agencies, temperance movements, and numerous humanitarian, reformatory, and benevolent enterprises blind some to real conditions. Church ordinances and restrictions against the world are not kept by various churches as they were a few generations ago. Lodges are dominating more and churches less. Preachers and their wives and congregations are in the follies of fashion. In 1881 the suicides in this country numbered 603, in 1907, 10,782. "During the past twenty years the ratio of self-murder has increased throughout the civilized world more than ten fold," one now every three minutes. Divorces in the United States are now more than 25,000 yearly. Standing armies, war vessels and deadly weapons of war are greatly increasing in many countries. Papers and conventions of physicians declare that social impurity is a growing evil. In ten years the illegitimate birthrate in this country grew from 50 to 80 out of every 1000 births. Church entertainments, theatre-going, sabbath desecration, craze for fashions, graft, extortion, pleasure resorts, Sunday papers, poisonous literary trash, sensational court-trials, etc., have never been as prevalent and productive of evil in Christian nations as now.

The God of heaven and the Bible as His revealed will to men are no cunningly desired fable, but a living reality to all who believe. Christianity has done for the world what no other religion can do or ever has done. Were it not for the influence of Christianity upon the heathen, one's life would hardly be safe anywhere among the heathen. Strange, is it not, that the critics, who are apostates from the Christian faith, all live in Christian lands? Why do they not go out to enjoy life and worship with their heathen brethren instead of trying to deceive all Christendom?

The Bible is proven true by its prophecy, by its harmony (though written

by some thirty authors in various stations in life, in different ages of the world and from different parts of the world), by what its teaching has done for the world, by Christian experience, by the Jewish people, by archaeology, by ancient monuments, by science, and by every other fair test that has been employed. He who says the Bible is not the inspired Word of God and that there is no God of the miraculous and supernatural, that Darwin's evolution theory is the true explanation of the existence of mankind and much else that exists, deserves nothing better than a jungle home among the cannibals of darkest Africa. May God grant that our children and all who would be faithful may be saved from destruction by the awful curse of Higher Criticism.

Fentress, Va.

THE TWO WAYS

By Sister Bauman.

For the Gospel Herald.

As we were some miles from home and had to go over a steep hill, we took the incline car; when one car went down the other went up, which took us higher and higher by degrees, till we were at the level, where the road was leading on. Then we were above the height of the city. We could look down and over the city. My thoughts were led to the Scripture, Isaiah 40:31, "They shall mount up with wings as eagles." Who are they? If we are God's children we are amongst them. We are to be lifted up above the elements of this world, above self and all unrighteousness. By mounting up we lose our carnal desires and lusts of the flesh. We will love the Lord with all our hearts, and walk humbly in His steps, desiring to live the overcoming life (Rev. 3:21).

And when we went back again to the city we took the car going down, where we also could take a lesson from the Word of God. We read about the two places where the soul spends eternity (Matt. 7:13, 14) because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it; enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat." Our life is of great importance (I Tim. 6:9). "Choose ye this day whom ye will serve." And those who have already made the decision, are we growing in grace, and in the wisdom of the Lord, is our only desire to serve the Lord?

Waterloo, Ont.

The Cross of Christ is the life of all true communion with God, and those who draw nearest to God best know the mystery of that Cross.—Sel.

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Unbelief

Unbelief is a disposition on the part of an individual to disbelieve anything which may or may not be believed.

The term unbelief in itself does not convey a reproachful meaning, but when applied to God or His Word, it simply means **infidelity**.

Infidelity rejects that which ought to be believed. Concerning the Bible, we know that "all scripture is given by inspiration of God, and is profitable," etc., (II Tim. 3:16), therefore "all scripture" must be believed whether it can be understood or not. If any one portion of the Bible is rejected or disbelieved for any reason, it simply makes the individual an unbeliever and all unbelievers shall have their part in the lake of fire in eternity (Rev. 21:8).

Salvation is conditional. Sceptics, atheists, infidels, etc., are on the broad road to destruction and unless they repent they will go down to perdition. If thou shalt believe **in thine heart**, thou shalt be saved" (Rom. 10:9), is the divine condition of God's mercy toward us.

Unbelief kept the Israelites from entering into their promised rest (Heb. 4:6); it hindered Christ's work among His own friends (Mark 6:5, 6), and will keep all who indulge in it out of heaven (Heb. 4:11). The devil is its author (Gen. 3:1-6) and the bottomless pit is its destiny (Rev. 21:8).

Prayer: "Lord I believe; help thou mine unbelief" (Mark 9:24).

Envy

Envy is the uneasiness or discontent at the sight of another's success, accompanied by a more or less degree of hatred, and very often with covetousness.—Webster.

Envy is a deadly sin. It marks one of the first steps in the direction of hatred. Envy causes a very undesirable feeling of unrest in the heart. It drives away happiness (Jas. 3:16), destroys usefulness (I Cor. 3:3), is opposed to charity (I Cor. 13:4), drives away friends (Gen. 37:11-28), and finally leads up to hatred, murder and like crimes. It is a mark of carnality (I Cor. 3:3). No one can be found guilty of envy and have the love of God in the heart. Envy is opposed to love. No one ever envied those he loves. "Where envy and strife is, there is confusion and every evil work" (Jas. 3:16).

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy? (Prov. 27:4).

Belleville, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

"HERE AM I—SEND ME"

(Isa. 6:8).

"Go work today in my vineyard,"
Is the Master's call to thee;
O list to His voice so tender,
Say, "Here am I—send me."

"Go forth to the lands of darkness
There my ambassador be."
Oh, say to the Lord of the harvest—
"Lord, here am I—send me."

Go forth to the lanes and by-ways
There fallen humanity see,
Then say to the world's Redeemer,
"Lord, here am I—send me."

"So wheresoever Thou leadest;
I'll faithfully follow Thee,
Each day of my life still saying,
"Lord, here am I—send me."

—R. H. Washburne.

ALTOONA MISSION

For the Gospel Herald.

Just one year ago, on Feb. 6, the Mission hall in Altoona, Pa., was dedicated to the service of the Lord. Since that time 37 souls have confessed Christ and 22 children have been taken to the Orphans' Home at West Liberty, Ohio. We feel thankful to God that He has put it in the hearts of His children to open this Mission and that He has blessed and prospered the work as He has.

Because of the condition of Bro. Hartzler's health; also by the advice of his physician, the board considered it best to make a change of workers. Bro. and Sister John L. Stauffer of Spring City, Pa., who were recommended to the board and have consecrated themselves to the Lord and His service will take up the work at once with Bro. and Sister Hartzler for several weeks before they leave for Ohio. At the meeting of the joint committee in December the following officers were elected which constitute the board: Pres., J. N. Durr, Martinsburg, Pa.; Sec., J. S. Mast, Elverson, Pa. The superintendent of the Mission was elected Treasurer, hence from now on all business correspondence should be sent to Bro. John L. Stauffer, 1712 11th Ave., Altoona, Pa.

Sister Anna L. Miller of Springs, Pa., who has been laboring so faithfully at the Mission for about a year, expects to continue in the work in behalf of the unsaved.

We are very grateful to the brotherhood in general and the various congregations who have aided by their

prayers and contributions during the year and hope they may continue to show their interest in the work. May the Lord richly bless the work.

Yours for the cause,

J. N. Durr.

OBSERVATIONS OF VARIOUS PHASES OF MISSION WORK IN INDIA

IV.

By J. S. Shoemaker.

For the Gospel Herald.

In our last article we parted with the reader at Agra, a prominent city of north India. A few missionary societies carry on work in this city. What work is done is principally of a general nature. The Church of England Society has the largest force of workers. There are many Mohammedans in the city, who as a class are hard to reach by missionary effort. We spent twelve hours in Agra, then went on to Delhi, situated about 140 miles farther to the northwest. We arrived at Delhi at 1:00 A. M. on Dec. 2. Here we made our beds on the floor of the waiting room and slept until day-break. After breakfast we looked up F. M. Wilson, a Methodist missionary stationed at this place. He gave us a hearty welcome and kindly looked after our needs until we took our departure.

Delhi is one of the principal Mohammedan strongholds of India. While here we visited the **Juma Musjed**, the magnificent worshiping place of the Mohammedans. It was at 1:00 P. M. on Friday, the day and hour when most Moslems meet for worship. Four or five thousand had met for worship at this time. To see this vast multitude of men lined up in the open court in perfect order, and bowing and rising at repeated intervals, simultaneously, under the direction of their chief priest was a scene not soon to be forgotten.

After visiting the Royal Palace and several other places of historical note we were taken to the ridge west of the city, and ascended to the top of the monument erected in memory of those who were slaughtered at the time of the Mutiny of 1857, from which point we had a splendid view of the city with its population of 170,000, 88,000 of which are Moslems.

During the evening we went to the most thickly populated part of the city. After wending our way through the dark, filthy, narrow streets for some distance, we came to a small enclosure surrounded by small, native huts. Here a religious service was held in the darkness of the night. An eager congregation was seated on the ground in a semicircle, listening intently to the Gospel messages which

were delivered. Bro. Hartzler and the writer had the privilege of speaking a few words for the Master through an interpreter. Bro. Lapp spoke in the Hindi language. It was an inspiration to note how these people pressed near the speakers to catch the Gospel messages as they were delivered. We spent the night at the Mission bungalow with our friend Wilson.

On the following day we visited the college founded by Church of England Mission Society. It has a student body of 150, 23 of which are Christians, 34 Mohammedans and 93 Hindus. The principal of the school took us through the school buildings and the various departments of the school; kindly giving what information we desired.

We next visited the Baptist Mission in charge of Dr. Thomas. He being absent from home at the time, we did not get to see any of their work.

Both the Baptist and Church of England Societies have a number of lady missionaries engaged in Zenanna work—that is, work among the Mohammedan women who are kept in Purdah, of whom there are many in this city.

The work carried on by the Methodists is strictly evangelistic, and has been quite successful.

On Saturday, Dec. 3, we boarded the 4:00 P. M. train headed for Saharanpur, situated 112 miles north of Delhi. We arrived at our destination about 9:30. J. N. Foreman, the minister in charge of the Presbyterian Mission at this place, met us at the station and escorted us to their mission home a short distance from the railway station. Here we were welcomed and kindly entertained over Sunday.

Sunday, Dec. 4, was a day set apart by the missionaries in India, as a time of special prayer, to implore God's blessing upon the work and workers, in the various parts of India. In the morning at 10 o'clock we were permitted to attend preaching services in the mission church near by. Bro. Hartzler preached through an interpreter to an appreciative audience, basing his remarks on I Jno. 1:7. In the afternoon we attended the native Sunday school. Bro. Lapp addressed the school, basing his talk on Col. 3:2. The school numbered over 100 scholars. In the evening from five to six we attended another religious service, conducted by the writer in the English language. After this service a special prayer service was held in the native language, which lasted until 7 o'clock. We were encouraged to note the earnestness and devotion manifested on the part of the mission workers at this place, and rejoiced for the privilege this Lord's day in His service among these people.

Various phases of mission work are

carried on at this place under the auspices of the Presbyterian Mission Board; viz., evangelistic, educational, industrial and orphanage. The superintendent of the industrial work took us through the different departments under his supervision. Carpentering, blacksmithing, machine work, tailoring, and shoe-making are carried on in these shops. Mechanical drawing is taught in connection with the industrial work. We were also shown through the boys' orphanage and dormitories which are kept in fine condition. There are 90 boys in the orphanage, 58 in the workshops, 45 in the vernacular school and 33 in the theological or Bible school. The latter school is in charge of J. N. Foreman, another minister by the name of Jones, and several native preachers. One is very much impressed with the simplicity of the students, the very ordinary school equipments, and the unpretentious characteristics of the teachers in the various schools in India.

On Monday evening, Dec. 5, we left Saharanpur for Ludhiana, 120 miles farther west. Upon our arrival at Ludhiana we had a waiting room experience similar to the one we had at Delhi. After eating our morning meal we wended our way to the home of Dr. E. M. Wherry, superintendent of the Presbyterian mission work at this place, where we were given a hearty welcome. The work carried on by the Presbyterian Society at this place is principally evangelistic and educational. The work was founded here in 1834 by John H. Morrison. A congregation was organized and a church built in 1845. The building is still in use, and in a fair condition. It is far from being as imposing in appearance as some of the church edifices built by this society in America.

High school work is carried on extensively for the education of heathen boys, with the hope of being instrumental in leading them to become Christians. There were about 450 boys in attendance in this school, the greatest majority of them being Mohammedans, the remainder Hindus. Prof. Fife and the head master who is a native Christian took us through the various departments of the school. At the close of the morning session the students were called to the assembly hall where devotional services were held, and Bro. Hartzler and Dr. Wherry addressed the student body.

Two boarding schools are also under the auspices of this mission; one for boys with an attendance of about 100, the other for girls with an attendance of 130, 100 of whom are Mohammedan girls and 30 are Hindus. We were shown through these schools and the dormitories which are kept in a very sanitary condition.

We were also shown through the book supply house, where a large supply of books and tracts are kept in stock to supply the native Christians with religious reading matter. A printing and publishing establishment is carried on by one of the native Christians, in the interests of the Church and her work.

In the evening Dr. Wherry took us to a religious meeting held in front of an old church near the center of the city. The meeting was well attended. Two native preachers had charge of the services. They seemed very earnest in their teaching, but spoke in a tongue we could not understand. It was consoling, however, to know that the natives understood, and the Lord also.

The following morning we visited the Women's Memorial Hospital and Medical School, in charge of Miss Brown, M. D. She kindly took us through the institution. There were quite a number of patients in the hospital department and a number of lady students in the Medical department. This institution is proving a great blessing to the women in this part of India.

We also visited the extensive loom factory and weaving establishments, founded and carried on by the Salvation Army. Sixty or more looms are in operation, principally by orphan boys. The products of their looms are principally cloth for sahris, tablecloths, napkins, and various kinds of toweling. Our visit at this place was of special interest to us, and of special benefit as well.

The more we see of India, the more we are impressed with the vastness of the field and the great need of more workers and means to evangelize the field, and thus carry out the great commission.

Dhamtari, C. P., India.

NOTES FROM RUDRI

Dear Herald Readers, Greetings in Jesus' name:—We again feel like praising our kind Heavenly Father for His constant care over us and for the blessings we are continually receiving from Him. We had an enjoyable and profitable time on Christmas day. All were happy and rejoicing because of the Savior who made it possible to have a Christmas day. Even the heathen were filled with the desire to make glad and brought us gifts of sweets, nuts and fruit. We pray that these heathen may be brought to know the true meaning of Christmas and that they may accept the great Gift of God—Jesus Christ—in their hearts.

On Dec. 16, the following couples from the orphanages were married: Sagun and Buddhyarin; Bhagwani and

(Continued on page 736.)

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.
Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the
Lord.—Josh. 24:15.

DEPARTING ONES

By L. S. Weber.

For the Gospel Herald.

Peacefully the angels come,
Silently they take them home,
Take them to that place above,
Where there is peace and joy, and love.

They have left this world of care,
This world of trouble and despair.
Gone to that bright world on high,
Far beyond the vaulted sky.

They have reached their rest at last,
All their troubles now are past;
They have come to their reward,
And shall dwell with Christ the Lord.

Are we ready now to die?
For in our graves we soon may lie,
If the will of God be so,
Are we ready now to go?

Waterloo, Ont.

THE IMPORTANCE OF LITTLE THINGS

Life is made up of little things, as a mountain is composed of atoms, and every great thing or event in nature or in human experience has its beginnings in little things. An ocean is but an aggregation of myriad drops of water; and all the forces which we employ in the arts are only the gathering together of atoms and their development in mass by the aid of properly devised machinery. The learning of the alphabet is the opening of future libraries to the child; and the listening of the first prayer is putting the babe in connection with all the spiritual forces of the Universe. The first glass is the beginning of many sorrows and a wretched life. One single disobedience opened the doors to the floods of evil which have since deluged and destroyed human souls. How often it happens that by one act and that a seemingly insignificant one, the whole life is changed. A lie, in the judgment of the offender, must be covered by other lies, until the moral nature is debased and debauched. And such is the connection between acts and scenes in our lives, that all unawares at the time, we yet find that the turning point in our lives was a simple and to us a little thing. Size is a relative term, and our conception of the moral quality of actions is very seldom set at the proper gauge; and because the future to us is unknown. "My times are in Thy hand: In all thy ways acknowledge Him and He will direct thy paths," are truths to be

ever remembered; and we should certainly put our consciences in everything we do. A carpenter who will not make a simple box the best he can, should never be trusted to build a house. A ship builder once put a worm-eaten plank in the side of a ship, and its loss at sea was traced to the weak spot. How careful should we be with the little things of life? Small courtesies, kind words and gentle deeds will soon make up a delightful character. "And as he thinketh in his heart so is he," and so the very unsubstantial figments and vagaries of the brain enter into the formation of human character.—Let us teach the children "not to despise the day of small things," but laying a right foundation of good principles let us urge them to be particular and conscientious about every thought entertained, every word uttered and every deed done, that the final outcome may be a life approved of God.—Selected.

HEALTH

Much of the misery of disease is due to causes which might be obviated by a little care and attention, and some elementary knowledge of the laws of health.

The care of our health is a sacred duty.

Cleanliness is next to godliness, says the old proverb, and the modern discoveries in medical science not only confirm the old adage, but explain clearly the reason why it is so.

We now know that many diseases are not primarily due to any abnormal condition of the tissues, but are actual invasions by other organisms; that cholera, small-pox, and probably several other diseases can not originate of themselves, but that the germs must be planted in us. Hence the great importance of cleanliness not only in ourselves but in the houses in which we live, the clothes we wear, the water we drink, and the air we breathe.

The skin is a delicate and most elaborate organ, built up of millions of cells, and containing miles of veins and ducts, capillaries, and nerves. It is continually renewing itself, and to fulfil its functions well, requires a reasonable amount of care and plenty of water.

We may bring many diseases on ourselves by errors of diet. Do not linger long over meals if you thereby eat too much; but do not eat quickly. It is said that you should always rise from the table feeling as if you would wish for more. The brain can not work if the stomach is full. "After dinner rest a while," is a good rule, but it is a poor life if you eat so much that you have to rest from one meal to another. Eat to live, but do not live to

eat. Long and large meals make short lives. When savages wish to become "medicine men," one of the preparations is a long fast. The result is an increased activity of the nervous system, which they take for inspiration. No doubt they carry it too far; but any one who tries will find that he can do better mental work if he keeps down the amount of his food. A light stomach, moreover, makes a light heart. High feeding means low spirits, and many people suffer as much from dyspepsia as from all other ailments put together.

Pure water is as important as fresh air. You should use plenty of water—cold if you can stand it, and both outside and in.

Even what may seem minor matters, such as attention to the teeth, may make no small difference to the comfort of life.

Health is much more a matter of habits and diet than of medicine. Our ancestors used to take drugs to keep off disease. Not only the College of Physicians, but even Bacon, recommended them, yet it was a radical error. Give nature fair play and let her alone. With plenty of air, plenty of water, and moderation in diet, most of us may enjoy the glorious feeling of health and strength, and even retain the spring of youth until far on in age.

But health is not merely a matter of the body. Idleness, worry, and excitement ruin the constitution. The brain requires exercise as well as the muscles. Many bodily ailments have their origin in the mind. Labor ought to be enjoyed; and to enjoy it, we must work steadily and energetically, but not incessantly, not neglecting food, rest and exercise.—Selected.

FEARFUL COST OF WAR

Those who are preaching in behalf of the world's peace should realize the tremendous cost of war. No more effective sermon against increased armaments could be prepared than is contained in the simple statement that since the Civil War ended, in 1865, the United States has paid, for pensions and the pension system, the stupendous total of \$4,094,973,860.26.—Leslie's.

This is but one item of the expense of war. While statistics show that the bulk of the governmental expenses go to the support of the army and navy, the nation could stand this expense better than some other items in the expense bill of war. It costs the life-blood of the flower of manhood. It brings shrieks of anguish into the homes of thousands where husband or father or son or brother has been sacrificed to the god of war. It keeps millions of able-bodied men in enforced idleness. It cultivates a spirit of savagery, antagonistic to the principles taught by the Prince of Peace. Yes, fearful is the cost of war.

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Feb. 26, 1911.—I Kings 21: 11-20.

ELIJAH MEETS AHAB IN NABOTH'S VINEYARD

Introductory.—We last saw Elijah casting his mantle upon Elisha. Again he seems to be in retirement, for we notice no prominent part taken by him in the affairs of Ahab's operation in the kingdom. He seems to be practicing his lesson of the "still small voice." Elisha no doubt is with him as a companion and pupil in the school of the Lord's own plan. The seven thousand of reserve men whom God still had in the kingdom now have more boldness to carry out their conviction. Ahab has taken his Mt. Carmel lesson home only in a measure. The strong current of his life is still full on the side of doing evil in the sight of the Lord being stirred up by Jezebel his wife. Today's lesson is a side scene portraying the character and inner workings of Ahab's house and of his subject rulers. Elijah is also to be brought yet once more before this wretched man to give him a final message.

Ahab Coveting Naboth's Vineyard.—Naboth lived in Jezreel where Ahab had built a palace. He had a vineyard near the palace which Ahab desired to purchase, but which he would not sell or exchange. Naboth gave a good reason for not selling it to Ahab. It was the inheritance of his fathers, and it was a violation of the law of Moses to sell an inheritance (Lev. 25:23-28) except to the year of Jubilee when it should return to the heir again. But Ahab was displeased at the refusal of Naboth and came home to his house in an ill humor, so that he would not eat. Jezebel saw his frame of mind and inquired its cause. Ahab told the circumstances and reason for his ill humor. Ahab should have rejoiced at Naboth's faith and obedience to the laws of God; but he was seeking his own pleasure, hence God's laws were a vexation to him. His vexation led him into ungodly counsel, for Jezebel knew no law but her own unholy desire. She scorns Ahab's peevishness saying, "Dost thou now govern Israel? Arise and eat bread and let thine heart be merry: I will give thee the vineyard."

Jezebel's Plot.—Jezebel knew the law well enough to make a show of keeping it while she was at the same time violating it. It was the place of the elders and chief men of a city to

try criminal cases and to pass judgment. She knows her men in charge of these affairs well enough to trust her vile orders into their hands. She wrote letters commanding a mock trial of Naboth under the guise of a pious fast proclaimed beforehand. They were to secure two men to testify that they had heard him blaspheme God and the king and then stone him to death. The vineyard she would get at any price, even though it required lying and bribery and murder to obtain it. The elders were sufficiently under her power to obey orders. They did as she said and Naboth was accordingly put to death and the matter reported to Jezebel. Then she said to Ahab, "Arise and take possession of the vineyard of Naboth the Jezreelite which he refused to give thee for money: for Naboth is not alive but dead." Ahab was ready to obey. What was the means by which he got possession? He is soon also to learn that.

Elijah Sent to Ahab Again.—While this apparent prosperity in wickedness was going on the Lord tells Elijah the whole matter. Elijah was not now the discouraged prophet under the juniper tree, but once more God's messenger to bring Ahab's sins to remembrance and to announce His judgment. Ahab's coveted pleasure was suddenly interrupted by the stern presence of the man of God. Ahab in hateful vexation says to Elijah, "Hast thou found me, O mine enemy?" Elijah replies, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord." Elijah announces the coming destruction of Ahab's house. These words convicted Ahab so that he humbled himself before God, and He mercifully delayed the judgments till after Ahab's death.

"Ahab Sold Himself."—There is a time in men's career when they have power of themselves to choose what is right and to walk in the ways of the Lord. Ahab found this time again and again. But we see him each time taking the way of evil, apparently choosing what seems to suit his pleasure. But when we consider the cost of Ahab's choice we find that it took nothing more or less than himself with all his possibilities for good to himself and his kingdom, and all his hope of peace and blessing in conscience to pay for what he got; viz., the satisfaction, so-called, of doing evil in the sight of the Lord. When one is sold by his own bargain he has sealed his own doom. So Ahab was sold, (1) by the marriage of a heathen woman, (2) by worshipping her gods, (3) by setting up their worship to lead his people astray, (4) by letting the warning of the prophets slip and again taking his own course, (5) by setting aside justice and right to satisfy his own desires.

Carver, Mo.

Our Young People

A LIFE SPENT FOR SERVICE.

Matt. 20:28; I Tim. 4:6-8.

Topic for March 5

MOTTO

"Not to be ministered unto but to minister."

OUTLINE OF TOPIC

I. The Life.—

1. Its Author.—Acts 17:24-28.
2. The free agency of its possessor.—Gen. 2:16, 17; 4:6-10; Rom. 6:16.
3. The purpose of the Author.—Gen. 1:26-28; Psa. 8:4-8; Heb. 2:6-10.

II. The Service to be Rendered.—

1. Supremely to the Lord.—Deut. 5:29; 10:12; Eph. 6:7; I Cor. 15:58.
2. Ministering to the temporal needs of our fellowmen.—Matt. 25:35-40; II Cor. 8:1-7.
3. Ministering to the spiritual needs of our fellowmen.—Matt. 28:19, 20; Eph. 6:18-20; Rom. 14:17-19; I Jno. 3:16.

III. The Results.—

1. Blessed to give.—Acts 20:35.
2. Not in vain in the Lord.—I Cor. 15:58.
3. Gain in life and death.—Phil. 1:20-26; Rev. 2:10.

STUDY OF THE TEXT

Matt. 20:28.

"To minister."—To serve and wait upon. **"Ransom."**—A thing given to redeem or recover what has been lost or sold for debt. Our debt we cannot pay. Christ serves us by paying for us.

I Tim. 4:5-8

"A good minister."—One who renders a service acceptable to God; (1) by reminding those under his care of the true doctrines, (2) by rejecting profane and false teaching.

"Exercise."—Bringing our powers into service, either for earthly ends or heavenly ends.

"Godliness is profitable unto all things."—Exercise in which God's glory is in view both in body and spirit results in profit for time and eternity.

PERSONAL THOUGHT

Life is designed for activity. The true purpose of the Author of life is only carried out when life is spent not for its own sake but for the sake of others. Life spent only toward itself acts and reacts in vain upon itself, while life spent in behalf of others finds enlargement in the reaction of others upon itself, increasing its powers to serve and its capacity to enjoy. "Look not every man on his own things, but every man also on the things of others."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Serve."
2. What God Gives Us.
3. How Can We Serve Him?
4. Helping by doing Right.

For Young People.—

1. Serving With the Heart.
2. Serving With the Hands.
3. Serving With the Intellect.
4. Serving With Our Means.

For Older People.—

1. The Best Spots in Memory's Casket.
2. The Reward of Service.
3. Serving With "Such as I Have."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity and piety in
home and church.

THURSDAY, FEB. 16, 1911

Field Notes

We have a class of 30 converts now. If God wills, and we live, we expect to receive them by baptism Feb. 26.

E. L. Frey.

Bro. J. B. Brunk of Goshen, Ind., filled the regular appointment at Pretty Prairie near Sturgis, Mich., on Sunday, Feb. 5.

Bro. I. R. Detweiler of Goshen, Ind., worshiped with the Olive congregation near Elkhart, Ind., on Sunday, Feb. 5, preaching the Gospel of the kingdom.

Meetings at the Union Hill Church, Holmes Co., Ohio, closed with the Church being much encouraged.

The brethren, D. F. Driver and H. J. Harder of Versailles, Mo., were among those who attended the Bible conference held recently at Carver, Mo.

Bro. J. E. Hartzler of Elkhart, Ind., after a brief rest at the home of his wife's parents, near West Liberty, O., began a series of meetings at Zion Church near Bluffton, O., Jan. 7.

Bro. J. A. Brilhart began a series of meetings at the Longenecker Church, Holmes Co., Ohio, Feb. 9, having visited the brethren at Sugar Creek, Feb. 6 and 7, and served them through the ministry of the Word.

Bro. J. P. Bontrager of Albany, Ore., has been laboring at Dinuba, Calif., for the past few weeks and many souls are under conviction; so a correspondent informs us Feb. 8. Meetings will continue all week, and possibly longer.

Bro. J. E. Hartzler of Elkhart, Ind., was with the Bethel congregation, West Liberty, Ohio, on Sunday, Feb. 5, and preached a very interesting sermon on the text, "I must also see Rome."

The brethren, C. Z. Mast of Elverston, Pa., and Levi Kurtz of Morgantown, Pa., paid a welcome visit to the Publishing House on Thursday of last week. Bro. Mast has concluded arrangements with the House to have the Mast family history printed.

Bro. W. E. Helmuth writes from Garden City, Mo., stating that they have not had preaching services for a month past on account of small pox. They expected, the Lord willing, to have services on the 12th of February. Those who were sick are better and no new cases reported.

From a letter by Bro. J. S. Shoemaker we learn that the proposition of establishing an evangelistic station at Gariaband has been abandoned, because it was found impossible to secure real estate at that place. At a recent business meeting a committee was appointed and sent out to look up some other place to establish the proposed station. A favorable place was found at a village called Sankra, 18 miles west of Dhamtari. Three acres of land have been purchased for \$60.64 and settled for. The brethren M. C. Lapp, P. A. Friesen and J. S. Hartzler have gone out to the village to arrange for the erection of a mission bungalow at once. Bro. Friesen will take charge of the station. It is said to be a favorable district surrounded by many villages.

Twelve confessions is the last report we had from the meetings at Lancaster, Pa.

"Fifty-four" confessions" is the good news from Elizabethtown, Pa., meetings in charge of Bro. John W. Weaver.

Bro. John L. Musser of Reinholds, Pa., informs us that meetings are in progress at Bowmansville, Pa., Bro. I. B. Good in charge. There were five confessions.

We have been informed that there were seven confessions in the meetings held by Bro. Eli A. Bontrager, in Chief Lake, Manistee Co., Mich., up to Feb. 11. The interest is very good, and others who have not yet taken a stand for Christ are seriously thinking of their condition.

Bro. J. S. Shoemaker writes from Balodgahan under date of Jan. 18: "The work here is prospering. Communion services were held at Sunderganj last Sunday morning and at the leper asylum in the afternoon. The meetings were well attended. Fifty-five have been received into church fellowship by water baptism since we are in India. We trust they may have made a full surrender."

Bro. Noah H. Mack, superintendent and treasurer of the Welsh Mountain Industrial Mission sends the following note of explanation: "In the Mission Meeting Report of Jan. 8, 1911, held at Lancaster, Pa., and published in the Gospel Herald of Feb. 2, appeared the statement that the treasurer of the Welsh Mountain Mission had received during the year the sum of \$7459.75, which is correct. It has been erroneously understood by some that this is the sum of the contributions for the work. Of the sum mentioned \$1781.18 was contributed money of which \$1,200 was used to reduce the standing debt. \$5,678.57 is the amount of business done at the mission during the year 1910. The various branches of business at the mission are carpet weaving, broom making and farming. In the industrial effort there is a great deal of work done by hand to furnish employment to people, making our expenses heavier than they otherwise would be. We have to pay \$500 of the standing debt this spring. We shall be thankful for whatever contributions you may see fit to give toward it."

Correspondence

Beemer, Nebr.

Dear Herald Readers, Greeting:—On Feb. 1, Peter Kennel of Strang, Nebr., and Jacob Stauffer of Milford, Nebr., came into our midst and while

here they preached a number of very interesting sermons for us. The brethren expounded the Word of God to us in its purity and power, encouraging the saint to press onward in the faith once delivered unto us, and admonishing the sinner to turn from the paths of sin and darkness, and come to Jesus who is willing and ready to save all those that call on Him in faith.

We feel thankful to God for the seasons of refreshing we were permitted to enjoy. We also hope that God may add His blessing, that the seed sown may spring up in all our hearts and bring forth much fruit.

In Christian love,
Dan Birky.

Elida, Ohio

Dear Readers of the Herald:—The congregation at this place has been especially favored with meetings the past month. Bro. A. D. Wenger gave us a call on Jan. 3, instructing us from the Word of God; his theme being the plan of salvation. The brother also preached a very instructive sermon in the evening. Bro. P. J. Shenk from Missouri came into our midst and preached on the evenings of Feb. 4 and 5.

Quarterly meeting was held at the Pike Church on the 4th. Bible conference began the 6th and lasted till the 12. Bro. Shenk and Bro. S. F. Coffman from Canada were instructors. We had a spiritual feast and the brotherhood was much encouraged. Bro. Shenk remained with us till last Sunday evening (the 29th), preaching the Word of God. There were three confessions and many others were made to see their condition more plainly than they possibly ever have before. May the Lord bless the brethren in their labors.

In His name,

Miami, N. Mex.

Dear Herald Readers:—It has been some time since I have written a letter and thought it might be of interest to some to hear from this part again. We are having lovely winter weather at present. We would be glad for rain or snow, although the ground has some moisture yet. We have regular preaching services and Sunday school and Young People's Meeting on Sunday evening. Also Bible class, studying the book of John, taught by Bro. Brubaker of the Brethren Church. As some of you know I am the only Mennonite here, no other members closer than Las Vegas that I know of. If there should be a member of the Mennonite Church living near Springer, N. Mex., I would be glad to hear from them. The brethren from Colorado have been kind to come to us several times and preach for us, and their sermons have been enjoyed by the people.

Anyone coming this way would be welcomed into our country. Write to us or to the Farmers' Development Co., Springer, N. Mex. A few miles northwest of us there is a tract of ranch land being sold out for small fruit farms. They are on the Cimarron river. It might make a good place for our people to form a colony. It is in the best fruit section. Anyone wishing to change location might do well to come and see. It is just a few miles from the railroad.

I write this because I am anxious to see our people come to this part. We are needed in New Mexico as well as other places. Souls of men are dying for the want of the bread of life being handed out to them. I am helpless in myself to do anything of worth, but I am desirous that the work be done and will do all in my power to promote the cause. We have a beautiful country, as well as a healthy one. Hoping this will interest some one and will in due time bring about the desires of my heart, and God shall have all the glory. May God bless the Church everywhere.

Lizzie Lapp.

Fairview, Mich.

Dear Herald Readers, Greeting:—We are enjoying fine winter weather, and good sleighing. Bro. E. A. Bontrager left yesterday for Manistee Co., Mich., to hold a series of meetings at that place. May the Lord richly bless him in his work is our prayer. Bro. E. A. Troyer accompanied him to that place. Bro. Noah Z. Yoder preached a very interesting sermon at this place today. His text was taken from Jas. 3, the evils of the tongue.

Bro. Menno S. Steiner preaches at Sunny Slope today. Bro. Menno Zook is slowly improving. Quite a number of people have lagrippe and bad colds at present. Mrs. Levi Hooley is able to be up again after a siege of pneumonia. Hans Winton and Sister Bertha Miller were married last Sunday.

Sister Lula Miller and children and Sam Wenger and wife expect to start for Howard Co., Ind., next Tuesday. Sister Short also expects to leave for Pennsylvania next Tuesday.

Yours in the Master's name,
H. T. Miller.

Feb. 5, 1911.

Johnstown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. D. D. Miller of Middlebury, Ind., began a series of meetings at the Stahl Church on the evening of Jan. 3, and closed Jan. 17, with 18 confessions. We feel to rejoice for what God has done for us. There are many more that are yet without Christ in our community. We hope and pray they may find the Lord before it is too late. On Feb. 5, sixteen

were received into the Church by water baptism and one was received from another denomination and one baptized Jan. 22. May God's richest blessings rest upon them. One was received by letter. May he help to carry on God's work in this place. Bro. Miller preached 18 sermons at the Stahl Church. May God's richest blessings rest upon him that he might be a means that many others might flee the wrath to come.

Cor.

Feb. 7, 1911.

Waynesboro, Va.

Dear Herald Readers, Greetings:—The congregation at Springdale met a half hour earlier than the regular meeting hour, on the fifth Sunday of January to organize Sunday school for another nine months, beginning the first of April.

The following brethren were chosen for the work: Supt., Joe R. Driver, William Brubaker; Chor., S. H. Weaver; Sec., D. R. Martin. We hope all officers as well as teachers and pupils will take an active part in making the school the most interesting one we have had yet.

Our Bible meetings are growing in interest and number. Bro. A. P. Heatwole, our bishop, is leader this month.

May all we do be done to God's glory and if we do it with no other motive in view, it will surely bring many blessings for us. And what more is there for us to enjoy in this life than the sweet peace and blessings of God resting upon the souls of His children. And every soul can enjoy this peace if they are willing to submit to His will.

Maggie M. Driver.

Feb. 9, 1911.

Spring City, Pa.

Dear Herald Readers, Greeting:—This evening a farewell meeting was held at the home of Bro. Amos Kolb for Bro. John L. Stauffer and wife. Bro. and Sister Stauffer have recently been called to take up the work at the Altoona Mission. The evening was pleasantly and we believe profitably spent in singing, prayer and short talks by the brethren. They expect to leave for their new field of labor tomorrow, the Lord willing. While we are sorry to see them leave us, yet we are glad that they are willing to leave home and friends to carry the blessed Gospel to other parts of the field. Let us who know the worth of prayer, pray that God may use them to His glory and to the salvation of many souls, knowing that every effort put forth in His name will be rewarded (Dan. 12:3; Matt. 10:42).

John W. Kolb,

Feb. 10, 1911.

Miscellaneous

THE CONFESSION OF A MODERN WORLDLING

Our Jolly Club is formed at last,
For feasting, fellowship and fun;
We live no longer in the past,
We're up-to-date as doings run.

Long faces are of old we think,
Belief in hell has had its day;
So we sit down to eat and drink,
And then we all rise up to play.

The church is learning how to win
The world by social fellowship;
No longer thinking it a sin,
The light fantastic toe to trip.

Our modern merchandising maids,
Will spread a feast and fair so good,
That it will draw rich patronage,
And thus we use the House of God.

Thus more and more the church will learn
To organize in Clubs and Clans;
And thus all classes in their turn,
May carry out their happy plans.

A bureau of Amusements bright,
No narrow path we seek to find;
We take the broad road of delight,
And leave the offensive cross behind.

Thus our religion will become
Attractive to the modern world;
And altogether we will roam,
In fellowship and joy untold.

—E. P. Marvin.

NATHANAEL Read John 1:45-51.

By A. C. Kolb.

For the Gospel Herald.

The question has often been asked, "Why are there so many denominations of Christians?" This like many other great questions, does not owe its existence to an accident. There are no doubt reasons for it, poor though some may have been. Evidently people who lived before us, even in ages past, were very similar in many respects to the present generation. To be sure, civilization has made great strides in many ways, but one principle which crops out so frequently in the present day, must have been inherent in earlier generations also, and is forcing the fact of its perpetuity upon us almost daily.

There is only one God—Jehovah—and only one Word of God. The Divine Author of this Word has only one interpretation, notwithstanding there are many "interpretations" scattered broadcast over the world, some even being so glaringly false as to command people not to read the Bible at all for fear of being led into darkness. If God had several interpretations, He would contradict one of His great characteristics, viz., "unchangeableness," or immutability (Heb. 6:17, 18). This is an impossibility.

Therefore, since there are so many "interpretations," their origin must be traceable directly to the mere opinions of people.

Many people profess to be perfectly sincere in holding the belief they do, and, for all we know, they may be, and if their views be not in accord with the Scriptures, but grossly misleading, they deserve our sympathy and prayers. They may never have had much, if any, opportunity for knowing the Scriptures as they are, because of training and teaching which they have received from their early childhood on to the present. In fact, their views of Scriptural interpretations should be treated with all charitableness, rather than sharp criticism, at least until it be discovered that they are inclined not to try to find out what God really means, or that they show a disposition to contradict when the Gospel light exposes their error. The Psalmist says, "The ENTRANCE of thy word giveth light; it giveth understanding unto the simple" (Psa. 119:130), consequently teaching or explanation alone is not sufficient; there must be an assimilation before the teaching becomes effective. It does no good to simply talk about or look at food; it must be eaten.

When Nathaniel was informed by Peter that Jesus of Nazareth, of whom the prophets as far back as Moses had written, he (Nathaniel), considering the ill repute of the place from which Jesus was said to have come, was perfectly honest, no doubt, in questioning the correctness of the statement by asking, "Can any good thing come out of Nazareth?" Notice, however, a great difference between Nathaniel and ourselves. Instead of stubbornly arguing the question, he promptly accepted Peter's invitation to "Come and see." I imagine he had a real desire beforehand, of definitely settling the facts concerning the promised coming of Christ with the prophecies concerning whom he was undoubtedly well acquainted, and now that an opportunity was offered, though likely not at all in harmony with his views, he goes along. His purpose is holy. His aim is righteous. No subterfuge is there. The thought of defending preconceived notions (or prejudices as many people now-a-days have) found no room in his mind. His motive in accompanying Peter was pure, and not feigned. He did not assume the position many people of today frequently do, pretending he was "interested," and on the way try to study out an argument.

There was nothing of the sort about him. Neither do we read anywhere that his going caused any disturbance. But what do we read? As he approached Jesus, the Lord spoke these words: "Behold an Israelite indeed,

in whom there is no guile." Notice, too, the inspiring promises which followed. Read it carefully. Is it not the very promise we have often longed to have fulfilled unto us?

But, you ask, what has this to do with the great number of religious denominations? Some people say it makes no difference to what Church one belongs, just so the heart is right. To this I would say that I have often wondered how some people can lay claim to membership in **any** Church when their daily conduct must be accepted as an index to the actual condition of the heart. Some one may say that I am touching a delicate question. Perhaps I am. It needs to be not only touched, but examined. Suffice it to say at this time that **God's Word dare in no sense whatever be regarded as simply a joke.** And I make this assertion in all seriousness, that **if people as a rule were not so ready to receive honor, and not so covetous of "prominence;"—if there were not so much "sham" sincerity, there would be much more harmony in religious views today.** What a powerful combination the much talked of confederation of all religious societies would be, if the plain, simple, teachings of the Bible were accepted as the rule of faith! However as long as there are individuals anxious to advance pet theories, and evolve strange notions bordering even on fanaticism; as long as there are those who wish to "shine" as leaders, such a thing will be impossible.

The existence of so many denominations, with new ones ever springing up, seems to me to be a sign of religious degeneracy, if such a thing can be. I know personally, men who are actively engaged in expounding "new" doctrines, who were, earlier in life, associated with the Mennonite Church.

Well may we ask then, "Who are the Nathaniels, in whom there is no guile?" May this become a personal question. Brother, sister, what is your attitude toward the Church? You are living in the present. The instances mentioned refer to the past. The future lies before us. Perhaps you may not now have the remotest thought of ever being the cause of a division. You need not be. Perhaps you have enough grace to sacrifice personal preference for the general welfare of the cause of Christ. If you feel you have not, don't hesitate in going to the storehouse of God without delay. It **may** be that occasionally you find yourself assailed with promptings not to yield your "opinion," even just for opinion's sake. If so, do not forget that it is a priceless virtue to be able to rule your own spirit (Prov. 16:32) and that "with all lowliness and meekness, with long-suffering, forbearing one another in love," we are taught "to keep the uni-

ty of the spirit in the bonds of peace" (Eph. 4:2, 3). Furthermore, if you love your brethren **fervently**, with unfeigned love (I Pet. 1:22), you cannot otherwise than cultivate a forgiving spirit, and thereby destroy one of Satan's most powerful devices for undermining the eternal plan of God concerning His Church on earth. We are warned against such devices through which Satan seeks an advantage, and therefore we need not be ignorant as to what they are (II Cor. 2:10, 11). The Word is very plain in pointing out our duty, and the blessing of happiness is promised those who are obedient. But remember this one thing! If God shall use you without being handicapped, you must have a heart like that of Nathanael, so that when He looks upon you, He may say, "Behold an Israelite indeed, in whom there is no guile." Read also Col. 3:9-17.

Herbert, Sask., Can.

LOVE XXXVIII

By Jacob Eby.

For the Gospel Herald.

Great crowds thronged John the Baptist, as He preached his gospel of repentance. They came to his preaching and were baptized of him in Jordan, confessing their sins. I do not believe that John baptized anyone without a confession of sin, for when the Pharisees and Saducees that were hypocrites came to his baptism, he called out and said, "Oh, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Originally they were pure. But by the time Christ had come they had degenerated into mere formalism. Their right religion was devoid of righteousness or power. How strange that God's people will thus degenerate and lose the love of God. It was so before Christ's time, it has been so ever since.

Abraham could not save the Jews. There is none but Christ that can save. The Jews boasted that they were the descendants of the righteous Abraham and would be in favor with God. But no one can get to heaven on the reputation of parents or creed. God deals with the individual.

The Jews are still a cast-off nation. They still reject Christ. Any one that rejects Christ is cast off from his happy dominion. Dear friends, let us all accept Him, with the love of God in our hearts we can easily do this. He will thoroughly purge His floor, He will gather His wheat in the garner, but the wicked will be burned with unquenchable fire. Dear unsaved soul, think of it. The fire with which the unrighteous burn can never be exting-

uished. It will burn forever and ever.

But it shall not be so with the righteous. With the love of God in their hearts, God's love will be extended to them and they shall reign with Him forever and ever. Is it not worth all the effort we can make to enter into life, if we come to Christ in love and obedience, He will do the rest.

Kinzers, Pa.

CORRECT AND ON TIME

By S. B. Wenger.

For the Gospel Herald.

In order to make items for publication interesting there are several things that should be observed. The main features of the item should be first and most prominent. For instance, the subject location and date. Reports should be given immediately after their occurrence while the date is new. If out of date, or if location or name is lacking it is less interesting. The notices given in the Gospel Herald of marriages and deaths are often lacking the location. There are persons of the same name in various parts of the world. If the location is given we soon understand whether it is those with whom we are familiar. Some time ago a notice appeared giving name and date, but no location. The name was identical with a person in whom the writer's family was especially interested. After considerable inquiry and several months' time we found that the item was relative to a person in one of the eastern states. We believe that many others were just as much confused. All that was lacking was the location. This is a frequent occurrence. In a recent issue where five marriage notices appear, only two name the location, except to state that the ceremony was performed in this or that one's home. We would judge that 75 or perhaps 90 per cent of the readers do not know whether those homes are in Pennsylvania, California, or in some of the middle states. Correspondence from various parts of the field of labor would be of more interest if always accompanied by the name of the writer.

We must allow, of course, that items and notices are often written up by persons who are not much in the habit of writing and these things are overlooked. We would think, however, that the publishers who receive the notices could supply the location.

For example I will give the following:

Jones.—Thomas L. Jones of Cedar Rapids, Ia., died of pneumonia, Jan. 24, 1911; aged 47 y. 8 m. 27 d. He was born in London, England, and came to America at the age of 22, settling in Kentucky, where he was for some time engaged as a farm hand. Later he taught in the public schools of that state. In 1891 he was married to Ellen

Smith of Lexington, Ky. He engaged for a few years in the real estate business in Lexington. He and his wife were converted under the preaching of D. L. Moody in 1885. They moved to Bloomington, Ill., in 1897 and he clerked in a dry-goods store. He came to Cedar Rapids in the spring of 1901 and engaged in the mercantile business. A widow and 4 children survive him. He was an active member in the M. E. Church and will be missed in the church society as well as in the business circles. Piety and honest dealings were characteristics of his life. Funeral by L. A. Watkins from Rev. 14:13.

It will be noticed in the above illustration that the name, the subject, the location and the date are the most prominent and catch the eye of the reader. He knows at first glance whether this Jones family is of any special interest to him, if so, he will follow up in detail. With a little more care the paper would be more interesting and attractive.

South English, Iowa.

THE BRIDE, THE CHURCH

By E. J. Berkey.

For the Gospel Herald.

When God created woman, the bride of man, He did not take her from his foot, that he should trample on her, nor from his head, that she should rule over him, but from his side that they should go heart to heart, hand in hand, equal partakers, fellow-workers.

Just as Eve, the natural bride, was taken from the side of Adam, so is the Church, the spiritual bride, taken from the side of Christ. In John 19:34, we are told that the spear pierced His side, and forthwith came thereout blood and water. Blood and water out of the side of Christ (the second Adam) are the life elements of the soul. Then, as we accept Him by faith we receive this "blood and water" applied to our hearts, and become a part of Him, His bride, His workmanship (Eph. 2:10), created in Christ Jesus (as Eve was out of Adam—from his side) unto good works. "The works that I do shall ye do also" (John 14:12).

John tells (3:5) us we must be "born of water and of the Spirit," "born from above" (R. V. margin), which refers to Christ, who was born from above for "the Word was made flesh and dwelt among us" (John 1:14). And by His crucifixion this well of water of life was opened for us.

We then, the bride of Christ, taken from His side, are to be His copartners, heirs, joint heirs with Him forever.

Christ, the Bridegroom, went to make ready for us, and says, "I will come again." The true bride does not flirt with the world but is a true virgin, when He comes to receive us, the bride, to Himself, "a chaste virgin" (II Cor. 11:2)—a "glorious church (bride) not having spot (on character) or

wrinkle, but holy and without blemish" (Eph. 5:27).

This bride He takes home to His Father as His choice, His companion, co-worker, bosom companion forever.

As the true bride is submissive to her husband by true modesty, (Eph. 5:22-24) so the church, the spiritual bride, shall be meek and quiet in spirit, submissive, modestly attired (brethren as well as sisters come under this humble submission, for we are all one bride). Have we all this humble submissive spirit, our garments clean, waiting and getting ready for our intended true lover and bridegroom (Rom. 7:4)? We are to be married to another. Are we thrilled with this loving anticipation as a lover, looking for Him, getting ready for Him, wishing and counting the days (as it were), with all our mind, interest and work making ready to be united with Him in the great marriage supper of the Lamb?

Waynesboro, Va.

(Continued from page 729.)

Mahasir; Sadhram and Bundiya; Lachhhan and Manbha.

On Jan. 3, 1911, Shimon and Deroki were united in marriage. This is the first marriage of the second generation among our native Christians at Rudri. The betrothal was made by the parents of the bride and relatives of the groom and the missionaries were consulted.

Another wedding took place on Jan. 11, 1911, Bisumber and Maharine. The groom was living with his mother in Balodgahan and the bride was an orphanage girl.

Shortly after the wedding the bride and groom drove away in a native cart, the groom himself driving and their friends walking on behind. It was rather amusing as these people usually walk, but on this occasion the happy groom secured a cart to take his happy bride home.

Communion services were held on Jan. 8. All the native Christians but two partook of the sacred emblems. These two were widows who had had a quarrel and were not able to become reconciled.

On Jan. 15 communion services were held at the Leper Asylum. All partook of the sacred emblems. Bro. M. C. Lapp and Bro. Kaufman officiated at both places.

Bro. Shoemaker, Sister Burkhard, Anna Lois, Bro. Kaufman, Baby Russell and myself are starting out today for a tour among the villages, to preach and to sell the Word.

Pray that the Gospel seed which is sown may bring forth good fruit.

Yours in the Master's service,

Elsie D. Kaufman.

Jan. 19, 1911.

THE BLAME FOR THE HIGH COST OF LIVING

With your permission I would like to hear the following commented on through your valuable paper.

Frequently do we hear the question: Why is the price of living continually going up?

Various answers are given, many of which, to the close observer, apparently at least, are molded according to personal and political prejudice.

If the price of living is too high why not produce more? Greater opportunities for productive industry the world has never known. Heretofore, in the absence of much of our labor-saving machinery, the cry was: Low prices and overproduction. Has the Creator fallen short of His duty, in supplying natural resources? No; millions and millions of acres of untouched soil, in which are stored all the elements necessary to the production of food, are spread out before us, requiring only the hand of industry to utilize. God has done His part, not only in supplying the needs, but also in directing their utility. Here it is—"Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord."

Notwithstanding the fact that this is as imperative as any other divine injunction, it is being, to a large extent, revolutionized in the popular life and observed in this wise: Six days mayest thou play and on the seventh there shall be a day to go fishing, sacred to all the fun you can hold. Is this, approximately speaking, an exaggeration? What is the popular ambition of adolescent manhood? If you keep your eyes and ears open while on the streets, the school grounds, the home, an answer may be had; play, play, play.

If we estimate popular sentiment and its demands by its acquirements as found in the press, what do we find? Whole pages given to nonproductive, invented games, while it would require a microscope and search warrant to find a square inch devoted to intelligent productive industry. Let us shut up or put up; work more and play less or starve like men rather than like grumbling cowards.

But the end is not yet; greater trouble awaits us. If experimental psychology and biological evidences as interpreted by authoritative men are worthy of note, the conditions in question must inevitably grow worse. We are told that nearly all energy and skill derived from useless exercises, save as given by nature, are applicable only to the office of the source from which they were acquired, and not transferable to the office of useful avocations. Therefore they become a prey on the organs intended to provide for life. In other words, energy developed from invent-

ed play is not transferable to the general stock of useful force, but rather a hindrance.

Our answer to the question of high living is this: So much time is spent in the enjoyment of the luxuries that not enough is left for the production of the necessities. Should our system of education be called into question or is God at fault?—Wm. Horner in Homiletic Review.

"MENNONITES FOR SALE"

By a Father in Israel.

For the Gospel Herald.

When we are brought face to face with the ridiculous we are made to think seriously. Yea we are made to wonder at the inconsistency of those who claim special advance in holiness above their fellows. Some time in the past two families left the A. M. Church and united with the so-called "Saint" faction. (They don't want to be called a sect.) After the sisters had become somewhat accustomed to their new and superior religion—after they had procured the coveted "hat"—they found themselves in a dilemma. They had no use now for the despised "bonnet," but what do with it? One sister called the other by telephone, confronting her with this serious question, "What shall we do with our bonnets now?" After debating the question pro and con one suggested that they hang them up in some public place labeled, "Mennonites for Sale."

"He that digs a hole for others invariably tumbles in himself" (Esther 7:10).

Those giddy would-be saints in their sinful hearts sought to cast reproach on the Church of their fathers and mothers. But instead they are holding themselves up before the world as poor sinful mortals unworthy of the name they falsely bear.

May others take warning that they be not caught in the same trap.

"O consistency, thou art a jewel."

Bellefontaine, Ohio.

RESULTS OF DISOBEDIENCE

By a brother.

For the Gospel Herald.

For the wages of sin is death, but the gift of God is eternal life. With so great a question before us we ought to take a greater heed to the law of God and the testimony of Jesus Christ our Redeemer. Man's redemption cost God the greatest and most loved treasure in heaven, His only beloved Son, that whosoever believeth on Him, should not perish, but have everlasting life. The great love of God is expressed in the words of Paul to the Romans, "Brethren, for scarcely for a righteous

man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, that, while we were yet sinners Christ died for us" (Rom. 5:7,8). And for this God requires that thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. Now to sum up what the love of God is, John 5:3 says, "For this is the love of God that we keep his commandments." Paul says, "If I give my body to be burned and all my wealth to the poor and have not charity it profiteth nothing." Which warns us all the more to heed the words of John 5:3.

Escape for thy life: look not behind thee, neither stay thou in all the plains: escape to the mountains. Have we not prophesied in thy name and then will He say, Depart from me I never knew you. Let us therefore earnestly commend ourselves to Christ to give us the Holy Spirit that we can weigh ourselves in the balances on this side of eternity and see whether we are found wanting. Let us take heed to the perfect law of liberty which is the moral law or the Ten Commandments. But being carnal we in the flesh will sin, hence we are not justified by the law, but through the blood of Jesus Christ our Redeemer. Then we are comforted by the words of the Revelator when he was shown the last times. "Those are they which kept the commandments of God, and the testimony of Jesus Christ which is the spirit of prophecy."

Souderton, Pa.

BOOKS IN THE HOME

There are hundreds of otherwise well furnished homes both in the city and the country in which the almost entire absence of any really valuable and stimulating books loudly tells the story of intellectual poverty. One may enter scores of homes in which the evidences of material prosperity are not lacking, but in which the whole literary equipment consists of a large family Bible kept for ornament and a guarantee of respectability rather than for use, and flanked by a few gift books, or two or three books whose chief value lies in their coarse and gaudy binding. There are homes in which the struggle for bread is so insistent that no margin is left for the purchase of books, but these are not the homes we have in view. They are rather the homes in which the means are not lacking, but in which the parents have not become seized of the fact that it is quite as much their duty to make provision for the intellectual needs and companionship of their children as to provide them with food and clothing. There are parents who would regard the money spent on a good book as so

much squandered upon a useless luxury, and who, in their eagerness to amass wealth, curtailed the school days of their children. They may have piled up wealth more rapidly than others, but they have sent their children out into life bearing an intolerable handicap, and ever haunted by a sense of intellectual inferiority which mere money can never atone for.

There is no need to speak of the splendid intellectual companionship within the reach of the humblest through the medium of good books. The home may be in the backwoods, or on the lonely prairies, far away from the busy haunts of men, and yet there the children may hold high converse with the choicest spirits whose thoughts have cheered and blessed the world.

Even if parents have themselves been intellectually starved, it is all the more their duty to give their children a better chance, and to do something to cultivate in them the love for good literature. They may not regard themselves as qualified to pass judgment upon the best books to place in their children's hands, but they can not go astray in selecting those which have stood the test of the years. In regard to the newer books, they do not need to take without a grain of salt the recommendations of interested publishers, but can always appeal to some one in whose literary discrimination and judgment they can place confidence.

The formation of a library should be regarded as an essential feature of the home. The public library has its place and serves a useful purpose, but it can never fill the place of a well selected little private collection, every volume of which has some personal interest and is regarded as a personal friend. The bewildering mass of books in a great library is somewhat akin to the thronging crowds of men and women we meet in the busy streets; the little home library is like the inner family circle, each member of which we know and love.

In an age like this, when the best books may be had at a cost which puts them within the reach of even those in humble circumstances, it is little short of crime to keep the children in a condition of intellectual starvation. Put some good books into their hands which they shall learn to value as their own. Let the seed of noble thoughts be planted in their receptive minds; and with the ground pre-empted, they will be much less likely in the stress and strain of the after years to give entrance to the things which leave their scar and stain.—Sel.

Meditate daily on the things of eternity, and by the grace of God do something which thou wouldst wish to have done when the day of Judgment comes.—Pusey.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

On account of the crowded condition of this institution it had been our aim for some time to consider only the most urgent and needy cases for admittance into the Home. In spite of our efforts the number of inmates has now increased to 79, exceeding almost the limit of our capacity for room, and still others are knocking for admission. What is to be done? If the Lancaster (Pa.) Home were ready to receive inmates some of those from the east might be directed that way; or if more of our childless Mennonite families would open their doors for these unfortunate little ones, there would be room for all of them.

Bro. King of the Ft. Wayne Mission brought us three inmates yesterday, two girls and a boy. They are bright, and waiting for some Christian families to receive them into their homes.

Doubtless we will be obliged to erect an additional building in the near future to make more room for the care and protection of God's homeless little ones. It requires more audacity than we can command when homeless, dependent little ones knock for admittance, to close the door against them with the implied language, "You may turn away and move on towards Jericho!"

But we are glad to say we have recently found homes for several again at Elkhart, Ind., and yesterday's mail brought us three more applications for girls which are now held under consideration.

We also need more workers. At present we have only four workers besides the superintendent and his wife. One or two consecrated sisters would be gladly welcomed into the Home to assist in the work. Recently we read in the Gospel Herald a report of a mission on the Pacific coast at which a number of souls "offered their entire consecration to the Master and responded should God call." Is not God calling NOW? And the calls come from near and far. Do we hear? It is mission work to take care of the needy little ones, if you do take them into your own homes to do so.

Our family of 85 including the workers are all well. Continued prayers are solicited.

West Liberty, O.

Sin admitted into our hearts becomes a grim sojourner there, and works havoc amid all our spiritual powers and possibilities.—Trevor H. Davies.

If in great tribulation we are by faith walking upon the flood, we shall seem to the eye of Unbelief to be sinking in the flood.—R. C. Chapman.

AN IDEAL YOUNG WOMAN

By Amanda Selzer.

For the Gospel Herald.

An ideal young woman must have for her ideal the greatest of all ideals as her pattern and example if her own life is to be an ideal one. It is true that we should not be negligent to notice the good things to be found in each others lives, but when looking for an ideal to follow we should look to Christ. One of the first things we will notice in the life of an ideal young woman is, that she is a Christian woman. She has by experience learned of the joy and satisfaction to be found in serving Christ. She delights to read from the sacred pages of God's Word and be obedient to its teachings, and also knows something of the blessings of communion and prayer to God. She abhors reading all trashy and impure literature and longs only for that which builds up her character. She takes a stand for right at all times, in all places and is not content to simply live a life that does not drag others down but a life to lift others higher.

She is a worker for God. To women as well as men belongs the blessed privilege of working for God though not so much from a public point of view. Some of our young Christian women are working for God as missionaries and teachers away from home and many others are workers for God in their home life.

In an ideal young woman we find many beautiful traits of character. Such as; kindness, patience, sympathy, etc. She is the very opposite of being ill-natured. When things do not always turn to come her way, she is willing to give up and let love and unity prevail.

She delights in nature's beauties and the beautiful handiwork of God. She does not form the habit of using unbecoming language and avoids falling into slangy or careless modes of speech. By listening to her conversation, one may be able to tell whether she is a lady or not. She respects the aged, and especially her own mother. She is a willing worker in the home, and tries to lighten mother's work by laboring with her own hands. She is cheerful, but not foolish and giddy.

She cares more for her health than for the fashions of the world. She is modest, neat and clean.

"Modesty is beauty's crown."

She seeks not for the outward adorning which is forbidden in God's Word, but for the inward adorning which is spoken of in I Pet. 3:4. But let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price. In clothing her person she aims to please God, promote health, avoid extravagance, and ignore fashions.

A pure woman commands the respect of society everywhere, and is a powerful factor for good. She has a strong influence over the lives of young men by her high ideals of living. She demands purity of thought, purity of purpose, purity of deed of the young man with whom she associates.

A woman's social condition, age, her eternal condition, is determined not by her wealth, nor by her beauty, but by her moral and mental qualities. She is concerned about her eternal welfare, and the welfare of others, and therefore by the help of God, tries to avoid all things that have a tendency to hinder her in her Christian service and many reverence her for her high ideals.

THE BIBLE ALPHABET

"The Bible, though it is first as the teacher of the Christian," said a clergyman, "is not less a teacher for all denominations and any man, no matter what his religious belief is, will be a better man by following the directions of the Bible. Now I have with me what I call the Bible alphabet and I recommend that everybody should carry one around with him in his pocket and learn it by heart. Here it is and all of it is straight Bible." He passed out a card on which was the following:

- A—bstaIn from all appearance of evil. I Thes. 5:22.
 B—ear one another's burdens. Gal. 8:2.
 C—leanse from all filthiness. I Cor. 7:1.
 D—eny self. Matt. 16:14.
 E—dify one another. . . . I Thes. 5:11.
 F—orgive one another. . . . Col. 1:10.
 G—iving not grudgingly, or of necessity. II Cor. 9:7.
 H—old fast that which is good. I Thes. 5:21.
 I—ncrease in the knowledge of God. Col. 1:10.
 J—udge one another no more. Rom. 14:13.
 K—eep unspotted from the world. Jas. 1:27.
 L—ay aside all malice and all guile. I Pet. 2:1.
 M—erciful and obtaining mercy. Matt. 5:7.
 N—ot weary in well doing. . . . Gal. 6:9.
 O—we no man anything. . . . Rom. 13:8.
 P—atient in tribulation. . . . Rom. 12:12.
 Q—uench not the spirit. I Thes. 5:19.
 R—efrain the tongue from evil. I Pet. 3:10.
 S—earch the Scriptures. . . . John 5:39.
 T—hink no evil. I Cor. 13:5.
 U—se this world as not abusing it. I Cor. 7:31.
 V—igilant against our adversary the devil. I Pet. 5:8.
 W—alk in the light. I John 1:7.
 X—The Cross.
 Y—ield not to temptation. Matt. 6:13.
 Z—ealous unto good works. Tit. 2:14.

—Sel. by Anna Messenger.

HOLY LIVING

Selected by a brother.

The standard of practical holy living has been so low among Christians, that the least degree of real devotedness of life and walk is looked upon with surprise and often even with disapprobation, by a large portion of the Church. And, for the most part, the followers of the Lord Jesus Christ are satisfied with a life so conformed to the world, and so like it in almost every respect, that, to a casual observer, no difference is discernible.

But we, who have heard the call of our God to a life of entire consecration and perfect trust, must do differently. We must come out from the world and be separate, and must not be conformed to it in our characters or in our lives. We must set our affections on heavenly things, not on earthly ones, and must seek first the kingdom of God and His righteousness; surrendering every thing that would interfere with this. We must walk through the world as Christ walked. We must have the mind that was in Him. As pilgrims and strangers, we must abstain from fleshly lusts that war against the soul. As good soldiers of Jesus Christ we must disentangle ourselves inwardly from the affairs of this life, that we may please Him who hath chosen us to be soldiers. We must abstain from all appearance of evil. We must be kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. We must not resent injuries or unkindness, but must return good for evil, and turn the other cheek to the hand that smites us. We must take always the lowest place among men; and seek, not our own honor, but the honor of others. We must be gentle, and meek, but for the rights of others. We must do everything, not for our own glory, but for the glory of God. And, to sum it all up, since He who hath called us is holy, so we must be holy in all manner of conversation; because it is written, "Be ye holy, for I am holy."

Some Christians seem to think that all the requirements of a holy life are met, when there is very active and successful Christian work; and because they do so much for the Lord in public, they feel a liberty to be cross and ugly and un-Christian in private. But we are to walk as Christ walked, it must be in private as well as in public, at home as well as abroad; and it must be every hour all day long, and not at stated periods or on certain occasions. We must be just as Christlike to our servants as we are to our minister, and just as "good" in our counting-house as we are in our prayer-meeting.—Hannah Whitall Smith, in "The Christian's Secret of a Happy Life." Spring City, Pa.

A YIELDED LIFE

What is a yielded life?

'Tis one at God's command,
For Him to hold, to form, to use,
Or do with it as He may choose,
Resistless in His hand.

What is a yielded life?

A life whose only will,
When into blessed subjection brought,
In every deed and aim and thought,
Seeks just to do His will.

What is a yielded life?

A life which Love has won,
Which in surrender, full, complete,
Lays all with gladness at the feet
Of God's most holy Son.

What is a yielded life?

A life where Christ holds sway,
O'er which He is the rightful Lord;
The ruling power His whispered word:
Led by it day by day.

What is a yielded life?

A life in His control,
Unruffled by the stormy breeze
Of sorrow, when its surging seas
Would sweep the God-kept soul.

—Regions Beyond.

REPORT

Of the Quarterly S. S. Meeting held at
Roseland, Nebr., Jan. 29, 1911

For the Gospel Herald.

Mod., Marshall Gingerich; Chor., Esther Shank.

The following topics were discussed:

How can we increase our usefulness?
Sam Hoylman, John Schiffer, Mary Hoffman.

Christian enjoyment vs. worldly amusements. Frank Lapp, Joe Stalter. Essay, Lillie Hoylman.

Our community's need. Eli Shank, Chris Snyder. Essay, Sarah Burkhard.

How may we develop a desire for spiritual things? Emanuel Schiffer, Sine Snyder. Essay, Sadie Lapp.

Following are a few thoughts from the many that were given:

We should always have a mind to work and be filled with the spirit so that God can use us. Spend much time alone with God, study to show thyself approved unto God, a workman that needeth not be ashamed. It is only through love that we can accomplish what God has for us.

The joy of a Christian doesn't last here on earth only, but it shall be joy throughout all eternity, while the world's amusements last only on earth, then it shall be punishment and weeping and gnashing of teeth. Only those that have given all to the Lord can have Christian enjoyment.

Our community, with others, needs men and women with character and principle that their lives may be an example to the world, and take an interest in the salvation of lost souls. We need each other's help and prayer and by so doing with Bible knowledge we may be able to do something for our Master.

We may develop a desire for spiritual things by reading God's Word and getting in closer touch with Him, spend much time in prayer, and being where spiritual things are taught.

Geo. Hoylman, Secretary.

Married

Shelly—Zeager.—On Feb. 7, 1911, at the home of the officiating minister, Bro. Benjamin Shelley and Sister Bertha G. Zeager, both of Elizabethtown, Pa., were united in holy matrimony by John G. Ebersole, of Lawn. May the blessings of the Lord be with them.

Bontrager—Snyder.—On the afternoon of Sunday, Jan. 22, 1911, Bro. William Bontrager and Sister Stella Snyder were united in the bonds of holy matrimony at the home of the bride's parents near Jackson, Minn. The following week the bride and groom took leave for Indiana, where they expect to make their future home. We bid them God speed and pray that they may truly set up a happy Christian home.

C. J. G.

Obituary

Thomas.—Mollie Rose, infant child of Amos and Sister Fannie Thomas, Hollsopple, Pa., died Feb. 6. Funeral services were conducted Feb. 8 at the home by L. A. Blough. Burial at the Blough Church.

Saylor.—Alverta Irene, daughter of Bro. Orange and Sister Fannie Saylor of Hollsopple, Pa., died Jan. 27, 1911; aged 1 m. 3 d. Funeral services were conducted Jan. 29 at the Blough Church by S. G. Shetler. Text, Gen. 37:30. Buried in cemetery near by.

Longanecker.—David Longanecker was born Apr. 23, 1858; died Jan. 6, 1911; aged 52 y. 8 m. 13 d. In 1882 he was married to Mary Frances Johnson, to which union were born 4 children. His sufferings, which were borne patiently, were brief and were caused by tuberculosis of which disease his wife and one daughter also died several years previous. He is survived by 3 children, 1 grandchild, 8 brothers and sisters and a host of friends who mourn his departure. Services conducted by E. D. Hess. Text, Jno. 11:28. Interment in cemetery near the Masontown, Pa., Church.

Culp.—Magdalena Tiel Culp was born in Germany, Feb. 16, 1856, and while still a small girl came with her parents to America. She resided in Elkhart about 25 years. She suffered with tuberculosis for about four years, the last eight weeks of which she was confined to her bed, and died on Feb. 4, 1911; aged 54 y. 11 m. 18 d. She was the mother of 2 children, a son and a daughter. The daughter died in Oct., 1910. The son, 1 brother and 1 half brother, survive. Funeral services were held in the Mennonite M. H. in Elkhart, on Feb. 7 by George Lambert and John F. Funk.

Eshleman.—Chester L., son of Eli M. and Ida Eshleman of near Herrville, Lancaster Co., Pa., was born July 1, 1898; died Jan. 30, 1911; aged 12 y. 6 m. 29 d. Death resulted from an injury sustained 6 years ago. When six years of age the boy fell from a wagon and was run over. The injury sustained resulted in the complete paralysis of his lower limbs and he was bedfast until relieved by death. But he bore it all with patience and never murmured or complained. He will be greatly missed in the home but we trust that he is gone where pain and trials are over and that our loss is his eternal gain.

His parents, 7 sisters and 3 brothers survive. Funeral was held at the Byerland Mennonite Church. Interment in the adjoining cemetery.

His sister.

Berkey.—Magdalena Berkey died at the home of her son, Dec. 25, 1910; aged 85 y. 8 m. 13 d. She was married to Jacob C. Berkey, who preceded her to the glory world ten years ago. To this union were born 2 sons and 1 daughter. One boy and girl preceded her to the glory world. She was a member of the A. M. Church. Funeral services were held at the Stahl Church, Johnstown, Pa., on Dec. 27, by S. G. Shetler in German and James Saylor and L. A. Blough in English.

Yoder.—Catharine (Stahley) Yoder, wife of John S. Yoder (deceased) died Jan. 16, 1911, at her home near Topeka, Ind.; aged 76 y. 5 m. 3 d.

She was united in marriage to John S. Yoder, Mar. 22, 1853, who preceded her to the spirit world 3 years. This union was blessed with 5 sons, who with 1 brother, 9 grandchildren, and 1 great-grandchild and a host of friends remain to mourn her departure. She united with the Mennonite Church in her early years and remained faithful until death claimed her. Funeral services were held at Maple Grove Church Jan. 18, 1911, conducted by Jonathan Kurtz. Burial at Maple Grove cemetery.

Holdeman.—Christian N. Holdeman was born in Ashland Co., Ohio, Sept. 10, 1847, and peacefully fell asleep Feb. 5, 1911; aged 63 y. 4 m. 25 d.

In 1850 he moved with his parents into the woods, in what is now the vicinity of Wakarusa, Ind. Here he grew up and at an early age he became thoroughly acquainted with the trials and hardships of the early pioneer life. Nov. 19, 1871, he was united in marriage to Harriet Gongner. His wife and 2 children preceded him to the spirit world in the year 1886. Nov. 24, 1889 he was united in marriage to Louisa Seidner.

At the age of 17 he united with the Mennonite Church, in which he remained a faithful and active member to the time of his death. He always tried to be neighborly and considerate of the needs and wants of those with whom he met.

His wife, 9 children, 7 grandchildren, 3 sisters and many other relatives and friends survive.

Funeral services were conducted in the Olive Church near Elkhart, Ind., Feb. 8, 1911, by D. A. Yoder and P. E. Whitmer. Text, Matt. 25:21.

Miller.—Martha (Kilmer) Miller, wife of Henry Miller, was born in Crawford Co., O., June 20, 1845; died Feb. 1, 1911, in Wakarusa, Ind.; aged 65 y. 7 m. 11 d. She came with her parents to Indiana in 1853, settling near Wakarusa, where she grew to womanhood. In 1868 she was married at her home to Henry Miller. To this union were born 2 children, Ella and Lucy. They spent part of their time in Elkhart, but for the last nine years lived in Wakarusa. She leaves to mourn her departure her husband, 2 daughters, 7 grandchildren and 2 sisters, and many friends. She confessed her Savior the latter part of Jan. 1910, and on Mar. 27, 1910, she was baptized and received into the church one mile west of Wakarusa. Soon after she was afflicted with a lingering disease of a weak heart from which she never recovered. She remained faithful to the Mennonite Church. She bore her afflictions with Christian patience and often had a desire that God's people come and sing and pray with her. So we believe our loss is her gain. The funeral was held Feb. 5, in the Christian Church in Wakarusa where a large crowd of people had gathered. Services were conducted by Lloyd Smeltzer of the Christian Church, who opened the services by reading Psa. 90 and led in prayer and Henry Weldy preached

(Continued on next page.)

Items and Comments

On the night of Feb. 5, the Missouri state capitol building was burned to the ground. The copula of the dome was struck by lightning, and because of the condition of the building the flames soon got beyond the control of the fire department and the building was laid in ashes. The estimated loss is about \$1,000,000.

The Washington curfew club discovered that hundreds of girls and boys of high school age and over, from good families, are every night drinking high balls and other intoxicating liquors, and many of them frequent questionable resorts in that city when their parents believe them to be at the homes of friends or engaged in harmless diversions.

A backward step was taken in the temperance movement in Indiana when the legislature of state repealed the county option law before it had a fair show to prove its merits. The township was substituted for the county as the unit. But Indiana cities are trying to make the most of circumstances by ordering local option elections before the time for granting saloon licenses arrives.

Gerald Birney Smith, professor of theology in the divinity school of the University of Chicago, writes in the January issue of the "Biblical World," asserting that there is no difference between the Bible and other books. He openly repudiates the doctrine of the inspiration and infallibility of the Holy Scriptures. Such is the teaching which the coming ministers receive in the largest Baptist theological institution of northern and western states.

Heads of various organizations and institutions conducting juvenile protective and welfare work in Philadelphia have decided to have presented to the Legislature bills, as follows: To prohibit the attendance of children under sixteen years old at any place of amusement, unaccompanied, during school hours or after nine o'clock at night. Providing for the adequate punishment of any adult who may in any manner contribute to the delinquency or dependency of a child or children under sixteen years old.

According to the estimates of those who have made a study of the coal products of the United States and Great Britain it will take at least 400 years to exhaust the coal supply of those countries at the present rate of consumption. According to the signs of the times it is not likely that there will be any earth by the time four centuries more will have elapsed. Nevertheless scientists are at work in their experiments and hope to replace coal as a fuel by a new process of heating whereby oil may be cheaper than coal. Some are dreaming of the time when the rays of the sun may be converted into heat and power.

At an ordination service held recently it was asserted that the Scriptures do not forbid the ordination of women to the ministry. "Scriptures," it was said, "are binding authority in matters of faith and morals, but these and other injunctions of Paul are local, national and therefore transient." The preacher expressed the opinion that Paul, where he disapproved of the ordination of women to the ministry, had reference to the Greek women of that time only. Such an opinion is evidently out of harmony with the fundamental truth that the Word of God as laid down in the Christian Scriptures, is binding for all people.

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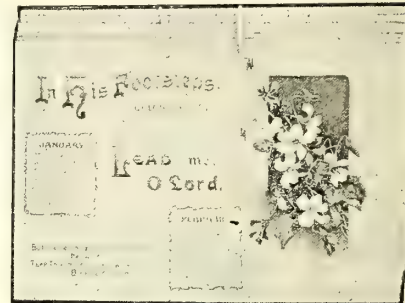
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MENNONITE PUBLISHING HOUSE

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Scottdale, Pa.

(Continued from preceding page)

the sermon from John 14:2. Burial at the Olive Cemetery. May God bless the husband and daughters, and especially Lucy, who was not able to go to the funeral on account of sickness.

Snader.—Bro. Saul R. Snader, Jr., died at his home near Rockville, Chester Co., Pa., on Sunday morning, Feb. 5; aged 44 y. 5 m. 12 d. Deceased had not been in good health for some time and took his bed about six days before his death. He suffered much at times. He was a faithful and active member of the Mennonite Church, and resided formerly in the Weaverland district, where he has a host of warm friends. He moved with his family to Chester Co., Pa., 6 years ago, and engaged in farming. He will be greatly missed in the Church and Sunday school, but most of all by his wife and large family, consisting of 15 children, ranging in ages from 1 to 21 years, all living at home, and now under the care of a kind and bereaved mother. They all have the sympathy of the community and more than that the fond hope and assurance that he is at rest, and the promise in God's Word to meet him again, if they are obedient and faithful to His Word. The funeral which was largely attended took place on Feb. 9, at Weaverland. Services by Bish. Benjamin Weaver and John W. Weaver. Text, II Cor. 12:9.

D. S. W.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, FEBRUARY 23, 1911

No. 47

EDITORIAL

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

And be in sympathy with your prayers, so that the Lord may lay His hands on you as instruments through which the prayers may be answered.

On another page Bro. Abram Metzler has some interesting things to say about the work at the Orphans Home at West Liberty, Ohio, and Bro. J. K. Hooley has a few words to say of interest to the friends of the Old People's Home near Marshallville, Ohio. To visit these institutions means to be convinced of their usefulness. Long may they live and flourish.

The Word says that the blood of Jesus Christ "cleanseth us from all sin." It is as an ever-flowing fountain, continually washing our souls and keeping them pure from the dust particles of worldliness (worldly influences) with which the air is filled, and which would sooner or later pollute and destroy the purest soul were it not for this continual cleansing. May we therefore keep close to God and let the Spirit have His way with us.

Gospel Lights on Timely Topics.— On another page we print the last of our series of articles on the above topic. Taking the whole series of articles together, we consider it an able, conservative, scriptural and timely discussion of subjects which today stand out among our foremost living issues. We trust that our readers may have been giving these articles careful, prayerful reading. It will be worth your while to hunt up your back numbers of the Gospel Herald and read the whole series again. In behalf of the interested readers we desire to thank our brethren for the service they have rendered in writing the articles.

James' admonition, "Let every man be swift to hear but slow to speak," is as applicable today as it was the day it was given. Much peace has been lost, and much trouble taken its place, because men were swifter to speak than they were to hear. The more weighty the contents of our minds and hearts the less rattle and the more instruction there is to the movement of our tongues. Therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We praise God for the encouraging reports which come from the continued efforts in many congregations for the ingathering of the lost. While we know that a public profession of Christ is but one step, and perhaps not the most important step, in the journey heavenward, we know also that unless this step is taken, heaven is never reached. Let us labor therefore to the end that the unsaved may speedily confess their Savior, and after they have confessed Him, let us continue to stand by them and help them to rise to higher ground. The race is not won until in the end we are called upon to lay our armor down and open our eyes in the paradise of the blest.

In Touch with the Church. — We shall notice this subject under two heads: (1) the personal touch, (2) the heart touch.

1. By personal contact with those of like precious faith we may be mutually helpful to one another. Many people waste their spiritual energies, and often the spiritual lives of themselves and their families, by living in places where they are isolated from the church of their choice. Lot as an example has seemingly not been sufficient to convince them that it is ruinous, for the sake of financial or other earthly gain, to take themselves or their families to places where they are out of touch with their church. Many of our brightest

young men and women have been lost to the Church and to God because they placed themselves, geographically or otherwise, out of touch with or command of the Church.

2. But in order to be of greatest service to and be to the greatest degree helped by the Church, we must not only be in personal touch with it, but our sympathies must throb in unison with the faith, practice and aims of the church of our choice. We should have a living concern for the welfare of our home congregation, and devote our lives to its interest. We should have a deep concern for the welfare of the entire Church to the extent that there is not a congregation in it from which news of discouragements will not bring us sorrow and news of prosperity will not bring us joy. We should have a personal interest in every member with which we come in contact, a personal interest in our own church literature above that of any other literature outside of the Bible, a personal interest in all the enterprises and work of the Church.

The personal touch, if it includes also a personal touch with the God of the Church, is sure to awaken the heart touch. Therefore, be sure that you keep in personal contact with your brethren. Let not financial interests or hope of personal preferment be the means of luring you into places where your talents are lost to the Church. You can not hope to be a useful member unless you are in a place where you can be used. Neither can you hope to remain in sympathetic touch with your people so long as you are more closely allied with the work, literature and associations of other people than you are with your own. With heaven as your aim and the prosperity of the cause of Christ the burden of your life, the success or failure of your efforts will be measured largely by the question as to how closely you keep in touch with your Church.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

HEAR THE ANGELS SING

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on earth, good will to men,
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the anges sing.

Still through cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient fling,
And the whole world give back the song
Which now the angels sing.

—Edmund H. Sears.

GOSPEL LIGHT ON TIMELY TOPICS

XXVII. Faith in God

By H. D. Charles.

For the Gospel Herald.

There have been a number of practical subjects discussed in these pages during the last half year. If these discussions have been carefully and prayerfully read, considered and accepted as divine teaching, we believe that our faith in God has been greatly strengthened and increased. If, however, we have given them very little thought and passed them by carelessly very little benefit has been derived; many golden opportunities have again gone by and we have not taken advantage of them. Our prayer to God is that none may be guilty of this last statement, but that there has been a deep

heart-searching among us on these all-important themes.

We do not intend, nor do we deem it necessary in this last article of this series, to enter into a lengthy discussion on what faith is or what the attributes of God are, but rather first raise the question, Have we faith in God to believe that the thoughts considered are practical, divine truths? Do we believe that it is necessary for us to be firmly established along these lines in order that we may be the better able to keep ourselves unspotted and separated from the world, and become more fully equipped for the Master's service? There is danger in these days that we may even believe them and yet fail to launch out and take hold of God's promises and accept them fully in order that we may apply them to our lives, and thereby bring forth fruit for the heavenly kingdom. Again, there is danger that we may accept them and endeavor to substitute them as the fountain, source, stream and all of our salvation. This again will avail us nothing. They are the results or ripe fruit of our salvation, and unless we consider them in this light we will become hopelessly entangled in the meshes of Satan? "For by **grace** and ye saved **through faith**; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). In this scripture we clearly see that grace is the fountain and stream of our salvation. It is because of God's grace, boundless love, goodness, pity, compassion, mercy, that we are drawn to Him and forgiven, converted, purified and saved. It is therefore not because of anything in us, or that ever can be in us, that we are saved. The work is **done** for us and therefore we **do**. Let us not err in this great fact and endeavor to **do** in order that it may be **done** for us and thereby spend and end our lives in utter failure.

Again, "By grace are ye saved **through faith**." Here we see that faith is the channel through which grace flows. It is necessary therefore that the channel be not obstructed by doubt or unbelief of any kind, but that it be sound and strong, leading right up to the throne of God, thereby making a complete connection between us and God. We should never make faith too difficult but endeavor to keep it as simple as we possibly can. Neither should we exalt it above what it really is. Our life is found in looking unto Jesus, the Author and Finisher of our faith and not in looking unto our own faith. By faith all things become possible to us; yet the power is not in our faith, but in God, the source of all power. The peace within the soul which the child of God has and enjoys is not received from his own faith but it comes from the power-house of God with which the channel of faith is con-

nected and all the good things there in store flow right down into the soul.

We have endeavored thus far, (1) to test our faith in the work of the last half year; (2) to show in as simple a manner as possible what faith is and how it is employed by grace to bring peace to the soul. Next, we desire to notice how faith comes, and also what we are enabled to do by faith.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). By this we see that our ears must be open and inclined to hear. To hear what? Is it to hear the opinions, fancies, vagaries, pre-conceived ideas, prejudices, and judgments of men? Is it to look out into the world and incline our ears to all the inducements, ambitions, speculations and pleasures which it offers? Is it to hear the unrest, discontent, injustice and oppression that is going on round about us? Is it to hear all about science, politics, society and the various isms which are springing up continually under the guise of religion? Is it to open our ears and hearts to all sensuality, crime, debauchery, etc.? No! A thousand times no! It doesn't come that way. **Hearing comes by the Word of God.** Let our minds be made up fully and settled on this point. Some knowledge of these things of the world may be of service to us as information for giving us a better idea of the conditions of mankind in general and the exceeding sinfulness of sin, so that we may be better equipped to help mankind and to cry aloud against this sinfulness and the powers of darkness.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We simply quote this scripture to show the necessity of having faith, and since it is so plain, let it carry its own explanation and instruction. We wish to state most emphatically, however, that we must have this channel opened up to the throne before God can help us and enable us to do anything that will be pleasing to Him.

Having then the way opened up to the throne we have access to God and therefore by faith we **live** (Gal. 2:20); **stand** (Rom. 11:20; II Cor. 1:24); **walk** (Rom. 4:12; II Cor. 5:7); **obtain a good report** (Heb. 11:2); **overcome the world** (I Jno. 5:4, 5); **resist the devil** (I Pet. 5:9); **overcome the devil** (Eph. 6:16); **are supported** (Psa. 27:13; I Tim. 4:10). By these references in God's holy Word we will notice that if we have faith we will be fully equipped for all the affairs of life. There will then be nothing too hard for us and life will become a pleasure. Let us therefore humbly submit ourselves to God, trusting our all to Him. Let us come continually to the way to the throne and look up to God and en-

deavor as Paul says in Phil. 4:6, 7 to be **careful** for nothing, but in **everything** by prayer and supplication with **thanksgiving** let our request be made known unto God. And the peace of God which passeth all understanding, shall keep our hearts and minds through Christ Jesus.

Lancaster, Pa.

THE PRINT OF THE NAILS

"Except I shall see in his hands the print of the nails."—John 20:25.

What does the print of the nails stand for? We know what it meant in the hands of Christ. It told the disciples that night that this man they saw before them was their friend who had died on the cross. It was the infallible mark of identification. It also proved to them that He was risen and alive again. They thought they had lost Him, but now they had found Him again. It was the proof, too, that He was the Messiah, as they had believed. Their hopes had not perished. All this the print of the nails meant to the disciples.

As we look at His hands what do they tell us about Jesus? He was dead. Yes, but why? The wounds in His hands tell us that He died as our Redeemer. He was the Lamb of God that took away the sin of the world. We have it in the old prophet: "He was wounded for our transgressions, he was bruised for our iniquities." That is, the print of the nails tells us that Jesus Christ loved us, and gave Himself for us. It means, then, love and sacrifice. But it is not only in the Christ dying that we find this mark, this print of nails—it was just as plain and clear in His whole life before He died as it was when He was on the cross. Wherever we see Him this mark is on Him. He did not love us any more the first Good Friday, when He was dying for us in the darkness, than He did the day He took the little children in His arms and blessed them, or the day He fed the hungry people in the desert. His whole life was one of love and sacrifice. He was always loving. He was always forgetting Himself. He was always serving.

Christ wants to see the print of the nails also in us—in our hands, in our hearts, in our lives. What He wishes is the print of the nails, not physical marks in our bodies, but in our character, in our disposition, in our conduct, in our serving of others.

What, then, does it mean for us to have in us the print of the nails? The cross meant love, love that stopped at no sacrifice. The deepest meaning of Christ's cross was vicarious suffering. He gave Himself for us.

You have your own work or your own pleasure planned, and some one

needs you. It may not be one of your own family, or one whom you call friend, or one for whom you are proud to do a service. It may be one who has no claim of kinship or friendship on you, one you do not care for, one you even dislike. Yet one, some one, any one, needs you and you sweetly give up your planned work or pleasure and turn cheerfully, with love, to do the thing that is needed instead. That is a print of the nails.

One way in which the print of the nails is shown is in getting on happily and kindly with disagreeable persons. A plain woman gave this definition of Christian love: "Loving people you don't like." We see plainly and deeply marked in this new love the print of the nails. It is easy—it leaves no wound prints—to love those we like, those to whom our hearts go out in affectionate tenderness, those who are naturally dear to us. But that is not all that is required, and does not test our lives. We are to love the disagreeable, those who rasp our feelings by their presence, their manner, their bearing. It is when we love such as these and get along sweetly in their company that our Master sees the print of the nails in us.

Or take it in our service of others. Jesus humbled Himself and took upon Himself the form of a servant. The highest exhibition of this was on the cross when He died serving us—serving those who hated Him. But His whole life was serving. He altogether forgot Himself. Love led Him on from self-sacrifice to self-sacrifice. When He found a need, whatever it was, He stopped and relieved it. He never passed by a distress without heeding it. He never excused Himself when anyone wanted Him. He never said He was too tired to help. He literally poured out His life in doing good to others, oftentimes to those who were most unworthy and most ungrateful. The print of the nails appears in all His story.

That is what it is to give our lives for the brethren. That is what it is to have in our hands the print of the nails. Anybody can do gentle things for gentle people. Anybody can serve kind and worthy friends. There is no print of the nails in such service.

It is not easy always to keep sweet, for we all have causes for irritation. It is not easy always to be patient, to keep good temper, to give the soft answer that "turneth away wrath," to offer the other cheek when one has been smitten, to return kindness for unkindness, to "overcome evil with good." Yet these are the print of the nails, which are the true adornment of Christian life and character. "Love suffereth long, and is kind"—never grows unkind. Love "is not provoked"—does not lose temper, keeps always sweet. Love "seeketh not its own"—always

forgets self, and thinks of the other who needs.

We see the print of nails in Christ's own life. He never did a selfish thing, never spoke a selfish word. He never winced, showing repugnance and acting disagreeably. It was not easy, either, for Him—but the love in His heart never failed. It is in doing the hard things of love that the print of the nails is seen.

We show the print of the nails in our own hands when we prove honest and honorable in our dealings with others even at cost and loss to ourselves. How can I learn the lesson? some one asks. Christ will teach you. He says, "Come unto me, and learn of me." "The orange was originally a bitter berry," says a great Christian thinker, "yet it has been transformed and transfigured into an apple of gold. And our poor, cold, and selfish hearts are capable of being wonderfully ennobled and adorned by the riches of love, compassion, sympathy and bountifulness." —J. R. Miller.

GOD IS TRUTH

By E. J. Berkey.

For the Gospel Herald.

While God is infinite in love, we must not forget that He is also infinite in truth; and while His loving heart of forgiveness and mercy might overlook all our wrongs and sins, yet His real truth "in which it was impossible for God to lie" (Heb. 6:18) cannot permit His law to be broken and yet go unpunished. Hence infinite punishment as justice to His truth is as much a virtue of His great character as infinite love.

Waynesboro, Va.

SPECIAL ANOINTINGS

Sel. by J. F. Funk.

If Jesus was anointed to preach the Gospel, how much more do we in these modern times need a special touch of the Spirit of God for this work! I believe one ought not to teach a Sunday school lesson or sing a song, much less preach a sermon, without waiting for a special anointing of the Holy Spirit of God. It is this experience which has made men and women great in the past. It was the secret of Finney's power, and will be the secret of the power of any one who lives today. Each day's needs require that daily infilling which the quiet hour supplies. —J. Wilbur Chapman.

"It is noble to be pure.

"It is right to be honest.

"It is necessary to be temperate.

"It is wise to be industrious.

"But to know God is best of all."

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Anger

There is a natural order or graduation in which anger is awakened. Six steps mark its course. They are resentment, anger, indignation, wrath, fury, rage. Any one of these six steps is anger in one of its forms. Indignation is a stronger term than resentment, also than anger in the sense it is usually used. Indignation is a feeling of anger mingled with contempt or disgust, caused by a disposition on our part to resist some mean, disgraceful or unjust act, while resentment is a displeasure caused by a wrong done to ourselves or friends by others without any special desire for revenge on our part. It includes all acts or words that are repelled.

The original sense of wrath is being twisted or perverted in one's temper or being much exasperated. With fury there is a violent "storm of anger" or action, while rage is the height of exasperation, the extremity of anger or fury; fits of insanity caused by being overcome by anger or madness; to prevail without restraint.

It is seldom that Christian professors ever allow themselves to become angered to the extent of fury or rage, but it is not infrequent that people find themselves wroth. Wrath seeks revenge. It changes the personal appearance of people. Gen. 4:5 says, "Cain was very wroth and his countenance fell;" and the same scripture tells us that "Cain slew his brother;" thus satisfying his anger. The Bible says, "Love your enemies," and love does not repel. Let love be without dissimulation (a false appearance, hypocrisy) abhor that which is evil, (i. e. the sin, not the sinner) cleave to that which is good" (Rom. 12:9).

Sometimes we hear people speaking of "righteous indignation." We heartily agree that there is such a thing, but it exists only with the Lord (Micah 7:9; Mal. 1:4; Heb. 10:27). It does not license man to become indignant. We also read of the **wrath** of God (Jno. 3:36; Rev. 16:1, etc.) but this does not justify man to become wrathful.

The divine injunction is, "Be ye angry and **sin not**, let not the sun go down upon your wrath. Neither give place to the devil" (Eph. 4:26, 27).

When the sons of Zebedee asked to have favored places in Christ's kingdom, the ten were "moved with indignation" (Matt. 20:24), but they were rebuked of the Lord.

There is but one conclusion to which we can come and that is that anger, in any one of the six above named forms (especially when coupled with

the passion of revenge or destruction.—Ed.) is sin; and sin will meet a just recompense of reward (Heb. 2:2).

If you are tempted to become angry, remember that it cannot do any good because it is sin. Take Christ as your example, "who when he was reviled, reviled not again, when he suffered, he threatened not." (Pet. 2:23). "He was oppressed and afflicted, yet he opened not his mouth" (Isa. 55:7). They spit upon Him, buffeted Him, mocked Him to scorn, crucified and reviled Him, and He said, "Father forgive them for they know not what they do." (Luke 23:34). "Go and do thou likewise."

Belleville, Pa.

WORDS OF WARNING

There is a Hell

Selected.

The Hebrews took their idea of that awful place from Hinnom's vale, a deep gorge on one side of Jerusalem. Here red-handed Manasseh passed his children through the fire of Moloch—horrid king!—while the thunder of drums drowned their dying screams.

The wicked shall be turned into hell! (Psa. 9:17). You may scatter the everlasting mountains, or split the sun in twain, until with shorn locks and dimmed eye, it stumbles on the pathway of light; but you can't alter God's Word. I cite the tender-hearted Jesus; and several times in one chapter (Mark 9) He speaks of a "worm that never dies, and a fire that never shall be quenched." Now be clear about this, for your soul is at stake. Answer me this question, Did Jesus lie when He spake of the **undying worm** and the **unquenchable fire**? Did He, the Son of God, picture a lie when He showed us the rich man lifting up his eyes in **torment**, and begging a drop of water to cool his tongue? Did He mean to harrow up our souls with lying pictures of what never existed? Nay; but answer me. "Of course not," you say, "It is impossible for God to lie." Well, then, it is impossible there can be no hell; and let that settle the question forever.

There is a hell, then. Be decidedly clear; let no doubts rest in your minds here, as you love your soul—because if not, Calvary was a huge mistake. The death of Jesus was the biggest blunder of the ages. The eternity of punishment and the Divinity of Jesus stand or fall together. Jesus was not God if there is no hell. The book which tells of the one tells of the other. By the permanency of sinful character, the demands of a broken law, the truth of God's Word, and the death of yonder Son of God, there is a hell.

Say now, is he your friend who hides a danger until you are in it, and past redemption? If you were walking hard by the edge of a precipice, and about to put your foot on thin air unawares,

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Is it wrong to attend farmers' institutes?

It is not wrong for farmers to learn all they can about best methods of farming. Where that is the only feature connected with farmers' institutes it is certainly right to attend them. But it sometimes occurs that farmers' meetings known by the name "institute" could more properly be labeled "fair," or "picnic," or "show," in which case it would be best to apply I Cor. 10:31 before you think of going. No place is safe where you can not measure your actions by this scripture.

The Word of God teaches us that the Christian woman should not pray or prophesy with her head uncovered (I Cor. 11). Since the hair is a covering of the head by nature, should not then all the hair be covered by the prayer head-covering or veiling?

The question is significant, and the answer should not be hard to give. Many have contended that the Christian woman is not properly covered unless the entire face, as well as the top of the head is covered. When God provides the covering (I Cor. 11:15—the natural covering, being the sign of relation between man and woman according to nature) He sets an example which we may wisely follow when deciding how much of the head to cover in obedience to the teaching that the veiling (the sign of relationship between man and woman in the Lord) should be worn in time of prayer and prophecy. By covering the same part of the head with the veiling that God covers with the hair, the Christian woman makes no mistake. Not only should the veiling cover as much as the hair, but the hair should be combed modestly enough that the veiling may be worn "decently and in order."

would not I be branded as a murderer if I did not with loud cries warn you? With endless torment on the track you tread, and only a few steps to it, how dare I stand silently by while you move forward? At the peril of your soul, I dare not and will not do it.—You shall not descend into hell unwarned, to curse me forever!—Pastor McLeod.

The more shady a man's real claim to real holiness, the louder must be his verbal testimony to make himself appear holy.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

MY MISSION

I live for those who love me,
Whose hearts are kind and true
For the heaven that smiles above me
And awaits my spirit too,
For the friendly ties that bind me,
For the tasks that God has given me,
For the memories left behind me,
And the good that I can do.

—Selected.

AN ORPHANS' HOME TALK

By A. Metzler.

For the Gospel Herald.

Nearly every day's mail brings us some difficult problems to solve or perplexing questions to decide. The fact that our work on the one hand is almost exclusively to deal with the most unfortunate, and quite often with the most degraded class of people who furnish a large per cent of inmates for the Home, and not infrequently complex legal questions are involved, while on the other hand great care must be exercised that these children are placed only into homes where they receive proper care and training makes this first statement quite apparent.

Then the question as to who is and who is not entitled to admission into the care of a charitable home; to discover what means and motives are back of every applicant, and how to get a hold of these means for the inmate's support, together with many other questions, must always be met and solved.

We admit children into the Home when a home is broken up through the death of one or both of the parents or through some other cause, such as desertion or extreme neglect, thus leaving a child or family of little children in circumstances under which the remaining parent is unable to continue housekeeping. The parent is required to sign either a surrender contract, giving the children into our charge entirely until of age, in which case we can legally place them out into Christian families; or else sign an agreement to support by paying a stipulated amount as long as the children remain in the Home. This gives the parent a chance to go out and earn something towards the support of the children and to reclaim them again should circumstances arise that they could re-unite.

Homeless, dependent children under 12 years of age without any means of support from any source, are admitted under a surrender contract until of age (boys 21, girls 18 years) and we find Christian Mennonite homes for

them as soon as possible. Several counties in Ohio that have no children's homes surrender their homeless children into our care until of age and pay us their support until we find homes for them when the pay stops. We place them in Mennonite homes only, as a rule.

We receive applications quite frequently for children in which the applicants describe the color of the eyes, hair, complexion, etc., and add that the child must be of a sweet disposition, good and obedient and willing to work, and none but those who had good Christian Mennonite parents are wanted! We cannot fill such applications, because our work is not to admit children into the Home on account of the excellent qualities they possess, the sweetness of their disposition and much less because they come from good Christian families; neither did the Savior come into the world only to save the Mennonites, the good and the beautiful; and if your own children have not all of these qualities, what will you do with them? By far the greater number of children find their way into orphanages on account of the intemperance and debauchery of their ancestry. The neglected outcasts are those that need our care the most and should be taught better things than they had learned on the streets and in the slums of cities. Some Christian hands must minister to their wants, and they must have some place to stay, but who and where shall it be? Inasmuch as we do it to them we do it unto Christ.

Usually we have about five to ten times as many boys as girls to place out, yet we receive about ten times as many applications for girls as for boys. The last ten applications we received were ever yone for girls, all within about a week. What is to be done with the boys?

We wish also to call the attention of our correspondents to the fact that the Orphans' Home is located at West Liberty, Ohio, and all correspondence should be addressed to this place. Sometimes letters are forwarded to us that had been addressed to Abram Metzler of Martinsburg, Pa., and others to the Publishing House at Scottsdale, Pa., that had been intended for the Orphans' Home of West Liberty, Ohio.

Dr. Croft is giving his professional services free to this institution, and Drs. Hames & Herning of Bellefontaine and Miss Taylor of East Liberty, a professional nurse, have also at times rendered valuable service free in their respective professions. Our children are admitted free into the public schools of West Liberty, and we have about 40 to 50 attending the public schools. God is bountifully blessing the work and to Him be all the praise.

West Liberty, Ohio.

OBSERVATIONS OF VARIOUS PHASES OF MISSION WORK IN INDIA

V

By J. S. Shoemaker.

For the Gospel Herald.

While at Ludhianna we made the acquaintance of J. N. Hyde, a missionary evangelist working under the auspices of the Presbyterian Board. He seemed to be a very devout man and greatly devoted to his work. At one time there was a request sent in to the Board in America asking that he be called home from the field, because he was spending too much time on his knees praying. The Board considering that the time spent on his knees was not lost, refused to grant the request. His prayer-life has had a wonderful effect upon the people among whom he has been laboring. Hundreds have been converted and added to the Church through his influence. It is reported that during the past year he baptized between five and six hundred converts. In this man's life and work is clearly manifested the worth and power of prayer in mission work.

Early in the afternoon of Dec. 7 we, in company with this missionary evangelist, left Ludhanna for Moga, 40 miles to the west, arriving at our destination at 3:00 P. M. A number of native Christians met us at the railway station, and conveyed our luggage to the mission bungalow about a half mile distant. Toward evening we were taken to a village four miles distant, where a religious meeting was held in an open space surrounded by huts, stables, cattle, etc. Here the natives gathered around in a circle, all sitting on the ground, listening intently to the preaching of the Word. Our friend Hyde and several native preachers had charge of the services. A spirit of deep devotion seemed to pervade the meeting. We regretted very much that we could not understand the preaching. After the services the natives manifested their kindness by supplying each of us with a bowl of warm milk. After we were served a few songs were sung, after which we returned to the mission bungalow for the night. The following day we were taken to a village eleven or twelve miles distant where a baptismal service was held in the afternoon. The meeting as usual was held in an open space in the village, with congregation seated around on the ground in a semi-circle. After several short discourses, three applicants were received into church fellowship by water baptism. The services were very impressive in several respects, and shall not soon be forgotten by the writer. At the conclusion of the services we hastened back to Moga, where we partook

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Family Circle

Train up a child in the way he should go.—
Prov. 22:6.
Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the
Lord.—Josh. 24:15.

THE REASON WHY

I cannot see the reason why
Some stupid men are given wealth,
While others who are learned and wise
Are poor as poverty itself!

I cannot tell the reason why
Some worthless folks are honored so,
While worthy ones oft live and die,
And we their virtues never know!

The reason why I ne'er can tell
Some folks in hovels happy are,
While others who in mansions dwell,
Are never free from anxious care!

The reason why I do not know
That many lead a tranquil life,
When others their whole lifetime through
Are in a constant whirl of strife!

The cause of these strange things we'll find
If we but search our own hearts well;
Has its existence in the mind—
And in the mind must ever dwell.

Some people with great wealth are poor,
While some poor ones—quite rich are
they,
And would not of this world ask more
Than health and strength, from day to
day.

The wise and stupid, rich and poor—
If happiness they all would find,
Must 'bove all these conditions soar
And seek contentment of the mind.

—A. S. Baldwin in Herald of Truth.

THE FAMILY ALTAR

Some weeks ago we received what to us is a very pathetic letter. It expresses surprise that we have discussed so seldom the question of family prayer and speaks most tenderly of the memory the writer has of his father's praying before the morning meal, and asks, "What are we doing to stem the tide of irreverence among our young people?" It suggests the family altar as a remedy.

The pathos of it is that family prayer has almost gone from our homes and we are saddened to know that even the blessings at meals is often omitted by Christian believers. Work, work, work, is the song of today; men pray if they have time from their work. With the varied life of most families, with the irregularity with which they come to meals and the rush to "get off," it is very difficult to get the family together long enough for a season of prayer. Some try it at night and some in the morning with varying success; some have honestly tried it at every hour which seemed possible and have given it up. Some, probably the vast majority, have nev-

er even tried it. Praying in the family circle is not a part of their spiritual exercise.

The writer says, "I remember to have heard but one sermon on the importance of prayer in the home, in forty years, and that was preached at my request by a man who never practiced it. I have known a few ministers, whose families had to go to church to hear their voices in prayer (we believe this must be true of only a decidedly few). Far be it from me to cast any aspersions upon the men whom God has called to break the bread of life to the multitude, but let me ask in all seriousness, Can we not hope for a larger spiritual life among the younger members of our churches if the family altar is set up in the home and the sacred fire kept burning?"

Thus it comes back to the minister and the minister cannot neglect the responsibility; it is his to lead the people into a deeper spiritual life. To do this he must himself live near to God. Of course no minister can urge family worship on his people who dares not himself have it, but few ministers would have this embarrassment; most of them are praying men. It is not sentimentality but a stimulating sentiment to look back in one's life and remember.—Sel.

VISITING THE SICK

By Sarah Yoder.

For the Gospel Herald.

Pure religion and undefiled before
God and the Father is this, To visit the
fatherless and widows in their affliction,
and to keep himself unspotted from the
world.—Jas. 1:27.

It is becoming to visit the sick, and our chief aim should be to encourage them. We must be careful not to tire them with our conversation, and our talk should be of such a nature that it is interesting to the sick as well as to the rest of the family; however they who are sick and full of pains often have a desire to hear a kind voice and warm handshake and with a sympathetic look speak to them of their affliction, and the welfare of their soul. I would much rather have a kind word spoken to me while I am living, than wait till I am dead and then say all the good you ever knew. Take, for instance, the Sunday school lesson we had some time ago of the woman who had the alabaster box of precious ointment. Mary was not sparingly showing her sympathy and love for her Lord and Savior while He was yet here. So do not keep the alabaster box of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness, speak cheering words while their ears can hear them and their heart can be made

happy by them. The kind things you would say after they are gone, say now before they go. The flowers you mean to send for their coffin, bestow now and to brighten their lives and sweeten their homes before they leave them. I would rather have a plain coffin without a flower and a funeral without praise, than a life without sweetness of love and sympathy. Let us learn to anoint our friends aforehand for their burial. Post mortem kindness can not cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the wearying by which the loved ones have traveled. Some poet in writing to one of these neglected ones, says,

"A rose to the living is more
Than a sumptuous wreath to the dead,
And graciously given before
The hungering spirit is fied."

Barrs Mills, Ohio.

AFRAID OF A GERM

By Rebecca C. Burkholder.

For the Gospel Herald.

There is more than one kind of germ. I have two kinds in view: the germ that causes disease of the body, and the germ that destroys the soul. The germ that causes disease of the body is very much dreaded by some people, to hear them talk. There are some who say they are afraid to go into a house where there has been a contagious disease even after it has been fumigated in order to kill the germ of disease. It is very true that it is not pleasant to be afflicted in our natural body. It causes us to have many unpleasant feelings and oftentimes to suffer great pain.

Sometimes we are not rational enough even to know what is going on around us. Have we obeyed the laws of health to try to avoid this germ? Sometimes we are intemperate in different ways and do not see it until we are sorely afflicted, which makes us very uncomfortable and not us only. How many of the family and kind friends that are caring for us are often just as uncomfortable as we are? Although they are not afflicted with the dreaded disease, they are worn out with the many cares and trials that are in reservation for them. We should give our hearts to God while we are in health, be temperate in all things and do the will of God as nearly as we understand His words, so if it is His will to call us from time to eternity while we are afflicted our soul can be robed in the robe of righteousness to enter that celestial city where all is love, joy and peace forever and ever.

If our soul is afflicted with the germ that destroys the soul it often times takes a life-time to realize that our

(Continued on next page)

Sunday School

Lesson for March 5, 1911.—II Kings 2:1-11.

ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN

Golden Text.—Enoch walked with God: and he was not, for God took him.—Gen. 5:24.

Introductory.—In the miraculous taking away of Elijah we have a fitting close of his brilliant career. Appearing to view very suddenly, he was as suddenly taken away. His courage was equaled only by his fidelity to God. That he knew no interests save the interests of his Master's kingdom is proven by his faithful life from beginning to end. That he was human, with human limitations, is proven by his flight before the wrath of Jezebel and the events which followed. Yet, though human, his life shows what God may accomplish through faithful servants. Many are the lessons which we learn through his life.

The Approaching Time.—It is certain that both Elijah and the other prophets knew of his departure from earth. Elisha remained close to Elijah and would not be separated from him. "Tarry here," said Elijah to Elisha, "for the Lord hath sent me to Bethel." But Elisha's determination was fixed. "As the Lord liveth," said he, "and as thy soul liveth, I will not leave thee." Thus the two went on to Bethel. The sons of prophets came out and said to Elisha, "Knowest thou that the Lord will take away thy master from thy head today?" "Yea, I know it; hold ye your peace," said Elisha. Again did Elijah try to persuade Elisha to turn from him, but Elisha was firm. He was the worthy successor of the faithful Elijah, and meant to stay with him to the end. So the two went on together to Jericho. Again the sons of the prophets inquired of Elisha whether he knew what would happen Elijah, and again did Elisha reply that he did.

For the last time did Elijah try to dissuade Elisha from his purpose of following him all the way, and again did Elisha show his determination to remain with him. The two went on to Jericho, while fifty of the sons of prophets stationed themselves at some convenient place to see what would happen.

The Waters Divided.—We now find the two faithful prophets on the banks of the river Jordan. We can only imagine what must have been the emotion of these sons of prophets as they witnessed the scenes that follow. They see the aged prophet wrap his mantle together and smite the waters of Jordan. As in the case of the Red Sea

when the Lord delivered Israel from the bondage of Pharaoh, so in this case the waters were divided and the two walked across on dry ground to the other side.

Elisha's Choice.—That Elisha incurred the displeasure of neither God nor Elijah in that he refused to be separated from him is evident from the promise made by Elijah after they had reached the other side of Jordan. "Ask what I shall do for thee," said the elder prophet to the younger, "before I be taken from thee." "A double portion of thy spirit," was Elisha's request. "Thou hast asked a hard thing," said Elijah, "nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." Elisha did see him depart, and his after life showed that he also received a double portion of Elijah's spirit. We are impressed with his utter unselfishness. He asked for nothing that would aggrandize himself, his sole desire being to glorify his Maker.

The Rapture.—We now come to one of the most thrilling scenes recorded on the pages of history. Elijah could truly say that "the time of my departure is at hand." He had served his Master faithfully, and God was thereby glorified in the hearts and lives of many people. He had anointed his successor, who had just asked for a double portion of his spirit. A long and faithful service had made him a worthy subject to receive a Father's "well done," which was accorded him in his miraculous taking away from earth. Suddenly their conversation and their travelling together ceased, for Elijah was taken heavenward in a chariot of fire.

Can you imagine the feelings of Elisha as he beheld the scene? "My father! my father! the chariot of Israel and the horsemen thereof!" he exclaimed, but he saw Elijah no more. He took up his own clothes and rent them in twain. He seized Elijah's mantle, went back to Jordan, smote the waters and crossed over on dry ground. Such a scene he had never witnessed. It is the only recorded instance of the kind found in holy writ. But we shall see a more glorious rapture when in the fulness of time we will be ushered into the presence of God and dwell with Him forever more.—K.

(Continued from preceding page)

soul is diseased with a germ that will destroy it. And if this be the case, why is it that we are not afraid to go where this contagious disease is? We might make excuses and say we do not know where this germ is. You are liable to come in contact with the germ wherever you go unless you are well armed with the spiritual weapons to

Our Young People

CHRIST—THE FRIEND.—Matt. 23:37-39; Jno. 15:14, 15.

Topic for March 12.

MOTTO

"A man that hath friends must show himself friendly."

OUTLINE OF TOPIC

I. Qualities of a Friend.—

1. Loveth under all circumstances.—Prov. 17:17.
2. Gives hearty counsel.—Prov. 26:9.
3. Causes pain only for good.—Prov. 27:6.
4. Sacrifices.—Jno. 15:13.
5. Is companionable.—Prov. 18:24; 27:17.
6. Seeks one's welfare.—I Sam. 19:1-7.
7. Is sad for one's woes.—Job 6:14.

II. Jesus a Friend.—

1. Because companionable for us.—Jno. 1:14; Heb. 2:14-18.
2. Loves us sincerely.—Rev. 1:5, 6; I Jno. 4:19; Rom. 5:8.
3. Counsels us.—Rev. 3:18.
4. Rebukes in love.—Rev. 3:9.
5. Gives us all we need for our good.—Jno. 10:10; 17:2.
6. Feels a sympathy.—Matt. 9:36.
7. Takes us into His fellowship for time and eternity.—I Cor. 1:9; Col. 3:4.

III. Our Duty Toward Our Friend.—

1. To respond to His friendship.—
 - a. By giving ourselves.—Rom. 6:17.
 - b. By receiving Him.—Jno. 1:12; Rev. 3:20.
 - c. By carrying out His plans.—II Cor. 5:15, 20.
 - d. By full allegiance.—II Cor. 6:14-18.
 - e. By conference with Him.—I Tim. 2:8; 4:13-16.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Friend."
2. Why Do I Love Jesus?
3. Can I Return His Friendship?

For Young People.—

1. How to Choose a Friend.
2. How to Transform An Enemy to a Friend.
3. Friendly Qualities.
4. Examples of Jesus' Friend Making.

For Older People.—

1. Tried and True.
2. Faithfulness in Adversity.
3. Joys of True Friendship.

fight the germ that destroys the soul. This I would think is the only way to kill the germ of the soul, for Satan is setting snares all along our pathway, and if we partake of his dainties we are afflicted with the soul-destroying germ. We should be very careful to fumigate our soul and destroy the germ before our fellowmen come in contact with the germ which is very dangerous. For if God would call us from time to eternity before we would be cleansed from the germ that destroys the soul our soul would be robbed in the robe of unrighteousness.

Harrisonburg, Va.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, FEB. 23, 1911

Field Notes

The meetings held at Zion Church near Bluffton, O., last week proved to be of great interest, and when last we heard from that place four precious souls had already made the good confession.

Bro. Aaron Loucks of Scottsdale, Pa., worshiped with the congregation at Masontown, Pa., last Sunday, at which time one precious soul was received into church fellowship at that place.

The following message was received from Chambersburg, Pa.: "The Lord willing, we expect to hold baptismal services at the Pleasant View Church on Sunday, Feb. 28. We extend an invitation to all that can to attend."

Bro. Joe C. Driver, of Larned, Kan., spent Sunday, Feb. 12, with the congregations in Harvey Co., Kans., and attended the ministerial meeting near Peabody, Kans., last week. He was on his way to his former home in Morgan Co., Mo.

The quarterly mission meeting of the Mennonite churches in Logan and Champaign counties, Ohio, is announced for Feb. 25. We are in possession of an interesting program of the meeting, and hope to receive an interesting report of the same.

The brethren Samuel Schlabaugh and Emery Brenneman of Wellman, Iowa, stopped at the Publishing House Feb. 13, 14, on their way home from a trip to Pennsylvania, Maryland and Virginia. Bro. Lyman Selders of Accident, Md., accompanied them to Iowa.

Bro. J. M. Kreider of Palmyra, Mo., whose work in connection with the Bible conference held recently at Carver, Mo., is mentioned elsewhere in this issue, attended the ministerial meeting at Peabody, Kans., last week. He preached a helpful sermon at Hession, Kans., on Sunday afternoon, Feb. 12.

A series of meetings is announced to begin at Lititz, Pa., Feb. 26. The meetings are to be in charge of Bro. D. H. Mosemann of Lancaster, Pa. Many are the prayers ascending to the throne of grace that God may make these efforts a means of uplifting the saved and bringing unsaved souls into the kingdom.

If all went as planned Bro. D. D. Kauffman and family who for a number of years have been active workers in the congregation near Wellman, Ia., are now in the vicinity of South English, Ia., and have cast their lot with the Liberty congregation of that place. The Lord bless the dear brother and family in their new field of labor.

Minister Ordained.—As noted from the correspondence page Bro. Levi Hartzler was lately called to the ministry in the newly organized congregation in Ashtabula Co., Ohio. The Lord bless our dear brother in his responsible calling. The Lord prosper the new congregation and make of it a power in the great work of bringing souls to God.

Bro. E. I. Berkey of Waynesboro, Va., filled an appointment at the Scottsdale Mennonite Church on Wednesday night of last week. He and his wife and two little daughters were on their way from Indiana to their home, expecting to stop at Maugansville, Md., where the brother is at this time engaged in a series of meetings. They expect to reach home about March 1, after an absence of several months. The Lord bless their labors.

The following message from Peabody, Kans., will be of interest to many of our readers: "The first ministerial meeting of the Kansas-Nebraska District was organized at this place this morning (Feb. 13) with the brethren, David Garber of Victoria, Tex., and D. G. Lapp of Roseland, Nebr., as moderators and L. O. King of Peabody, Kans., as secretary. Twenty-six ministers and deacons were present at the opening. A few more are expected today, insuring a large attendance of the ministers of the district, with several others from outside the district. Interest is good, and we look forward to an edifying and helpful meeting."

The Bible conference held recently at Tuleta, Tex., proved to be of more than ordinary interest. The instructors were Bros. David Garber, A. I. Yoder and J. M. R. Weaver. Some of the subjects considered were, The Bible, The Atonement, Perfection of Jesus, The Millennium, Peace and Patience, etc. So intense was the interest that those present desired a more complete report than space in the Gospel Herald would permit, and arrangements were therefore made for the printing of a little pamphlet giving a complete report of the meeting. Bro. R. J. Heatwole, one of the secretaries, kindly consented to write out such a report, which has been submitted and is now in type. Any one desiring a copy of this report should write to Bro. R. J. Heatwole, Tuleta, Tex.

AN EXPRESSION OF APPRECIATION

For the Gospel Herald.

The Trustees of the Mennonite Old People's Home located at Oreville, Lancaster Co., Pa., at their regular monthly meeting instructed a committee, pursuant to the death of Bro. John L. Landis, to draft a memorial resolution that shall be placed on the minute book, and also give through our Church paper the Board's expression of appreciation for his support to the Home during his life as well as their gratitude for the bequest as made known by his last will and testament which declares that after the death of his beloved wife the income of his entire estate shall go to the Old People's Home. May this prompt others who have been blessed with a portion of this earth's goods, which have not been invested in stewardship, be so disposed that the Lord can have "His own with usury," and may those to whom these trusts are given faithfully and in the fear of the Lord minister and distribute to those who are needy.

The Committee.

Correspondence

Glenarm, Md.

(Long Green Congregation.)

Greeting in the Worthy Name of the Master:—On Friday, Feb. 3, the brethren, Eli Kanagy of Belleville, Pa., and Jacob Byler of Volant, Pa., came into our midst and remained with us until the following Thursday, when they left for Virginia. While here they preached for us five sermons, teaching us the way of the Lord more perfectly. On Feb. 8, Bro. Jos. Zook preached unto us, and then left for his home in Warwick Co., Va.

Fine winter weather, health in general good. Yours in His name,

Mary Hertzler.

Carver, Mo.

Dear Readers:—May peace rest with you all. Our Bible conference closed Feb. 8 with no visible results more than we believe the Church was strengthened and encouraged. For this we are very thankful to our Father in heaven and to the brethren who so kindly assisted us in the same. We have the promise "that our labor is not in vain in the Lord." Pray for us.

In Jesus' name,
Desta Willson.

Bellefontaine, Ohio

The congregations at Walnut Grove and South Union have been especially blessed recently by three uplifting sermons preached by the brethren, Yoder, Gerig and Hartzler, as follows: at Walnut Grove, Jan. 29, by D. Z. Yoder, of Sterling, Ohio; at South Union, Feb. 5, in the morning by Benj. Gerig of Smithville, Ohio, and at night at the same place by J. E. Hartzler of Elkhart, Ind. May God continue to bless his faithful servants, and the precious truths they proclaim here and there.

Cor.

Chief, Mich.

Gospel Herald Readers, Greeting in Jesus' Name:—Bro. Eli Bontrager of Fairview, Mich., was in our midst from Feb. 4 to 15 holding meetings. Fourteen were willing to accept Christ as their Savior, their ages ranging from 10 to 77 years. It made us feel encouraged to see them step out on the Lord's side. We thank the brother for the efforts put forth to teach and encourage this community with the life-giving Word. On the evening of Feb. 15 the brother conducted baptismal services, receiving 8 into the fold by water baptism and reclaiming one. Pray for the ones that have taken a stand for Christ so they may go on their way rejoicing. We had very good attendance while these meetings were going on. People were present who had never been at the church house. Trusting the Lord will soon find a way for a shepherd to enter the fold here at this place, we remain,

Yours in His service,
Frank Schrock.

Dinuba, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 21 Bro. J. P. Bontrager came into our midst and conducted a series of meetings, preaching 33 sermons. We were truly glad, for we were surely benefited by his visit. Two souls were won for Christ and taken into church fellowship. Many were convicted of their sins, but would not yield. On Feb. 5 we had communion services. All partook of the sacred emblems excepting one who was not able to be present. On Feb. 1 we had a very interesting Sunday

school conference. On Feb. 7 Bro. B. united in marriage Bro. Jesse Bledsoe and Sister Anna Morgan. May the Lord richly bless them. From here the brother went to Porterville, Calif., to conduct meetings. Would be pleased to have a visit from any of the brethren or sisters coming out west.

Yours for the Master,
Orva Kilmer.

Elizabethtown, Pa.

Dear Herald Readers, Greeting in the Worthy Name of Jesus:—We have great reason to rejoice in the Lord, as our Sunday school is doing good. So far this year the attendance is good. The Church as a whole is standing in peace and unity. At present we are enjoying interesting meetings by Bro. John W. Weaver of Union Grove, Pa. Following are some of the themes preached upon: The Cross of Christ, Alone with God, If God be for us Who can be Against us? Entire Separation from the World, The True Foundation, The Prodigal Son. God is manifesting Himself through the brother with great power. The church house is crowded, so much so that preaching was held in the main room and in the basement at the same time on several evenings. Up to this time there are 54 confessions. It is the desire of the workers here that we may have the prayers of the Church throughout the land that many more may come and receive strength to hold out faithful.

Yours in Christian love,
Jacob E. Sholtzberger.

Spring City, Pa.

Dear Herald Readers, Greeting:—The Church at Vincent has many thanks to extend to visiting ministers who called on us lately, among them the brethren, J. S. Mast, A. D. Martin, Aaron Loucks and Enos Hartzler.

At the Bible instruction meeting held here last August, many readers will remember, some earnest prayers were offered in behalf of the cause of Christ and the upbuilding of the Church. The following will explain itself in answer in part to those prayers. Soon after the meetings the Lord added to the Church here 16 precious souls, and brought about peace and unity among the brotherhood, for which we were very thankful indeed. Our Sunday school and weekly Bible meetings and church work is working harmoniously together.

But in Dec. Bro. John L. Stauffer and wife were called to take up Mission work in Altoona, Pa., and Bro. Tobias E. Moyer and wife were chosen to take the oversight of the Old People's Home at Oreville, Lancaster Co., Pa. Bro. Moyers will leave us Mar. 11. Bro. Stauffer's disposed of their home by a sale and made all ne-

cessary arrangements to leave us and on the evening of Feb. 10, a farewell meeting was held at the home of Pre. Amos Kolb, where a number of brethren and sisters had assembled for that purpose. The meeting was opened by singing hymns No. 17 and 333 followed by reading Acts 18:1-11, and prayer. Then a number of brethren testified to the truth of God's Word and its promises and commented on the worth of prayer as a means by which the mission worker is held up. After singing hymns No. 121, 338, 329, and prayer, then was sung hymn No. 404 amid tears. It was a touching scene never to be forgotten. Bro. and Sister Stauffer bade each a personal farewell and took the train at 8:30 o'clock the next morning for their new home. While we miss them very much in the work here, yet if the Lord hath need of them in Altoona we bid them God-speed.

Francis Bechtel.

Marshallville, Ohio

(Old People's Home)

The long winter months bring uneasiness to many of our aged ones. We have ten at present who do not leave their rooms, which keeps our workers busy day and night. We are praying for some sister who has had some experience in taking care of sick and aged people to consecrate her life to this work and say, "Here am I, send me." We have tried a few, and others have inquired about the work, but it seems so far we have not been able to get the right one. Our Home, like the Orphans' Home, is crowded beyond its capacity, which makes it hard to give the sick ones their proper care. Besides, there are many more asking our care and protection. We trust that the day may not be far distant when we can have a separate building for the sickly and feeble ones. Sister Allgyer, who is now at Canton, donated six months work to the Home, doing good service in the general work. We continue to ask an interest in your prayers and donations, and feel to thank God and the kind donors for the help that we have had in the past.

Yours in His service for the aged,
J. K. Hooley..

La Junta, Colo.

(Holbrook Congregation).

Dear Herald Readers, Greeting in Jesus' Worthy Name:—God is still our satisfying portion. Some one has said that if you are discouraged or weary of life and feel as though no one loves or cares for you, think around about you, count every blessing and mark it down as coming from God.

A dear old brother, E. M. Shellenberger, of Freeport, Ill., who was in our midst and preached for us several weeks ago, said people were not

thankful enough for what they received of the God of heaven. And I believe, since I have considered how the brother lived and the expression on his face, that he counted his blessings, if that can be done. Bro. Shellenberger is 73 years of age, but he preached six times for us. He still loves to warn the sinners against spurning the good Spirit, and surely is an inspiration to the believer.

Bro. John Thut was asked to preach for several families of Russian Mennonites about eight miles west of this place, which he did last Sunday, Feb. 5. The sermon was in the German language. The people have no residing minister and seemed to appreciate the discourse. We are having very interesting cottage meetings at present. The main theme of them is, How to Live that Our Lives be Effective in Winning Souls for the Kingdom of God. We especially desire to see our neighbors for whom we have been praying, come and accept Christ as their Savior during the series of meetings to be held at this place in the near future by Bro. Perry J. Shenk. Pray for us that we continue faithful.

A. F. Burkholder.

Feb. 10, 1911.

Middlefield, Ohio

(Windsor Congregation).

Dear Herald Readers, Greeting in Jesus' Name:—The brethren, S. E. Allgyer and C. Z. Yoder were with us over Sunday. On Sunday morning Bro. Allgyer preached the ordination sermon. Bro. Levi Hartzler was ordained to the ministry. May the Lord endue our dear brother with power and make his ministry profitable in His kingdom. There were also two precious souls received into the church by water baptism.

A Sister.

Feb. 13, 1911.

Rockton, Pa.

Dear Herald Readers, Greeting:—On Saturday, Jan. 28, Bro. E. J. Blough of Johnstown, Pa., came into our midst and preached an impressive sermon that evening and two sermons on Sunday. We trust that the seed sown may bring forth fruit to His glory. We ask an interest in the prayers of God's children.

Velma Speicher.

Feb. 13, 1911.

Sugarcreek, Ohio

To the Gospel Herald Readers, Greeting:—On Sunday evening, Jan. 29, J. A. Brillhart of Scottdale, Pa., commenced a series of meetings at the Union Hill Church, and continued till Sunday evening, Feb. 5, at that place, and on Monday and Tuesday evening at the Union Church at Sugar Creek. Owing to the inclement weather and

the condition of the roads, the attendance was not so large, but the meetings were spirited and the brother's sermons were forceful and helpful. Bros. Kaser and Shoup from the Longenecker Church near Mt. Eaton, were present at the meetings part of the time. The latter preached a very impressive sermon Sunday morning, Feb. 5, at Suarcreek. On Wednesday morning Bro. Brillhart left Sugarcreek, for the Longenecker Church, where he expects to hold a series of meetings. May his labors here at this place prove fruitful and may the good seed he has sown while at Union Hill and Sugarcreek have fallen on good ground, spring up and bring forth fruits of repentance. May God's blessing go with the brother.

Yours in love,
J. M. H.

Feb. 13, 1911.

Wolf Trap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Feb. 5, Bro. G. R. Brunk of Denbigh, Va., came here and conducted a Bible conference Feb. 6-10. Bro. Brunk preached to us in the evenings. On account of the inclement weather, attendance was not so good, nevertheless the saints were encouraged and strengthened by his words, and we believe his work did lasting good.

Sister Elva Shank of Denbigh, Va., came here Feb. 5 on a visit to her friends at this place. Bro. Irvin King has also come here lately to make his home among us, for a time at least.

We are always glad to entertain visiting brethren and sisters and extend a hearty invitation to all who wish to come.

Yours for Christ,
Martha F. Barbe.

Feb. 14, 1911.

Wooster, Ohio

The Beach Church of Stark Co., O., had a Bible conference Feb. 6-10, 1911. Good attendance and interest good. The brethren, S. E. Allgyer and C. Z. Yoder, were the instructors. There were 5 confessions and one reclaimed. From here the brethren went to South Windsor, Ashtabula Co., where a church has recently been organized, when on Feb. 12, Levi Hartzler was chosen by a unanimous vote of the members of the church there, and was ordained a minister of the Gospel. Also two precious souls, not of Mennonite descent, who had previously confessed their Savior were received by water baptism. This small church is now much encouraged and one who desires to locate in Ohio where homes are to be found with a small amount of means, and the privileges of attending a Mennonite Church, and are wel-

come, should visit this place before locating elsewhere.

Cor.

Feb. 14, 1911.

Lancaster, Pa.

(Lancaster Mission)

The regular mission workers' meeting will be held on Thursday evening, Feb. 23, 1911, at the Mennonite Mission, 112 E. Vine street. The brethren D. N. Gish of Millersville, Pa., and I. B. Good of Terre Hill, Pa., will speak on the subject, "How to teach." All Sunday school teachers and workers are invited to attend this meeting.

H. H. Mosemann.

Feb. 15, 1911.

Berlin, Ont.

Dear Readers, Greeting:—About twenty or more of this conference district, are taking advantage of a four weeks' Bible normal conducted by Bro. S. F. Coffman. Among the subjects considered are Philemon, 1st book of Kings, Matthew, Galatians, etc.

Judging by the benefits derived from similar courses in past years, we believe this to be a remarkable means of helping the good cause, by strengthening these zealous young workers.

Among those attending from a distance are Bros. Nathaniel Bergey of Clachan, and J. S. Musselman of Zurich.

Cor.

Feb. 15, 1911.

Johnstown, Pa.

Dear Herald Readers:—On Feb. 4 Bro. Ed Miller of Springs, Pa., came to this place (Kauffman's Church) and began a series of meetings and continued for two weeks. During the meetings six precious souls confessed Christ. May the Lord richly bless them in their Christian duties and may many more see the need of a Savior.

Yours for the cause,

L. D. Yoder.

Feb. 16, 1911.

Elizabethtown, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—A series of meetings has just closed at this place (Feb. 15). They commenced Jan. 29. Bro. John Weaver of East Earl, Pa., had charge of the meetings. The Word was preached with great power and the result was that 74 souls have confessed their Savior. May we pray earnestly for these converts that they may be shining lights wherever they go and prove to the world that they have something within them that is far better than the world can give. There were many others who needed salvation, but were not willing to yield. Let us pray for them that they

may come now, because, "Now is the accepted time." Let us especially pray for our brother as he goes from place to place proclaiming the Word.

Yours in Christian love,

M. F.

Feb. 16, 1911.

Weaverland, Pa.

Dear Readers, Greeting:—On Sunday morning, Feb. 26, the Lord willing, a class of 16 will be received into the Church at this place by Bro. Benjamin Weaver. On Feb. 9, Bro. Noah H. Mack began a series of meetings at Martindale. We pray that much good may result from these meetings—that saints may be strengthened and comforted and sinners warned to flee from the wrath to come.

D. S. Wenger.

Feb. 16, 1911.

(Continued from page 745).

of our evening meal, and after a season of devotion we went to the railway station where we boarded the 8 P. M. train for Ferosopur, where we were obliged to lay over between 9 and 10 hours, after which we went on to Lahore, 56 miles farther to the northwest. Upon our arrival at Lahore we went to the home of W. J. Clark, Sec.-Treas. of the Presbyterian Mission in India. We were kindly received by him and wife, who extended to us their hospitalities.

The work carried on by the Presbyterian Mission at this place is principally educational. We visited the mission college called the "Foreman Christian College." The same was founded in the year 1886. There are 426 students enrolled in this school: 232 Hindus, 137 Mohammedans, 22 Christians, 31 sikhs and 4 others. These students are brought under Christian instruction and influences, with the hope of leading them to accept Christianity. We visited another mission school under the same Board, where scholars are taken from the first grade up to the end of high school work. This school is located in the heart of the city with an attendance of 1244 boys. We were shown through the various departments of both schools. In the latter school several classes of small boys were asked to recite and repeat parts of the multiplication table for us according to the native custom. It was quite interesting to hear them all recite simultaneously in a very loud voice in response to the leader.

We also visited the Kanaird high school for girls, with an attendance of 130. Miss MacDonald, the principal of the schools, kindly took us through the school buildings and dormitories which are well arranged, and comfortably equipped. Some of the buildings were undergoing repairing, new sections be-

ing put up. This school seems to be well conducted and proving a blessing to the students. We visited several other places of interest in this city, among them the place where the Mohammedans meet for worship. One commendable feature about their worship is the absence of idols in the form of images, etc., but the sad part of their worship is the absence of Christ, without whom no one can truly worship God.

At 7:40 A. M., Dec. 10, we left Lahore for Amritsar, where we arrived at 9 A. M. We visited the Government civil hospital in charge of Dr. Smith, who has a great reputation as a surgeon. He has had remarkable success in operating on eyes. Dr. Smith not being in, the head nurse took us through the institution, which is quite extensive in wards and departments. In the afternoon we went on to Jalundar City about 50 miles distant, where we secured a conveyance to take us to Hoshiyapur a distance of 25 miles from the railway station. We made the trip in about five hours, arriving at our destination at about 8:30 P. M., after which we were welcomed to the home of Dr. Chatterjee and wife who have charge of the Presbyterian Mission work at this place. They are both aged native Christians and devoted workers, being engaged in mission work at this place over forty years. The Lord has blessed his efforts in leading many into the light of the Gospel. We spent Sunday at this place and were permitted to attend two religious services, one in the forenoon, the other in the afternoon, both in charge of Dr. Chatterjee. The morning service was in the English language. Text, Rom. 1:14. His discourse in the afternoon was based on II Cor. 6:16-18. His preaching was quite practical and helpful. His work is principally evangelistic. The district in which he labors contains 2100 villages. They have a church membership in the district of about 4000. Mrs. Chatterjee has the oversight of a girls' orphanage, with 60 inmates. The same is kept in a sanitary condition and the orphans are well cared for. The work carried on by these two aged native workers is well established, and will undoubtedly continue to prosper after they are called to their reward.

On Monday, Dec. 12, we returned by the same conveyance to Jalundar City, where we took the afternoon train for Bareilly, 333 miles to the southeast. We arrived at our destination the next morning. After eating our breakfast we went in search of the Methodist Mission headquarters, about a half mile distant. We found upon our arrival at the mission bungalow that the workers were busy getting ready for their graduation exercises to be held a few hours later. We were given a hearty invitation to attend said exercises which were to be held in the church near by,

which we gladly accepted. Twenty-seven Bible students graduated. Nine of them gave talks on scriptural subjects as follows: (1) "The beautiful feet."—Isa. 52:7. (2) "Giving comfort and rest."—II Chron. 20:30. (3) "Sin and its remedy."—Jno. 1:29. (4) "Duty of a true Christian."—Rom. 15:7. (5) "Fishers of men."—Matt. 4:19. Luke 5:10. (6) "He will wipe away their tears."—Rev. 21:4. (7) "Newness of life."—Jas. 4:8. These graduation exercises were a model of simplicity, the absence of display was a marked feature. The talks were given in the Urdu language, which is the principal language of north India. Many native Christian young men have been trained and sent forth from this Bible training school into various parts of India, to labor for the upbuilding of the Master's kingdom. After the close of the meeting we dined with Dr. Neelds, principal of the school, and enjoyed a short but pleasant visit with him. In the afternoon we visited the orphanage and industrial work carried on by the Salvation Army, in charge of Mr. and Mrs. Carter, formerly of England.

There are 30 boys in their orphanage, the same are taught to work with their hands, as well as with their brains.

At 5 A. M. on Dec. 14 we started on our return trip to Dhamtari. Being obliged to make several changes along the way, with poor train connections, we did not arrive at Dhamtari until about noon of the 16th. One full month was spent on this tour, during which time we traveled between three and four thousand miles and visited about every phase of mission work as carried on in India, under various mission boards and societies.

We trust we shall be enabled to utilize the information acquired to the best interests of the work carried on by the American Mennonite Mission in India. We can profit by the experiences of those who have been on the field longer than we have. It is our Christian duty not only to "approve things that are excellent," but to "prove all things (and) hold fast that which is good."

If all our brethren in the home land were permitted to see, as we have seen, the vastness of the field, the sad condition of the lost in heathendom, the great multitudes who are famishing for the Bread of Life, and were made to realize the fact that India's great need is Christ and His Gospel, there would be a hearty response in the giving of means, and the consecration of lives to His service, for the salvation of the lost in this most populous country in the world. Will you, dear reader, allow yourself to be used of the Lord to help gather in the ripened harvest?

Dhamtari, C. P., India.

Miscellaneous

IT ISN'T THE START ALONE

It isn't the start alone that counts, it isn't
the start alone;
It's the place you hold at the end by which
the worth of your work is known;
The dancing horse and the prancing horse
may be proud ere the race is run,
But they never receive a cheer if they lag
at the rear when the race is done.
A fool may start for a lofty goal and hurry
ahead and still
Be a fool if he quits with the end he sought
beyond him over the hill.

If the cable that stretches through the sea
from the distant, foreign shore,
Fell short by a hundred little feet, and cables
were made no more,
Its uncoiled lengths would fail to serve;
no answering instrument
Would respond to the call from the far-off
land, where eager heads are bent!
It's the end that counts—the end at last—
your start may be fine, oh friend,
But the world will finally judge you by the
place you hold at the end.

The bride whose face is aglow with pride
as she passes along the aisle,
Beholding the grand display of wealth and
the fine display of style,
May weep in the years that wait; while she
that in poor, coarse raiment is wed
May still have the love that's dear to her
heart when the hair gleams white
on her head;
And the wonder who stands at the head of
his class may falter or stumble or
fall,
And end as the servant of him at the foot—
the start that you make isn't all.

The fields may be green in the spring,
where the grain is damp with the
dew at dawn,
But what if the hills be parched and bare
when the harvest time come on?
The path you take may be smooth at the
start, and level and straight and
wide,
But far away it may wind about where rob-
bers in ambush hide!
Oh, look to the end—the far-away end—ere
ever the die is thrown
For it isn't the start alone that counts—it
isn't the start alone.

—S. E. Kiser in Chicago Record-Herald.

CONTENTMENT

By Ella H. Glick.

For the Gospel Herald.

Contentment is to be satisfied. This does not mean that we are to fold our arms and let everything go as it pleases. In the natural sense we would soon come to poverty; so also in the spiritual life, we are to go on, "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Paul gives us the rich admonition to be content in whatsoever state we are. We are to be "not slothful in business, fervent in spirit, serving the Lord." So we are to be faithful stewards over the heritage entrusted to us, and be content with the portion

God sees fit to allot to us, be it small or great, and use the same to His honor and glory.

We poor mortals are so prone to look only on the dark side of life and thereby get discouraged with our lot, but if we get to work and count our blessings, we find there are a great many to be thankful for, and often through our tears we can see the rainbow of hope, for every night has its morning.

"Godliness with contentment is great gain."

Without godliness there can be no true contentment in the soul.

The blessed peace from God the Father, which passeth all understanding, is not realized, although Satan may blindfold some poor lost soul, and make him feel satisfied with his condition, but after all there is an aching void, which the world can never fill. Therefore the secret of contentment is, "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you."

There are people in this world who are so entangled with this world's goods, and so covetous after more, that if they would possess all of the United States, they would love to be an owner of the land in Europe. John Bunyan in "Pilgrim's Progress," says they are so busy with their muck rake, that they have no time to look up and behold the crown of life, which is offered to them, if they only will accept this full and free salvation, through Christ our Lord.

A school teacher of mine used to say, "Contentment is from within, not from without."

It is not the amount we possess that brings about happiness, but the motive with which we possess it. Costly mansions and large bank accounts are often the haunts of misery. A clear conscience is a soft pillow, and worth more than earthly possessions, which soon vanishes away.

May we be true to Christ the Shepherd of our souls, for He will lead us into green pastures, and beside the still waters. Who would not enjoy such a glorious repast?

The poet says:—

Oh, how happy are they
Who their Saviour obey,
And have laid up their treasures above!
Oh, what tongue can express
The sweet comfort and peace
Of a soul in its earliest love."

Christ is all and in all, and through Him we can have that abiding faith and hope of the psalmist David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," and in that fair morn of morns "I shall be satisfied, when I awake with thy likeness."

Minot, N. D.

A WEAK POINT IN SOCIAL LIFE

By Lizzie M. Wenger.

For the Gospel Herald.

"The Lord most high is terrible; he is a great king over all the earth." Therefore let us not doubt but turn that the door of grace and mercy may not be shut against us.

Often we are found weak in the faith of God, and full of doubts. We all need to be helped and strengthened according to the Word.

Our belief is feeble, but God's promises are sure. Let us all put on the breast-plate of righteousness because therein the righteousness of God is revealed unto us, and it alone declares the way of becoming righteous. Then we have confidence in one another in the fear of God and say with Paul, "I rejoice therefore that I have confidence in you in all things" (II Cor. 7:16). In some homes, for the sake of being sociable, the cup of fermented wine is passed, which we find in the Word strictly forbidden. It is terrible—the death cup still plays its havoc and many have already quaffed from its cup and have been hurled to destruction.

Who is responsible?

May God help all those who face these temptations to say, "Look not thou upon the wine, when it is red, when it giveth his colour in the cup, when it moveth itself aright" (Prov. 23:31).

In case the tempter approaches in deception, say to him, "Get thee behind me Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

Leola, Pa.

GOD'S PLAN FOR EACH LIFE

By Rosa Landes.

For the Gospel Herald.

Our first and greatest aim in life should be to praise and glorify our Creator. He has a plan laid out for each life. Some perhaps do not have as high a calling as others (such as being preachers, teachers or missionaries to home and foreign fields) but I am sure if we do our work given us with a glad heart and a willing mind we will be greatly blessed.

To secure this blessing we must first be truly converted to God. Jesus says, (Matt. 18:3) "Verily, verily, I say unto you: Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." We must have trust in God as a child does its parents before God can use us to His glory. A complete consecration on our part is also an aid in God's plan. We must be satisfied

in doing the little things for Him. The little acts and words of kindness are acceptable to God and may be the means of doing a larger work for Him in some time to come. To have our daily communion with Him in reading, in meditating on His Word and in prayer is a great help in serving out His plan for each life. We should not only be interested in our own life, but seek to uplift and help in the welfare of souls and interests of our fellow-men. To carry out God's plan we must be willing and anxious to sacrifice our all to God. When by God's grace we are able to do all these things, we can say as the Psalmist of old: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Hesston, Kans.

THE REJECTED BISHOP

Sel. by Mary N. Friday.

Once upon a time a famous bishop was expected to preach in a country church in a rich neighborhood. A wealthy farmer who lived near the church had made great preparations to receive and entertain the eminent divine. The choicest fowls were slain and dressed, and everything else was in readiness. Everybody looked forward with great expectations to see and hear this popular bishop, as he had never before been seen in that community.

Great disappointment was felt on Saturday toward sunset, as the bishop had not yet arrived. Anxious eyes were scanning all the incoming roads and watching every carriage in the hope of catching a glimpse of the expected guest, but all in vain.

At eventide, a tramp in ragged attire came along and called at the door of the rich man's house and asked for something to eat. Some remnants of food were given to him, which he ate upon the back porch. After this he earnestly besought the master of the house for a night's lodging, but the farmer said he was watching every moment for the arrival of a highly-honored guest, and that they could not spare any room for a stranger, whereupon the tramp begged that he might be given lodging in the stable and after some hesitation this request was granted.

Night came on and still the bishop had not arrived. The next morning a constant watch was again kept, but up to the hour of bell-ringing he was not seen. The sexton, however, rang the church bell as usual, and the people of the whole community thinking that the bishop had arrived were now preparing to attend services. Long before time for the meeting to begin

the beautiful edifice was crowded with expectant people, all anxiously waiting. A few moments before time for the services to begin the old tramp entered the church, walked calmly down the aisle and took his seat near the pulpit. Every eye was fixed intently upon the stranger, who in a few moments arose and laid off his long coat of rags, thereby revealing a costly garment underneath. After another moment of deep silence, he ascended the pulpit and took his place. At once the pastor of the church approached him, and after a low conversation the announcement was made that the long-looked for bishop had arrived.

The bishop took for his text: "He came unto his own and his own received him not," and preached a powerful sermon. It was needless to say that the farmer offered numberless apologies and asked forgiveness for the manner in which he had treated the stranger whom he thought to be a tramp.

The lesson is: Because Christ did not come in the way He was expected the Jews and many Gentiles rejected Him. There are legions today in the Church and in the world who still feed Christ on the back porch and give Him lodging in the stable.

Elizabethtown, Pa.

CHARITY

By Philip A. Apple.

For the Gospel Herald.

Happy is the man who has sown in his breast the seeds of charity and love. From the fountain of his breast flow rivers of goodness, and the streams overflow for the benefit of mankind. He helps the poor in their troubles. He is always willing to lend a helping hand to all he can. He loves his neighbor, and does no evil against him. He forgives the injuries of men. He remembers them no more. Revenge and malice have no place in his heart. He returns good for evil. He loves his enemies and prays for them. If some one has a quarrel with another he is willing to assist in making peace. He walketh sober in the sight of all men. He is always ready to do good wherever he can; for charity never faileth; but is kind and does all the good it can. Let us get charity if we don't already have it, for without we can do nothing that is pleasing to God. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:3).

Middleburg, Pa.

The only way to escape sin and its terrible consequences is to confess it, repent of it, and forsake it.—Sel.

"FORGIVEN"

(I John 2:12).

Not far from New York in a cemetery lone,
Close guarding its grave, stands a simple
headstone,
And all the inscription is one word alone—
"Forgiven."

No sculptor's fine art hath embellished its
form,
But constantly there through the calm and
the storm,
It beareth this word from a poor fallen
worm—
"Forgiven."

It shews not the date of the silent one's
birth,
Reveals not his frailties, nor lies of his
worth,
But speaks out the tale from his few feet of
earth—
"Forgiven."

The death is unmentioned, the name is un-
told,
Beneath lies the body, corrupted and cold,
Above rests his spirit, at home in the fold—
"Forgiven."

And when, from the heavens, the Lord
shall descend,
This stranger shall rise, and to glory as-
cend,
Well known and befriended, to sing with-
out end—
"Forgiven."

—Our Hope.

REPORT

Of Bible Conference of Dhamtari, C. P.,
Ind., held Dec. 27-30, 1910

For the Gospel Herald.

The meeting was opened with songs and prayer. Then Bro. M. C. Lapp was unanimously elected moderator.

One session was held daily and each session was opened with a short devotional service.

The following subjects were discussed in the general meetings:

Christ the Son of God, by Bro. G. J. Lapp.
Putting off the Old Man, by Bro. M. C. Lehman.

The Holy Spirit, by Bro. G. J. Lapp.
Putting on the New Man, by Bro. M. C. Lehman.

Obedience, by Bro. M. C. Lapp.
Influence of a Christian Home, by Bro. M. C. Lehman.

Prayer, by Bro. M. C. Lapp.
The Overcoming Life, by Bro. J. N. Kaufman.

Separate meetings were held each day for the benefit of those engaged in different lines of work. The missionary brethren and sisters took an active part in conducting the separate meetings among the Zenanna workers and colporters, the mothers, the orphanage girls, and the orphanage boys.

Among some of the suggestions made and emphasized were the following:

By studying and searching the Word of God we know that Christ was not only a great man, not only a prophet, not only a worker of miracles but the **Son of God**. In Matt. 3:17 God Himself says, "This is my beloved Son in whom I am well pleased." He first of all says, "This is **my Son**;" no one else's son, but **my Son**. Secondly, He gives the command, "Hear ye him."

New desires are created within the heart when we put off the "old man." We can remain clean through the Holy Spirit, but it is necessary to pray without ceasing.

We receive the Holy Spirit by prayer and waiting upon the Lord.

Through the power of the Spirit we will honor and glorify God and lift Him up before the world; we will witness for Him;

He will tell us the true way and the things that are to come.

It is not enough that we put off the old man with all his deeds, but we must put on the new man.

If we do not obey God's commandments we not only harm ourselves but we harm others.

The influence of the home should be such that when people enter our home, they may know that in this home there is love and that Christ, the source of all love is indeed the head of this house.

Prayer is communion with God. Pray in secret, pray in the Spirit, pray in faith believing, pray with understanding.

In order to live the overcoming life we must fight; because Satan is always present to defeat us, and unless we fight we will be overcome.

All the meetings were well attended and a good interest manifested.

At the close of the last meeting fourteen boys were received into the Church by baptism and one was reclaimed.

Every day during the conference Bro. J. S. Hartzler conducted a Bible class with the missionaries and a few English speaking Indian Christians, on the book of I John, which were very interesting and instructive, and we trust that the blessings received during these meetings may be lasting and beneficial not only to ourselves but to all those about us.

Eva Harder, Secretary.

REPORT

Of the Bible Conference Held at the Clinton Brick Church near Goshen, Ind.,
Beginning Jan. 30—Feb. 3, 1911

For the Gospel Herald.

The meeting was organized as follows: Instructors, Daniel Kauffman, E. J. Berkey; Mod., John Garber; Chor., John Beachy; Sec., Ollie Graybill.

The following subjects were discussed: Church history, Sin, The overcoming life, Woman's sphere, Baptism, Communion, Devotional covering, Necessity of a holy life, Humility, Consecration, Restitution, Threatening evils, Christian relations, Fashion's follies, Temperance, Missions, Call to the ministry, Love and unity, Prophecies fulfilled, Second coming of Christ.

A few truths as presented:

The overcoming life is lived, only when we have Christ to help. Without Him it is impossible.

Woman was created for man a help-meet. She has the right to pray, teach or prophesy as long as she is submissive to her husband and God.

The Spirit of baptism puts us in the ark of safety.

Communion brings Christians on one level. It is necessary for all Christians to commune to keep in touch with God and Christ till He come again.

The covering is a sign because of the angels.

It is necessary to live a life that is sacred even in conversation.

God loves the humble, and gives them grace, but the proud at heart are resisted.

Consecration means presenting our bodies to God, a living sacrifice, holy, acceptable, which is our reasonable service.

A full consecration is full of God and empty of self.

Restitution takes the grace of God. It teaches to confess our sins one to another. "Whatsoever a man soweth that shall he also reap."

Threatening evils arise in the Church and if not properly guarded against will destroy the Church. Stand fast in the old paths and walk therein.

Christian relations takes in all Christians and should take in all church members. If one member suffers, all suffer until the er-

ring is again restored. The popular current of the world is the great thing that has wrecked scores of churches.

Temperance should be practiced in many ways. Besides the use of liquor, abstain from the appearance of evil.

Christ is coming again. The invitation is standing. Be ready.

Secretary.

REPORT

Of the Bible Conference held at the Carver Church, Camden Co. Mo., Feb. 2-8, 1911

For the Gospel Herald.

Instructors, J. M. Kreider, H. J. Harder; Mod., D. F. Driver; Query manager, C. C. Waisner.

Prayer.

We sometimes answer our prayers by moving forward as God commanded Moses at the Red Sea.

Self Denial.

Denying ourselves for our own good and for the good of others, laying aside weights, that we may so run as to obtain for ourselves and others.

Christian Service.

The Lord has no use for a lazy person, either in spiritual or temporal affairs. True service consists in untiring, continuous service.

Lukewarmness.

One who has just enough religion to make him miserable. Causes; riches, failure to do Christian service, little disobediences. Cure: get salvation and keep self in line.

Christian Loyalty.

True to the Lord, letting nothing come between us and God. All of one accord. Disloyalty leads us into trouble.

Restitution.

A making good, without which there is no true happiness to the soul. Final restitution is Christ's second coming and judgment.

Woman's Sphere.

Where man is qualified it is a disgrace to man for woman to lead. God is glorified by woman's obedience to man as is right in the Lord.

Brotherly Love.

Is exemplified in action by a cleansed soul in business and social relations.

The Overcoming Life.

It is a continual triumph over the foes within and without. Those within are self, appetite, temper, covetousness, jealousy, envy and pride. Without are worldly habits and fashions, pleasures, business, persecutions.

Christian Giving.

We should give with a pure heart. The least to give is one tenth, which often is not enough. Let the Spirit lead.

Heaven.

A prepared place where God is, where is no defilement.

Hell.

A prepared place for the devil and all the unrighteous. The grave is called hell because it consumes as a fire.

Wordly Amusements.

There are two kinds of pleasure, godly and worldly.

Social and Business Relations.

In worldly pleasure the weeds of sin will outgrow those of righteousness. Fleshly lusts endanger the soul. Banqueting is always wrong and vain babbling unprofitable talk. Divorce is not right under any conditions.

Devotional Covering.

Shows the relation of God, Christ, man, woman. Gives power to her.

Nonresistance.

A morsel with peace is better than a house full with strife.

Modest Apparel.

Modest apparel will draw our attention to God. Pride, haughtiness and vanity go together. All the prophecy in Isa. 3:16-26 is fulfilled today.

Church Government.

The Mennonite Church is both Congregational and Presbyterian in form.

Our Relation to the Government.

An official, a "minister of God," is not necessarily a child of God, as in the case of Nero, for example. When the assessor comes, give in all property.

We had a Gospel sermon each evening. Desta Willson, Sec.

REPORT

Of Bible Conference Held at the Wide-man Church, near Mt. Joy, Ont.,
Jan. 24-27, 1911

For the Gospel Herald.

Instructors, J. S. Musselman, L. J. Burkholder. (Jos. H. Byler being present at the beginning, discussed one subject.)

The topics discussed are as follows:

Jesus' Habit of Prayer.

Jesus was thankful for answered prayer. He prayed in severe trial, prayed when He felt the need, leaving results with God.

Revelation (Scripture).

Nature's teachings point to the divine origin of Scripture. The prophecies, the miracles and writing of the books of the Bible agree.

The Blessed Man.

Loves God's law and is fruitful.

Sons of God (How we became).

By becoming tired of sin, confessing and repenting, making restitution, believing and being adopted into God's family.

Man and His Fall.

Man through violation of God's law for him "love" fell.

In the atonement God's love reached as far as sin did.

Union with Christ.

The true follower is united in living connection; abiding in Christ as branches in a vine.

Sons of God (How they should live).

God's children live by faith in God, obediently, unconditionally. They walk watchfully and prayerfully. Should spend much time in secret prayer.

A good soldier of Jesus Christ.

Casts down anything which exalts itself against God. Relies upon His sword, the Word of God.

The Flesh and the Spirit.

The natural man moves in the realm of self. The spiritual man is created in the Spirit, abhors evil and agrees with himself.

The Sermon on the Mount.

It is orderly, bears out the theme of righteousness, upholds a clean, truthful, overcoming, trustful, prayerful, enduring life.

Devices of Satan.

Perverts the ways of the Lord, hinders the followers of God; causes men to put off opportunity.

Atonement.

God in Christ who atoned for sin seeks to reconcile us to Him who committed no sin.

Old Landmarks.

Moved by false teachers.

My Church.

Christ purchased and builded it and are we in the building?

Self Denial.

Man is willing to make denials for selfish purposes; he should be much more willing to make denials for Christ's sake. Self denial is necessary to Christian discipleship.

The Second Coming of Christ.

It is expected and desired by the Christian. Christ's followers are waiting for it, yet delight in His service.

Isaiah Hoover, Moderator.

Jos. Fretz, Secretary.

Married

Hartman—Lehman.—Married Jan. 31, 1911, by D. A. Yoder at his home, Bro. Amos Hartman and Sister Susie Lehman, both of Wakarusa, Ind. May the blessings of God be with them.

Roth—Rediger.—On Jan. 1, 1911, at the home of the bride's sister, Bro. Peter Roth and Sister Emma Rediger, both of Milford, Nebr., by Bro. Jos. Schlegel. May the blessings of God attend them through life.

Stutzman—Janzi.—On Feb. 9, 1911, at the home of the bride's sister, Bro. David Stutzman and Sister Emma Janzi, both of Milford, Neb., by Bro. Jos. Schlegel. May God bless them with a happy Christian life.

Birkey—Sweetzer.—On Jan. 12, 1911, at the home of the groom's parents, Bro. Reuben Birkey and Sister Malinda Sweetzer, both of Milford, Neb., by Bro. Jos. Schlegel. May the Lord bless and keep them in the path of life.

Landis—Near.—On Feb. 1, 1911, at the home of the bride's parents near Plainview, Texas, Bro. Henry B. Landis and Sister Lucy Near were united in marriage, Bro. A. I. Yoder officiating. May heaven's blessing attend them through life.

Bless—Longenecker.—On Feb. 14, 1911, Bro. Chas. L. Bless and Sister Katie L. Longenecker, both of Lancaster Co., were united in marriage by Bro. J. G. Ebersole, at his home, Lawn, Pa. May their future be a life of peace and love in the Lord.

Bledsoe—Morgan.—On Feb. 7, 1911, at the home of the bride in Dinuba, Calif., Bro. Jesse Bledsoe and Sister Morgan, both of Dinuba, Calif., were united in the holy bonds of matrimony by Bro. J. P. Bontrager of Albany, Oreg. May the Lord bless them in their journey through life.

Graybill—Martin.—On Jan. 5, 1911, at the home of the bride's parents, Bro. and Sister Samuel O. Martin, New Holland, Pa., Bro. Henry B. Graybill and Sister Magdalena Martin were united in holy matrimony, Bro. Benj. Weaver officiating. May God's blessings be with them through life's journey.

Obituary

Burkholder.—Samuel, infant child of Bro. Amos and Sister Fanny Burkholder, was born Jan. 6, 1911; died Jan. 13, 1911. Although this little jewel graced the home of its parents for only one short week, yet they were loath to give it up. Buried at the Wideman Church Feb. 14, where Samuel R. Hoover conducted a short service. Text, Mark 10:13-16.

Mishler.—Bertha Pearl, wife of Rollin J. Mishler, and daughter of Samuel and Fannie Troyer, was born in La Grange Co., Ind., July 12, 1893; died Feb. 11, 1911; aged 17 y. 6 m. 29 d. She leaves to mourn her sad departure a husband, an infant daughter, father, mother, 5 sisters, 1 brother, and grandmother, besides many other relatives and friends. Funeral services were held at the Forks Church, near Middlebury, Ind., where a vast concourse of people gathered to pay their last tribute of respect to the departed sister. Services were conducted by Oscar Hostetler, Yost Miller and S. E. Weaver, from Prov. 27:1.

King.—Menno S. King was born in Elkhart, Ind., April 12, 1864; died in Cass Co., Mo., Feb. 4, 1911; aged 46 y. 9 m. 20 d. Bro. King married as his first wife Sarah E. Zook, Feb. 14, 1893. This union was blessed with one son and one daughter. His first wife died June 8, 1903. He married his second wife, Mary Hartzler, Feb. 24, 1907. This union was blessed with one son. He is survived by his wife and 3 children, his aged mother, (widow of John C. King), 3 brothers and one sister. His death was caused by an abscess of the lungs and he suffered severe pain till death relieved him. He was a member of the Sycamore Grove congregation at which place his funeral was held, Feb. 6, 1911. Interment in Clearfork cemetery.

Yoder.—Christian E. Yoder was born in Somerset Co., Pa., July 30, 1847; died at his home at Shore, Ind., Wednesday afternoon, Feb. 8, 1911; aged 63 y. 6 m. 8 d. His death is a loss to the family and to the Church. He attended church and Sunday school whenever he could. On Feb. 11, 1875, he was married to Mary Ann Plank. To this union were born 4 children; the wife and 2 children preceded him. On Apr. 23, 1882, he again was married to Christena Mast. To this union were born 5 children, 2 of them preceded him. Bro. Yoder died very suddenly. This should be a warning to all. Funeral services conducted by the brethren, O. S. Hostetler in English and Y. C. Miller in German. Texts, Isa. 38:1 and Matt. 24:44.

Y. C. Miller.

Freed.—Elizabeth Moyer was born in Wayne Co., O., Jan. 19, 1832; died at Wakarusa, Ind., Feb. 1, 1911; aged 79 y. 12 d. She was married to Andrew Freed, Nov. 15, 1853. They came to Indiana in the spring of 1854 and moved on a farm in Locks township, where she lived until the year 1894, when she moved to Wakarusa, where she lived until her death, due to paralysis. To this union were born 7 children, 6 of whom survive. She also leaves to mourn their loss, 4 grandchildren and 1 great-grandchild. She united with the Mennonite Church many years ago, of which she remained a faithful member until the Redeemer called her to live with Him in the home beyond.

The funeral was held from the M. E. Church Friday afternoon. It was attended by a large company of friends and relatives; the church being completely filled. The services were in charge of David Yoder, assisted by Silas Weldy.

Hoover.—Enos R. Hoover was born in Markham Twp., Ont., June 18, 1855; died at Mt. Joy, Ont., Feb. 4, 1911, in the 56th year of his life. Bro. Hoover lived in happy wedlock over 30 years with Delilah Nighswander who survives him. To this union were born 2 children, a son who died several years ago and a daughter who shares this sorrow with her mother. One brother and his wife were converted and taken into the church in 1892. Although of a quiet and retiring disposition, he was loved and highly respected by those who knew him best. He leaves behind him a bright Christian testimony. His only hope was in Jesus in whom he trusted. After a brief illness of one week he died from inflammation of the throat. The funeral was conducted Feb. 6, according to the request of the deceased by Moses Weber in German and L. J. Burkholder in English. Texts, Psa. 116:15; 1 Pet. 1:3-5. The burial took place at the Wideman Church, and although the weather was extremely inclement a large gathering assembled to show respect toward one who lived an exemplary Christian life.

Gnagey.—Sister Savannah Gnagey died at the home of Bro. J. D. Stutzman, near Milford, Nebr., Feb. 7, 1911, at the age of 22 years. Sister Gnagey arrived at Milford just two weeks previous to her death. She came to visit her brother, J. Irvin Gnagey, after which she intended going to South Dakota to spend the summer. But our ways are not the Lord's ways, and our thoughts not His thoughts. This truth was again brought home to us. Three days after her arrival she was taken sick with the measles, and afterwards pneumonia set in, which caused her death. She told her brother she would not be well again, and often sang the hymn, "I'm going home to die no more." She was a member of the Mennonite Church. A short service was held at the home of Bro. J. D. Stutzman, conducted by Bish. Joseph Schlegel by the reading of Psalms 16, after which the remains, accompanied by her father and brother, were taken to her home near Pigeon, Mich., for burial. This was another loud call for the young people. "Watch therefore; for ye know not what hour your Lord doth come."

By A Sister.

Roth.—Sister Barbara Roth (nee Nafsinger) was born in Hickory Co., Mo., March 20, 1872; died very suddenly January 19, 1911, at her home in Cass Co., Mo.; aged 38 y. 9 m. 29 d. Her death was caused by bronchitis and heart trouble. She was married to Bro. Joseph Roth Dec. 1, 1895, and moved to Cass Co., Mo. in the spring of 1905. This union was blessed with 7 children, one child died in infancy and one twin daughter, Erma May Roth, born Nov. 2, 1910; died Jan. 4, 1911; aged 2 m. 2 d., passing to the great beyond 15 days before its mother. She leaves to mourn her sudden departure her sorrowing husband, 3 daughters, 2 sons, an aged father, (John B. Nafsinger) a stepmother, 4 brothers, 8 sisters and a host of friends. She united with the A. M. church in youth and was faithful and true to her end of life. She was deeply interested in the welfare of her family and the church. Burial at the Clearfork cemetery, Jan. 20, 1911. On account of Small Pox in the family and community services were not held till Feb. 12, 1911, at the Sycamore Church, by Bro. Samuel Detweiler of Kansas (Text, Psa. 90:12) and the home ministers from 11 Cor. 5:1-10 and 1 Thes. 4:15.

Myers.—After a lingering illness from cancer of the stomach Mary (Shank), wife of Isaac Meyers, of Greencastle, Pa., passed to her eternal rest; aged 54 y. 9 m. 16 d. For about forty days she lay without taking practically any nourishment. All through her sickness she was perfectly resigned to God and His will, never complaining either of her affliction nor of the removal from her family which seemed so certain and close at hand. She often said it would be "easy to go," that "the way was so clear." When the fact of her early departure was first deeply impressed, her great concern was not that she must now go, but for the salvation of some who were especially dear to her. For years she was a faithful member of the Mennonite Church and was a strong factor in showing her family the way to Christ. During the recent series of meetings at the Cedar Grove Church she was often present when it was evident that she would have been more comfortable at home, but her soul's desire was to be in the service and to encourage others to attend. She wept tears of joy when several of her family yielded to the Savior. She was a real mother in her home of husband, 2 sons and 6 daughters. In fact, her motherly interest and concern was felt far beyond her home walls. Her death has caused not only a great gap in the home,

(Continued on next page.)

Items and Comments

It is estimated that the victims of the bubonic plague in the province of Manchuria, China, already number over 65,000 and that of this number 10,000 have succumbed to the dread disease.

President Taft, as president of the American Red Cross Society, has issued an appeal to the public in behalf of the famine sufferers in China, and expresses the hope that the American people may respond generously to the appeal.

The drop in the price of cold storage eggs is still continuing, the markets quoting the lowest prices for years. In sympathy with this drop in cold storage product prices other products have also been reduced in price. This is one of the times when the sympathy is on the side of those who got hurt least.

The Rockefeller Institute for Medical Research in New York announces that the anti-meningitis serum which was discovered and given out there has resulted in reducing the death rate from this dread disease by two-thirds. As the serum has now proved its value the Institute will cease supplying it and go to work on other matters.—Pathfinder.

The Chicago health department refers to pneumonia as a "dirty air disease," claiming that people die of pneumonia in winter, not because the weather is cold, but because they fail to ventilate their houses properly and thus invite the dread disease. The suggestion is at least worth considering. While acting on the suggestion and guarding against pneumonia, a number of other "dirty air diseases" may also be prevented or greatly reduced in number and severity.

The reciprocity agreement between the United States and Canada, now before Congress for consideration, has aroused the most intense interest and is debated in Congress with great fervency and bitterness. The half humorous speech delivered by Champ Clark of Missouri to the effect that the agreement is but the first step toward the annexation of Canada was taken seriously by some people in Canada and Great Britain and occasioned great excitement.

In a startling report made by the U. S. commissioner of corporations, Herbert Knox Smith, to President Taft and in turn submitted by the president to Congress, it is asserted that 195 holders own one half the standing timber of the United States and that the centralization of the forests is rapidly increasing. As a result of the combination which controls the lumber markets of the country the prices have been raised to abnormally high figures, which means hardship to the consumers and enormous profits to the combines.

Among the measures now pending before the U. S. Congress is the postal bill which among other things proposes a raise in postal rates on all magazines carrying advertising matter. This feature of the bill seems reasonable enough, but the discussion is bringing to light a number of abuses which, if corrected, would place the post office department upon a self-sustaining basis, even if the postage on letters were reduced to a one-cent rate. Among these abuses are the enormous prices paid to railroads for the transportation of the mails and the turning over to the express companies some of the business which ought to be done by the government itself.

(Continued from preceding page)

but she will be much missed by the community in general. She seemed to be a friend to all, and many, far and wide, were happy to call her "Aunt Mary." Hundreds visited her during sickness, and it is estimated that thirteen hundred were present at the funeral. Services at Cedar Grove, Sunday, Feb. 12, by C. R. Strite and George S. Keener. Texts, "This is my rest forever (Psa. 132:14), "To me to live is Christ, and to die is gain" (Phil. 1:21).

Hershberger.—Owen Abram, only son of Adrian and Lydia Hershberger, died at Walnut Creek, O., in the doctor's house while undergoing an operation, Feb. 13, 1911; aged 3 y. 3 d. Leaves to mourn his departure parents, grandparents and a host of relatives and friends. After his death his body was taken to his grandparents' home east of Walnut Creek, O., where he remained till burial at the A. M. cemetery, Feb. 15. Services by S. H. Miller (Isa. 40: 11) and by M. A. Mast (II Sam. 12:23).

Lehman.—Catharine (Davidhizar), wife of Jesse Lehman, was born in St. Joe Co., Ind., Jan. 5, 1862. Married to Jesse Lehman Nov. 27, 1901. To this union was born 1 child. For many years she was a faithful member of the Mennonite Church, in which faith she lived until her death. Father, mother, 2 brothers and 1 sister have preceded her to the Spirit world. She is survived by a husband, 1 daughter, 5 brothers, and many other relatives and friends who mourn her departure. She died Feb. 5, 1911; aged 49 y. 1 m. May our loss be her gain. Text, Jno. 17:4, last clause. Services conducted by D. A. Yoder and H. Weldy.

Good.—Sister Fannie, wife of Solomon Good (deceased), died Jan. 8, 1911, at her home near Bowmansville, Pa.; aged 72 y. 5 m. 12 d. She is survived by 3 sons, a number of grandchildren and many relatives and friends to mourn her departure. She was a faithful member of the Mennonite Church. It was always her desire to attend church and Sunday school when her health permitted. She always had a kind word for everybody, and was loved by all who knew her. Funeral services were conducted at the house by Bro. Abraham Gehman and in the Bowmansville Church by Bros. Noah Bowman and Benj. Weaver. Buried in the cemetery near by.

Martin.—Bro. Jacob C. Martin was born in Clarence, N. Y., June 6, 1837; died of heart trouble Feb. 13, 1911; aged 73 y. 8 m. 13 d. He was united in marriage with Sarah Wisterman, Mar. 6, 1862. From the state of New York they moved to Michigan, then to Illinois, from whence they moved to Adams Co., Neb., in the year 1886. Some years later they united with the Mennonite Church near Roseland, where they lived until his death. To this union were born 1 son and 3 daughters, who with his wife, 1 brother and 13 grandchildren survive to mourn his death. He was buried at the Roseland Mennonite cemetery, Feb. 16. Funeral services were conducted by Bro. Albrecht Shiffler. Text, John 11:25, 26.

Steiner.—Adam Steiner passed away at his home in Morrison, Ill., Feb. 12, after an illness of about two weeks. The deceased was born near Orville, O., Oct. 11, 1827, being at the time of his death 83 y. 4 m. 1 d. He resided on the farm in Ohio until about 25 years of age, when, on account of ill health, he started west with a party who made the trip over land in wagons.

He located at Washington, Iowa, where he remained two years. He then returned to Ohio where he was married Sept. 23, 1858, to Fianna Longanecker and to them

nine children were born. One son, William, preceded him in death, having died June 2, 1902.

Bro. and Sister Steiner came to Ustick, Ill., in 1869 where they resided until 1904, when they moved to Morrison.

Bro. Steiner united with the Mennonite church when a young man and has been a faithful member since that time. Besides his wife, two brothers and two sisters he leaves eight children to mourn his death. They are: Mrs. Daniel Deter of Union Grove, Noah W. of Rock Island, Mrs. J. G. Green and Mrs. Wm. Jamison of Ustick, Mrs. C. J. Fisk, who resides north of Morrison and Jacob W., Daniel L., and Leander S. of Morrison.

Funeral services were held at the Mennonite church near Morrison on Tuesday, Feb. 14. Buried in the cemetery adjoining the church. Services were conducted by John Nice, assisted by John McCulloh. Text II Tim. 4:6-8.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, MARCH 2, 1911

No. 48

EDITORIAL

"He that overcometh shall inherit all things."

The secret of the overcoming life was understood by Paul who said, "I can do all things through Christ, which strengtheneth me."

When the Church of Jesus Christ is referred to as "a peculiar people, zealous of good works," we understand the real Christian standard to include a whole-Gospel religion coupled with a whole-hearted service.

With this number we begin a short series of articles on "The Pastor and His Congregation," from the pen of Bro. A. R. Zook. The thoughts therein presented are practical, and ought to be put into practice.

One of our ministers in a recent sermon brought out this important point: Of all the things given to man as a part of his stewardship, the only thing given him as being absolutely at his disposal is his will. Even this is given away, and God or Satan controls it, depending upon what disposition we have made of it.

A Word to Our Ministers.—Knowing the burdens which our ministers have to bear it has been our policy to send them their papers at half price and also their books at reduced rates. But those who are in charge of the book department can not always tell from the name whether you are a minister or not. In sending in your orders a little statement indicating your position or the prefix "Pre." before your name will insure you the discounts to which you are entitled.

There are two ways of increasing the membership of a Church. One is by compromise, the other by sacrifice. A Church that has the semblance of respectability may win members rapidly

by broadening out its lines, becoming more and more lenient in faith and practice, tolerating one sin after another and admitting one class of sinners after another, until it becomes world-renowned for its size and its worldliness—or it may grow because the blessings of God are resting upon the efforts of an earnest, pure, hard-working, Spirit-filled, prayerful, obedient, self-sacrificing membership who stand upon a solid Gospel platform and preach with power the Gospel of "repentance and remission of sins" to a dying world. God and Satan are both ready to fill the Church with members, depending upon which road it travels.

Don't complain. It may be necessary at times for the sake of encouragement or warning to others to speak of our trials and even persecutions, but such experiences should never be recited in a complaining mood. Every true soldier of the cross has trials enough to keep him complaining most of the time, but he wouldn't be a true soldier if he would. We are told that "all things work together for good to them that love God," and that we should "in everything give thanks." When therefore trials, afflictions or persecutions overtake us let us arise to our Christian privilege and show by action that our thanks are sincere. While others may complain about the weather, prices high or low, hardships, trials, unnecessary burdens, persecutions, failures, lack of proper regard on the part of others, etc., let it be your business to absorb and to distribute the sunshine of heaven, which it is the privilege of every child of God to do.

Cold Storage Products.—During the past few weeks we have heard much of these. People used to think that food could be kept in cold storage for years and then be taken out as fresh as the day it was put into the refrigerator. But actual experiments have proven that this is impossible. So likewise

people have been deceived in thinking that they could be kept in cold storage spiritually without degenerating morally. Thinking that a sinner is a sinner, they imagine that after years of sinful living they are about as good as they were when first they started down the road of sin. But such a thought is an awful delusion. While cold storage in worldliness may for a time suppress the stench arising from their depraved condition, sooner or later (perhaps too late!) their eyes will be opened to the fact that there is putrefaction in every soul that is "dead in trespasses and in sins." Unless the soul is quickened by the life of Christ within, there is nothing that can keep it from becoming more and more corrupt.

Ahab and Elijah.—These names are coupled together for two reasons: (1) because of their relations in the affairs of Israel; (2) because of the vivid contrast between the two. We see the king on his throne while the persecuted prophet of God is hunted down like a criminal. Again we see this monarch, conscience-stricken and cowardly, cowering before the withering rebuke of Elijah and humiliating himself before God as he hears of the awful doom awaiting him. Finally we see this wicked king defeated and slain in battle, the dogs licking his blood and his name a reproach and a byword, while the faithful prophet is wafted triumphantly heavenward in a chariot of fire. Read last Sunday's Sunday school lesson as a picture of the terrible results of covetousness. Read next Sunday's lesson as a picture of the reward of the righteous. Both are foretastes of coming experiences for the righteous and unrighteous beyond the grave. Ahab is a type of wickedness dazzling in worldly power and glory reflected in a life of faithfulness and humble service. Which do you prefer?

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

DESTINIES OF LIFE

Know well, my soul, God's hand controls
Whate'er thou fearest;
Round him in calmest music rolls
Whate'er thou hearest.

Man sees no future—a phantom show
Is alone before him;
Past time is dead and the grasses grow,
And flowers bloom o'er him.

The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

Like warp and woof, all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and paining jar
Through all will run.

And in life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of
night
And he is there.

—J. G. Whittier.

OBEDIENCE

Psa. 119:1-8

By P. E. Penner.

For the Gospel Herald.

Obedience! This is a neglected subject. And why is it so neglected? Because it is not a favorite one. Why is obedience not a favorite one? With us Americans it is greatly due to a wrong conception of liberty. Liberty was the foundation for the Declaration of Independence—it sounds so noble. It has become the motto; yea, the password of our nation. Patrick Henry shouted, "As for me, give me liberty or give me death!" He meant, "Give me deliverance from English rule or I'll die fighting England." Liberty in our days is almost mistaken for lawlessness. This of course leads children to dishonor parents.

Dishonor leads to disobedience. Disobedience to parents is disobedience to God (Ex. 20:12). Disobedience to parents leads to disrespect in general to age and authority and that leads farther on to irreverence towards sacred things. That is a steep downward road. The consequences lead first to bad character, then to uselessness, immorality, confinement, insanity or even death. Are we willing to call this liberty? Nay, this is dreadful slavery.

What then is liberty? Liberty is freedom resting on obedience to right and right authority. What then is obedience? To get the right conception of it let us find its true meaning in the Word of God. Let us look into the passage mentioned above.

1. **Uprightness** (V. 1). The root of this word means standing up in right angles with a horizontal line as the basis; i. e., standing vertical or straight upward. The human mind and heart is naturally bent downward. To obey God then means for the stooping people to raise up and thus become balanced.

2. **Whole-heartedness** (V. 2). Why are so many so-called Christians so miserable? Because they are riding on the fence. They want a bite here and there of Canaan's fruits, so they reach down on the right side. But their old appetite craves for the leek of Egypt, so they reach down on the left side. Now, neither the situation nor the mixture tends to make them happy. Why? Because they are half-hearted. Poor people! How we pity them! If they would get off that fence to the right side on Canaan's ground and obey God wholeheartedly they surely would become happy.

3. **Diligence** (V. 4). The very purpose of man's life is obedience to God. For that reason he ought to give all diligence to know that sovereign will that demands obedience. But how is he going to know it? By means of the Word of God and the Holy Spirit who explains it. But we must remember that He will never go aside from it. He always follows its lines. Therefore it is absolutely necessary to make a careful and prayerful study of the Bible. Here lies one of the greatest general mistakes that Christians make—they do not study their Bibles. Ah yes, they read it (many of them) but in a haphazard way and that often very irregularly. Thus the Word cannot work out its power and make their lives happy, beautiful and fruitful. Time is found for everything else, even for questionable pleasures, but frequent excuses are made that one could find no time for studying a Bible lesson. Why not spend the time for pleasures in Bible study? That surely will bring greater returns than any other amusement.

What then are the consequences of obedience to God?

1. **Blessedness or true happiness** (Vs. 1, 2). Satan is continually deceiving man by making him believe full surrender to the sovereign will of God will bring loss to him. But what a false representation of God our Father, the eternal Love that ever planned for happiness even before creating man (note beginning of "Der Heilsplan" by the writer).

2. **A holy walk** (V. 3). Man is used to wading in the mire of Egypt (Deut.

11:10). Obedience to God will put him on higher ground where God takes care of him in a very loving way (Deut. 11:11, 12).

3. **Established** (V. 5). How unsettled is the natural man! How full of fear in the face of death and eternity! How many have looked into Death's face and trembled in despair on account of a lost life through disobedience to God! But how triumphant have many of God's dear children passed over into eternity, their faces beaming with heaven's sunshine! They were established on the eternal foundations of God through obedience of faith (Rom. 1:5; 16:26).

4. **Not put to shame** (V. 6). Many may be the adversities and great the difficulties of those that obey in all things "all thy commandments" (V. 6), yet they shall stand as "Mount Zion which cannot be removed" (Psa. 125:1). What a precious promise to the obedient in faith to God. "They shall not be put to shame."

5. **Gratefulness** (V. 7). From faithfulness comes fulness of faith. Obedience to God brings confidence in God and keeps near God. Nearness to God brings knowledge of God. Knowledge of God must necessarily bring confidence in God as He is faithful. Thus to "learn his righteous judgments" makes grateful.

No wonder the psalmist resolved to "observe his (the Lord's) statutes." It is gain both for him and God in every way (comp. Dan. 3:16-18).

Amherst, O.

AN ADDRESS

The following address, issued by "Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware," presents such solid logic on the war question that we print it entire. The arguments herein presented commend themselves to every lover of peace who recognizes in the immense standing armies and navies of the world not only a useless expense and heavy burden, but also a menace to the peace of nations.—Editor.

To the President and Congress of the United States:—

As believers in the Lord Jesus Christ, the Prince of Peace, we feel ourselves called to advocate His rule at this important juncture in the affairs of our Nation. Our governmental action, while growing nearer Christian standards, is not yet wholly in accord with the life and spirit of Christ. We are convinced that nowhere is it farther from Him than in the increasing armaments, and immense expenditures therefore which now obtain.

We especially deplore at the present hour the proposal to fortify the Panama Canal. This action will at once place that costly and invaluable work among possessions debatable by force of arms, a mark and a prize to be

sought by violence as soon as opportunity occurs.

Just at this time, when many economies of Government are being instituted, we can but profoundly regret the vast expense which must be added, in order to construct, equip and maintain new fortifications on the Isthmus, and finally to man them by a large increase of the army, with all its added expenditure of public funds. And this is proposed when already the unparalleled proportion of **two-thirds** of the income of our Government is being devoted to warlike purposes, past and present. We believe this use of money is neither just to the people, whose it is, nor right in the sight of God, whose stewards we all should be.

An example of disinterested service to humanity was given by the United States in organizing an independent Government in Cuba instead of annexing the Island. We do not approve the war measures by which control of Cuba was obtained, but being in control, we feel that our Government labored generously for the best welfare of the people of that Island.

We urge that this policy be continued by similar disinterested service to mankind in Panama by opening the Canal to the peaceful commerce of the world. Our motives will assuredly be subject to suspicion, as not being disinterested, if we fortify the Zone of the Canal.

To disarm all suspicion of self-interest, and secure the future from abuse of power, let us refrain from fortifying the Canal, and secure its neutrality by international treaty only, much as was done with the Suez Canal.

Moreover "under the Hague Convention the Nations are now under bonds not to bombard unfortified coast towns, ports, etc.," but if we fortify the terminals of the Canal, it at once becomes **exposed to attack**, indeed invites attack.

In a word we feel convinced that the modern method of attaining that which we profess, the honorable and righteous method, as well as the most economical, is firmly to establish the neutrality of the Panama Canal by treaty among the Powers.

We would also earnestly represent the desirability of concluding a Treaty with Great Britain to submit to arbitration all causes of dispute without excepting cases of "Honor," regretting as we do the defeat of such a measure in our Senate when last submitted to it by the British Government. May our Senate consider its responsibility in the sight of God before again obstructing a measure of such vital importance for the World's Peace.

We earnestly request that you will use your efforts to make the action of our people through their Government

more nearly in accord with the teachings of Christ.

Signed by direction of the Representative Meeting.

George M. Comfort, Clerk.
Philadelphia, Pa., 304 Arch St.,
Jan. 6, 1911.

A HUGE JOKE

"Look at the situation in the world today. Of course, the United States is a peaceful nation; of course, Great Britain is a peaceful nation; of course, Germany and France and Japan are peaceful nations; but therefore, because they propose to attack nobody, they must so strengthen their defenses, so multiply their navies and increase their armies, that nobody can successfully attack them. Who, pray, is left to attack these peaceful and law-abiding nations, if, as we are assured by everybody—both leaders of governments, molders of public opinion, and the substantially unanimous press of the world—they do not propose to attack each other, unless it be an army of white bears, from the newly discovered North Pole, or a procession of elephants and camelopards from the jungles of Central Africa? The gullibility of mankind was never more conclusively demonstrated than by the widespread acceptance of this huge joke, which, unlike most other jokes, has to be paid for at a literally stupendous price. Children must go untaught, sanitary inspection and regulation must go unprovided, better workingmen's dwellings must be postponed, provisions for recreation and enlightenment must be put off, conditions accompanying labor, poverty and old age must go indefinitely without amelioration, in order that in this twentieth century men and nations, who, looking in the glass, call themselves intelligent and practical, may support, maintain, and propagate this stupendous joke! Either the whole world is being deluded by a witticism of cosmic proportions, or some important persons are conspiring to tell an awful lie."—Nicholas Murray Butler.

BE NOT CONFORMED TO THE WORLD

By M. N. Troyer.

For the Gospel Herald.

How may we be conformed to the world? Some one says in the way we dress. Truly that is one way but are there not others as well?

We should be a separate people, not only in dress, but in daily walk.

Some people wear a very plain dress but have a spotted character. We should not only have plain clothing, but plain character as well.

Some are opposed to the Sunday school, because they are afraid the Church will be conformed to the world by having a Sunday school but never think of being conformed to the world themselves by patronizing the saloon.

My friends, do you for one moment suppose you can take Christ with you into the saloon with all the vileness going on in there or will you leave Him on the outside while you take a drink? If the saloon belongs to God certainly the church can not as the two are working in opposition to each other.

Often we see Christian professing people attend a circus, theatre or fair in preference to church services, and take for an excuse that the ministers do things equally as bad; but will such an excuse help us any? Will we spend eternity in hell just because there is a minister there?

Again there is danger in the home. You as older ones will remember with joy, that daily season of family worship in your childhood homes, but today too many of the young people hardly know what family worship means.

The world is too busy to pray and we are in an age when church-members are getting likewise.

How often do we hear church-members engaged in foolish talking and jesting immediately after services and possibly for the rest of the day without even mentioning the name of the Lord.

Greentown, Ind.

TRUST IN THE LORD

By Hiram Livingstone.

For the Gospel Herald.

Though he slay me, yet will I trust him.—Job 8:15.

To show that we put all our trust in God we must obey His teaching by living it out in our everyday life; not by what we say we are going to do, but how we live and use our means and our fellowmen. How can we say to men that they should put their trust in God when they see that we do not? Kind brethren, let us be careful that we do not have more trust in man than in God. God said He would never leave nor forsake us. When we read the Bible we see how He saved the three in the fiery furnace. He is the same today as He was then. If He saved them He will save us if we trust to Him in all we have. It is all His own, He can give and take away. Dear brethren, it becomes us at this age of the world to be more strict than ever before. May God ever keep us and bless us is my prayer.

Clarksville, Mich.

"There are those who delight in picking flaws as vultures do in feasting on carrion."

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Godliness

Godliness is true, earnest, devoted, Christianity; a life in which the laws and commandments of God are carefully observed.

Paul says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

What advantage is there in a godly life? Much every way. Spiritual blessings will be multiplied (Ezek. 34:26; 36:25-29), and temporal blessing also (Matt. 6:33; Mal. 3:10). The soul will be at rest (Psa. 1:1-3), the godly will have peace in the world (Prov. 16:7), the Father will never forsake them (Heb. 13:5), and heaven awaits them after death (Jno. 4:1-3).

"Godliness with contentment is great gain" (I Tim. 6:6). Why? Because the conditions in life over which man has no control will remain as God has ordained they should and all the worry or displeasure of man will avail nothing. Worry never helps; it always hinders. God-ordained conditions, whether pleasing to the flesh or not, are sent to us for our good, and such conditions we could not change even if we should desire to do so. Besides this, "We brought nothing into this world and it is certain we can carry nothing out. And having food and raiment, let us be therewith content" (I Tim. 6:7, 8).

Sympathy

Sympathy is a feeling awakened in one's heart corresponding, in part at least, to the feelings of a friend or loved one in trouble or distress.

For example; if a loved one becomes sick, our sympathy is awakened. If our friends suffer loss or distress, the pain is also found in our own heart in part, if not to the degree that it is in our friends.

Sympathy is awakened by love. It does not exist where love is not found. There is perhaps no other one thing of which humanity needs more than a kind consideration of one another's faults. Every one sins. Every one needs sympathy and forbearance.

"Bear ye one another's burdens" (Gal. 6:2) is only another way of saying "sympathize with one another." A true, genuine sympathy works. For example, see Jas. 2:14-16. It is like charity. Whenever the opportunity presents itself, sympathy acts. There are cases when it can only be realized in pain, but should always find a place among our "good works," if such is possible.

Hope

What is hope? Hope is the desire for some good with an expectation of receiving it. It differs from "wish" or "desire" in this that one may have a desire for something or even wish for it, while we at least believe a thing to be obtainable when we hope for it. There is also this difference in that hope is always accompanied with joy or happiness, while wish or desire may be accompanied with sorrow or pain. Hope founded on God's gracious promises is truly inexpressible happiness. All God's promises are conditional. Man may try ever so hard to live a pure life, but may come short of it. No one except Jesus Christ ever lived a faultless life, "For all have sinned and come short of the glory of God" (Rom. 3:23). "There is none that doeth good, no not one" (Rom. 3:12). The Christian therefore has "hope in God" (Psa. 42:5). God expects us to live **blameless** lives (Phil. 2:15), but man cannot be **faultless**. Therefore we put our trust in God, obey His Word, trust His grace, believe His promises and indulge in the hope that our sins are pardoned and eternal happiness awaits us on the other side of Jordan. Hope, hope, blessed hope! the anchor of the soul (Heb. 6:19).

Refuge

A place of refuge is a place where one finds shelter or protection from danger or calamity; a place inaccessible to an enemy. In our Christian experience we need a strong place of refuge, (1) because the enemy is strong and active (I Pet. 5:8), and (2) because without God's protecting care, we can do nothing (Jno. 15:5).

What then is our refuge? "God is our refuge and strength" (Deut. 33:27; Psa. 46:1).

How thankful we should be for this refuge! How willing we should be to love and serve and obey Him in return for His great, inexhaustible, incomprehensible love for us. God our refuge! Glory to His name. In Him we can safely confide, and trust. He will guide us (Isa. 58:1), clothe us (Matt. 6:30), feed us (Matt. 6:34-36), shelter us (Psa. 61:3), keep us (Jno. 10:28, 29), protect us (Jer. 7:23), and if faithful to the end will save us (Matt. 10:22). Why will men refuse to hearken to the voice of God?

Let us earnestly, faithfully, daily, strive to awaken in the hearts of the lost the need of such a Protector who is able to save to the uttermost all who call upon Him.

You may not be needed to do some great thing, but you need to be faithful where you are placed.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

OUR INDIA LETTER

For the Gospel Herald.

Greetings to All:—On Sunday, Jan. 8, communion was held at this place. All the members, 26 in number, who were at home, besides the missionaries, partook of the sacred emblems.

Our Christian brethren and sisters are beginning to realize more the sacredness of communion, and being at peace with each other. Two of the sisters had had a misunderstanding between themselves and thought they could not commune at this time; but the evening before communion they made their wrongs right, and forgave each other.

We were glad to have Bro. J. S. Shoemaker with us at communion and partake with us.

The walls of our new church are up and plastered and we are hoping in a few months to have the roof on and the floor made. Thus far we have been having all our services on the bungalow veranda. We will be very thankful when we can have a house set aside for worship. The average attendance at Sunday school is about 50.

Bro. Elisha was chosen superintendent of the Sunday school this year. Some of the brethren go to a few neighboring villages each Sunday and teach the lessons to the people.

Dear readers, keep on praying for the unsaved of India, that those who have heard and know what their duty is to God may do it, and accept Him openly, and that the many who do not yet know, who have not heard of a Savior, will speedily hear of Him and take Him as their Savior.

Yours in Him,
Sarah Lapp,
Balodgahan, C. P., India.

REPORTS FROM INDIA

For the Gospel Herald.

We are glad to again present reports from the workers in India direct. The whole of these are intensely interesting, especially to those who are acquainted with the field, but to print them in full would take too much space, so we must be content with extracts. The full reports are kept on file for reference. We hope to present the reports of other workers as they arrive.—J. A. Ressler, Acting Secretary.

From Sister Anna Stalter

Ever since I have had the Girls' Orphanage I have been too busy doing to report what I have been doing.

Our Girls' School is going down in numbers so far as the orphanage is con-

cerned, but now we are getting in the Christian little girls and besides we have nearly thirty little village girls (non-Christian) in the school. We hope to have more later on. Three girls have been sent to the English school at Jabalpur, two are in the Normal School at Bilaspur. Since last July nine of our girls have been married. There will be more weddings in February and again in April. We have 101 girls in the Orphanage now, besides several boarders. This does not include those who are away in school.

Since we are at Rudri the girls do not have garden work as they did at Sunderganj so they have done all of their own rice hulling. They get it hulled ahead sometimes and take a rest of a week or so, for they get quite tired of it.

At present we have only four little girls who have not been baptized. Still the spiritual condition in general is not what we should like to have it. There are always some who are very faithful, while others need much help.

From Sister Mary Burkhard

I manage to get about two letters written a week, sometimes more, but I don't write as many as I used to. Today (Jan. 10) Bro. Kaufman's, Bro. Shoemaker, Anna Lois, and myself, are going on tour. I am taking two Bible women and my house girl. The Bible women's work is quite encouraging at present. I had ten women this month, but one is moving away so there will be one less. They have been going to twenty different villages a week this month, but they will not be able to keep that up while we are on tour.

There are now 25 women in the Mission taking the regular Bible women's course of study. This course consists of three years' work in reading and study. A primary course of one year is much simpler than this and is intended for those who are not able to take this course. This helps to prepare them for work among the women in the villages who are not able to read at all. This work is now in charge of a Women's Christian Work Committee, consisting of all the women missionaries, and a Managing Committee of three from that, that manage the minor details.

Our Jalsa (Bible conference) was good. One can see quite a good bit of progress in two years in the Christian community.

Bro. and Sister Esch will spend part of the time here at Rudri while we are gone.

We are always glad to hear from you.

A hot temper may be controlled until it won't need much controlling; it may be left uncontrolled until it can't be controlled.—Sel.

ORPHANS' HOME TALK

By A. Metzler.

For the Gospel Herald.

I shall not soon forget the bright May morning several years ago when I stood on the street near the mission on West Federal street, Youngstown, O., holding in my arms a sweet little babe one year old, while beside me stood her bright-eyed little sister and brother—a pair of twins seven years old—waiting for the car that was to start us on our journey for the Orphans' Home at West Liberty, where these little ones are now inmates.

Besides us stood Sister Anna V., and the almost broken-hearted mother of these children, who had accompanied us thus far on our way. The weeping mother gave them a parting kiss as she fondled them close to her breast, hoping she can now go out to labor with her hands to earn enough money to support, at least in part, herself and three little ones, and that some day they may be able to again reunite and live together, little dreaming that this will be her last farewell to her lovely little children, as it proved to be.

Poor mother! Her husband, through strong drink had been noverly stricken and half crazed. To rescue his family from his threats and abuse they were kindly given temporary shelter and support at the Mission. Even there he found them and on one occasion Bro. John Blosser, who at the time was conducting a series of meetings at the Mission, was aroused from his midnight slumbers and was obliged to lend his assistance in repelling the brutish attacks of the husband, who had secretly gained an entrance into the building, armed with a butcher knife, while the mother and her three little ones were asleep in bed.

Being advised by the mission workers to lose no time in rescuing the children, we went immediately and, as stated in the beginning of this letter, brought them into the Orphans' Home. As soon as the mother had transferred them into our charge she boarded a train for Pittsburg, hoping thus to elude the taunts of her husband. There she toiled to support herself and children as best she could. But it was not long until disease laid hold on her body and the death angel called her to the world beyond, and out of the reach of a wicked husband. Her lifeless form was conveyed to Alexander, N. C., where it was laid beneath the sod near her own home.

But the father found the children in our charge and demanded their surrender which was respectfully declined for the reason that their mother had decreed over her own signature that after her death they should remain in our care until of age, and partly because the father is not even capable to

care for himself as becometh humanity.

Although he has recently found another life companion, apparently not unlike himself, yet we still cling to these little jewels for their sake, and for the sake of the promise made to a broken-hearted mother, even though at times the father may make our life somewhat unpleasant by his attempts to interfere. "The battle is the Lord's."

During the last few weeks we received some twenty applications for children from the Home, all but three of them being for girls. Monday morning's mail alone brought in applications for seven children. Since it always takes a little time to dispose of and fill applications, we ask the forbearance of our correspondents for unavoidable delays in considering some of these applications.

Last week we placed two little sisters with two families near Manson, Ia., and this week one into the home of Bro. J. D. Yoder of Minot, N. Dak.

We have at present 76 inmates and all, including the workers, are well.

West Liberty, Ohio.

A FAITHFUL BROTHER CALLED HOME

By Milton L. Neff.

For the Gospel Herald.

Many of the brethren and sisters who have visited the Philadelphia Mission since it was opened almost twelve years ago will remember the fact of Bro. John R. Shelley as one of our workers, and, as a brother minister put it, one whom you always expected to see and get a word of encouragement. On Feb. 8 Bro. Shelley departed this life and went to his eternal home about which he so often spoke and longed for. His Bible was his constant companion. We are glad for the hope we may entertain that he has entered the haven of rest, and hope that God may comfort the bereaved ones.

He was one of the first to welcome the Mission in Philadelphia, and from the first day of its opening up to November, 1910, when he became physically unable, he was a faithful supporter of the Mission, seldom missing. He did what he could to help the work along and would often testify publicly what a help the Mission was to him in acquainting him with the Word of God. A minister of another denomination who visited him frequently during his last illness said of him, "His was of a simple, childlike faith."

Philadelphia, Pa.

"The fear of death is but lightly impressed upon the human mind. Men fear death only when it is absolutely impending. Its menace by human law inspires no particular dread, for nature's 'unchanging law has decreed that ALL SHALL DIE.'"

Family Circle

Train up a child in the way he should go.—
Prov. 22:6.

Husbands, love your wives, even as Christ also
loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own hus-
bands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the
Lord.—Josh. 24:15.

THE WANDERER'S RETURN

By Frank Monroe Beverly.

For the Gospel Herald.

Well, here I knock at the gate once more
Of this, my native town;
Out yonder's gleaming the church spire tall,
There stands the stone house brown;
The sun creeps up o'er the mountain's
height,
And shining as of yore,
But oh, how sad is the change to me,
Since I stood here before.

For ten long years o'er the briny deep
To many lands I've sailed,
And felt the north winds, chill and drear,
And tropical odors inhaled;
But now it seems as if yesterday
It was I left my home,
And started out with a strong, brave heart
O'er all the world to roam.

I stole away from my parents' roof,
I left at break of day;
I crept along past their closed door,
And softly made my way.
A gentle cough from father I heard,
While mother spoke, I thought,
But I was bent on leaving my home,
For, fairer fields I sought.

Sister had told me the night before
Something she had for me;
I knew that she had knitted a purse,
My birthday gift to be.
I then turned back and open'd her door,
But fast asleep she lay;
I did not dare to wake her then—
In tears I turned away.

I made a noise as I closed the door,
And mother called to me;
I bent my steps but answered her not—
Again aloud called she.
Her voice rung in my ears since then—
An earnest call it seems—
That voice I hear in my wakeful hours,
Again it comes in dreams.

I cast my eyes to the purple hills,
Up which I used to climb;
The happy birds in the elm trees tall,
Give vent to lays sublime.
I'm made to wonder whether they are
The birds that used to sing,
When I was bless'd as the days were long,
And watched them on the wing.

There is the porch where oft I sat
On summer evenings cool—
Oh, when I left this hav'n of rest,
I sadly played the fool!
But now, alas! my father, I see,
Has not his wonted place,
And mother's voice is silent—O God!
I cannot see her face!

There is the garden which sister claimed—
Was wont to call her own,
Where oft I've seen her walking, alas!
And I seem here alone.
But now I'll rap at dear father's door,
If haply he be in—
O God! the room is silent and I
Have neither kith nor kin.

I'll go to see the sexton, for he
Shall tell me of their fate,
I have deferred my coming, I fear,
Until it is too late.
O God, in the graveyard's keeping are they,
A fresh made mound I'm shown,
And down my cheeks are coursing the tears,
As I am left alone!
Freeling, Va.

GOING HOME

By Dorothy M. Bond.

For the Gospel Herald.

After an absence of a little more
than a year I was blessed with the pri-
vilege of returning home to meet with
father, mother, brothers, and sisters.
It was a happy meeting which lasted
but for a few short days, then we
again came to the parting of the ways.

As we have been speaking of a visit
to an earthly home, let us turn our at-
tention for a while to an eternal home.
We may not all be blessed with the
privilege of going to our earthly home,
but we must all go to our eternal home.
This home is either in the heavenly
mansion where parting is unknown, or
in the dark region of ever-lasting woe.
The time we can remain in our eternal
home is not limited by days, months, or
years. A Christian home has very ap-
propriately been called "a type of heav-
en." In that home you will find joy,
peace and happiness. It is a house of
prayer—prayer for the children, pray-
er with the children, teaching the chil-
dren how to pray. "The effectual fer-
vent prayer of a righteous man availeth
much." By having our home a true
Christian home it is a great means of
doing mission work. I have often
been made to wonder how many chil-
dren in the so-called Christian homes
can truthfully say, "I never heard my
parents pray." Now should these chil-
dren be ushered into eternity in their
unsaved condition and then before the
Judgment bar the parents would hear
them repeat such words, I believe that
the horrors of those parents would be
indiscribable.

While we are here on this earth it is
never too late to do good. So if we
have been slack about warning our
children or in having family worship
let us begin today. We may think it
takes too much time to read a chapter
and have prayer every morning. But
when this thought comes to you, then
be on your guard. If we think we can-
not sacrifice 15 or 20 minutes every
morning for the edifying and upbuild-
ing of the kingdom on earth then let
us think of the great sacrifice which
God made (John 3:16). It will take a
life time of devoted service, and then
we will not be able to pay the great
debt which we owe to a merciful and
loving Savior. So let us do all we can
to save souls while yet it is called today
for "the night cometh when no man
can work."

Hubbard, Oreg.

THE AMERICAN GIRL

By Noah D. Showalter.

For the Gospel Herald.

A story is told of a young man who
married an Irish girl. When asked
why he did it he said, "If I had mar-
ried an American girl I would have had
to hire the Irish girl too, and I could
not afford to keep two."

An American man is as strong as the
Irishman; why is not an American wo-
man as strong as an Irish woman? Be-
cause the Irish woman measures from
6 to 12 inches more around the waist
than the American woman (no need of
it though). The result is her lungs are
contracted, her heart crowded and de-
ranged, her stomach is cramped and
disordered, her liver is crushed and
predisposed to cancer and other dis-
eases, the pelvic organs are crowded
out of place and so permanently de-
ranged that the woman is unfitted to
bear the burden of wifehood and moth-
erhood—and then a faded complexion,
a putty-colored face, delicate health,
and life-long invalidism follow so na-
turally that a cautious young man hesi-
tates to join fortunes with one who be-
fore reaching her prime has lost health,
strength and beauty, and condemned
herself to lifelong feebleness, helpless-
ness and misery. Such women are in-
capable of earning a living, and yet
their tastes and habits are so fastidious
and expensive that they will empty an
ordinary purse.

Sad indeed if such is the case of any
of our so-called Mennonite girls, and
sorry to say some such cases are in
evidence. Let us think on these things.

Broadway, Va.

NOVEL READING

It is ascertained that in New York
city, during the last year, the whole
number of volumes issued to readers
from the Mercantile Library, was 177,-
936. Of these, 108,864 volumes were
novels! Now, when it is remembered
that probably far the largest propor-
tion of these readers are comparatively
young persons, may it not be feared
that by this kind of reading, corres-
pondingly light and fictitious, or unreal
and false ideas of life and human re-
sponsibility, of virtue and of truth, of
religion and all noble principles, are
early given? and that the legitimate
fruits are seen in the easy morality, the
fraudulent business courses, and the
flagrant crimes that are alarmingly
multiplying every year? All this, too,
is more and more seen in what have
been deemed the cultured classes. May
not the starting steps for these fearful
things be often found in the reading
which the young man or woman has?
If so, what a call there is to beware!—
United Presbyterian.

Sunday School

Lesson for Mar. 12, 1911.—II Kings
4:25-37

ELISHA THE PROPHET RESTORES A CHILD TO LIFE

Golden Text.—The gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

Introductory.—That a double portion of the spirit of Elijah was resting upon Elisha, his life abundantly shows. Though Elisha was an entirely different type of man from what Elijah was, in their devotion to God and their sincere desire to work for the uplift of fellow men they were alike. Both were men of power, both were miracle workers.

The lesson before us is an illustration of how well it pays to care for men of God. We have no evidence that the Shunamite woman, in befriending Elisha had any other motive than to give comfort to one whom she was convinced deserved the best treatment he could get, as he was a man of God devoted to the highest interests of His people. But in giving him a room where he could rest his weary body she brought the prophet near enough that she could get a glimpse into his inner life, and knew that he had power with the Lord. When therefore her child took sick and died she knew where to go to get the real help needed.

The Shunamite Woman Seeks Elisha.—No sooner had the the Shunamite woman learned that her son was dead than she went in search of Elisha. Every mother of an only child whose life is gone knows something of the feelings of this mother. Her only son, in whom she had placed such great hopes, was dead. In her frantic grief she almost accused the prophet of doing her a great wrong because the child came to her as a gift authorized by the man of God. How human. Why accuse, when trust in the God who gave her the child would have been so much better? But it is natural for weak human beings to accuse and to complain. It has ever been such since the fall of man. Gehazi tried to send her away, but Elijah quickly gave him to understand that the woman had a right to be here. Subsequent events show how that God may overrule so that an apparent calamity is turned to good account. The woman's distress is made the occasion for a notable miracle.

Gehazi's Failure.—Elisha commanded Gehazi to go and restore the child to life. Gehazi obeyed, but made a complete failure. The reason is evident. (1) He seems to have been

without sympathy. When the grief-stricken and heart-broken mother came to Elisha for relief, this unsympathetic nature of Gehazi prompted him to try and put her away. With that kind of a feeling toward the mother, we can imagine about how much interest he took in restoring her child. (2) He seems to have been without faith. According to the reading we get the idea that he made one cold, formal attempt, and then went back to Elisha and reported that he had been unable to accomplish anything. (3) He seems to have fallen short of the standard in real godly life. This was made evident afterwards in his connection with the efforts of Naaman to find his restoration in Israel. Covetousness, "which is idolatry," and which the Bible says bars its possessor out of heaven, was one of Gehazi's great sins.

In this unsuccessful effort of Gehazi we have a picture of what it takes to have power with God and man for service. It takes sympathy, faith and purity in life to find our touch with God. We expect men like Gehazi to fail, for however earnest they may seem, unless in their hearts they have the three qualities which Gehazi seems to have lacked, they can never get into close enough touch with God to get in touch with His power. Remember the three things needed in Christian service—sympathy with fellow men, faith in God, purity from the sins of the world. In these three qualities Elisha seems to have excelled.

Elisha Raises the Child to Life.—It now became Elisha's duty and privilege to restore the child to life. He found the child upon his bed. He shut the door, so that none but God, the prophet and the child were there. He lay upon the child, and the flesh of the child became warm. He walked the floor. He prayed mightily to God. The child was restored to life and returned to the mother.

How different the attitude of Elisha from that of Gehazi. See him wrestling with God in prayer. See him throw his whole life into the work. See him excluding everybody but the Lord and the child whom he desires to have raised. See his unwavering faith. See him, even though the child did not rise at once, keeping on until his work was accomplished. Need we wonder at his success? Need we wonder at his power with God? As Gehazi was a character that we do not want to pattern after, even though he was close to the prophet in some respects, so Elisha is a man of God that we do well to imitate. Study his actions in connection with the raising of this child, and you have the characteristics which go to make up the successful Christian worker, the man or woman of power with God and man.—K.

Our Young People

THE BIBLE—GOD'S MESSAGE TO
MAN.—II Tim. 3:16, 17.

Topic for March 19.

MOTTO

"The word of God is quick and powerful."

OUTLINE OF TOPIC

I. Man's Need of a Message.—

1. Becoming a stranger in the fall.—Rom. 5:12; 3:23; Isa. 53:6.
2. Is ignorant of God.—Psa. 14.
3. Not inclined to seek Him.—
 - a. Because of an evil heart.—Jer. 17:9, 10.
 - b. Because of evil deeds.—Jno. 3:19-21.
4. Yet realizing a soul hunger manifested.—Psa. 42:1, 2; Jno. 7:37.

II. The Purpose of the Message.—

1. To instruct man in relieving his needs.—Rom. 15:4; Psa. 19:7-10; 94:12; 102:18; 119:9, 11, 28, 100, 105; Luke 11:28; Jno. 5:39; Acts 20:32; I Tim. 3:15-17; II Pet. 1:4, 19-21.

III. The Bible God's Word.—

1. Given through chosen vessels.—II Pet. 1:21; Heb. 1:1.
2. Confirmed by His manifestation.—Rom. 15:8; Heb. 2:1-4.
3. Its thoughts are deeper than man's.—Isa. 55:8-13; Rom. 11:33-36.
4. Its message satisfies.—Psa. 119:72, 165; Rev. 14:12-14.

STUDY OF THE TEXT

II Tim. 3:16, 17.

"All Scripture."—Referring to the sacred writings well known to Timothy and all the Jews—the Old Testament as we have it today. To us it carries the thought of the writings of the New Testament as well, because they have likewise been given through men authorized and inspired of God (II Pet. 3:1, 2; I Cor. 4:9; 14:37).

"Is given by inspiration of God."—That is, God by His Spirit has directed men what to write, hence they are authoritative writings to be received by us as from God.

"And is profitable."—All that God says in any dispensation is profitable to us in learning of His ways and of our duties. By earnest study we can know our whole duty and why He commands as He does in this dispensation.

PERSONAL THOUGHT

The Word of God for me. The Word of God for all mankind. Priceless treasure. Do I appreciate it? Do I obey it? Do I help others to know and obey it?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Word."
2. Drill on something about the book.
 - a. Testaments.
 - b. Books.
 - c. Characters, Etc.

For Young People.—

1. The Purity of the Word.
2. The Power of the Word.
3. The Practical Use of the Word.
4. Instruments in Spreading the Word.

For Older People.—

1. The Comfort of the Word.
2. Respect for the Word.
3. The Wickedness of Unbelief.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 2, 1911

Field Notes

A series of meetings is announced to begin at Mt. Joy, Pa., March 28, with Bro. John W. Weaver of Union Grove, Pa., in charge. The Lord bless these meetings to the strengthening of the cause.

Change of Address.—Bro. D. D. Kauffman and family, formerly of Parnell, Iowa, having moved to South English, Iowa, desire that friends address them at the latter place hereafter. The Lord bless them in their new field of labor.

Bro. Joe C. Driver of Larned, Kans., spent a few days with friends and relatives in his old home in Morgan Co., Mo., where he expects again to locate temporarily in a few weeks.

Bro. J. F. Brunk of La Junta, Colo., writes encouragingly of the work there. For the first time in the history of the Mennonite Sanitarium at that place, they can now speak of a resident doctor as being a part of the institution.

Bro. John Blosser and wife of Rawson, Ohio, have made arrangements to spend a year with congregations in the far west and northwest, starting on their journey in the near future. The Lord bless their labors to the strengthening of Zion wherever they go.

Bro. Silas Weldy of Wakarusa, Ind., was with the congregation near Waterloo, Ind., Feb. 4-12, preaching the Gospel of the kingdom. "Church revived, peace restored, for which we praise the Lord," is the way that one brother in a recent letter referred to the meetings.

The meetings held at Maugansville, Md., recently with Bro. E. J. Berkey of Waynesboro, Va., in charge, have proved quite helpful to the cause. A number of precious souls have come out on the side of the Lord. The meetings were to close last Sunday evening.

Bro. Walter S. Lehman and wife of Millersville, Pa., whose names appear elsewhere in this issue, paid this office a pleasant visit one day last week. They had been in attendance at the Bible conference held near Belleville, Pa., and expected to return home via Niagara Falls.

At this writing Bro. Perry Shenk of Oronogo, Mo., is lending his assistance to the brotherhood in the vicinity of La Junta, Colo., beginning with the East Holbrook congregation and expecting later on to continue his labors in the other congregations of that vicinity. The Lord bless his labors.

We are informed by Secretary W. B. Stoddard of the National Christian Association that the next session of the Pennsylvania State Meeting of that organization is to meet at the Brethren Church near Chambersburg, Pa., Mar. 13 and 14, at which time the light is to be turned on to the secret lodge question.

The brethren, Eli Kenagy of Belleville, Pa., and Jacob Byler of Lawrence Co., Pa., were with the Conestoga congregation in Chester Co., Pa., over Sunday, Feb. 19, handing out the bread

of life. From this place they went to the Millwood Church, where they labored for a season. The Lord bless their labors.

Bro. J. E. Hartzler of Elkhart, Ind., is at this writing (Feb. 25) laboring with the brotherhood near Belleville, Pa., where a Bible conference was held Feb. 21-24. After completing his work in Mifflin Co., it is his intention, the Lord willing, to spend a short time with the Millwood and Conestoga congregations, Chester and Lancaster counties, Pa., before returning to his home.

Bro. A. D. Martin preached two stirring sermons at the Scottdale Mennonite Church last Sunday morning and evening. He had been with the brotherhood in this vicinity for nearly a week, being at the annual business meeting of the congregation on Wednesday evening of last week and also lending assistance at the Publishing House. He left for his home at Greencastle, Pa., on Monday morning.

Bro. D. D. Miller of Middlebury, Ind., was with the brotherhood in the vicinity of Mattawana, Pa., a few days, preaching his last sermon at that place on Sunday evening, Feb. 12. From this place he went to Elverson, Pa., to labor with the congregations of that vicinity for a season, and by the time this reaches the eye of the reader he expects to be laboring with the brotherhood at Scottdale, Pa., for the upbuilding of the kingdom in this part of God's vineyard. Pray for the work;

Change of Address.—Bro. Jacob Eby, formerly of Kinzers, Pa., orders the address of his Gospel Herald changed from Kinzers, Pa., to Perez, Vera Cruz, Mexico. In a letter, signed by Bro. Eby and another brother, they state that they with a small colony of brethren accompanied land agent B. A. Hadsell to the proposed colony in Mexico, and express themselves as well pleased with the prospects for a new mission in Mexico. We shall probably hear more of this place later on.

Correspondence

New Holland, Pa.

On Jan. 22, in the afternoon, Bro. David Mosemann preached to us from Heb. 11:35, latter clause. On Feb. 4, Bro. Sanford Landis preached from I Cor. 6:19, 20, and in the afternoon of Feb. 19, Bro. N. H. Mack preached from I Sam. 23:17. These services were all well attended. The Lord willing, we expect to begin our long hoped-for series of meetings on Tuesday evening, Feb. 28. We need the pray-

ers of God's people in this important work.

N. N. S.

Doylestown, Pa.

Dear Herald Readers, Greeting:—It has been some time since an item appeared in the Herald from this part of God's great vineyard.

Bro. John Bressler has been with us several times recently, bringing us the bread of life in sermons to the congregation and also by way of an instructive address to the Sunday school. Also an afternoon sermon to the prisoners in the county jail, while Bro. A. O. Heistand on the same afternoon delivered the sermon at the county home. Thus we have the fulfilling of the prophecy of Isaiah, "The poor have the Gospel preached to them." Although they are deprived of some of the comforts of life they can still obtain the one thing needful. Let us pray for those who have fallen through sin, and for those whom poverty has overtaken.

Some of our workers in Church and Sunday school have left in the last year locating in Virginia and Colorado, but the Lord has not forgotten us, but has sent others to fill their places. We are almost daily reminded that we have no continuing city here, by the many that are called away from among us. Let it be a calling unto us to seek an abiding city. Yet we have several with us who have passed the 90 years by several years, among them is Abram Gehman, who is in his 94th year, father of Pre. D. L. Gehman.

The sewing circle among the sisters is still quite active sewing for the different missions.

Yours in Jesus' name

Wm. S. Hallman.

Feb. 19, 1911.

McVeytown, Pa.

To the brotherhood in Christ Jesus, Greeting:—On Feb. 13, Bro. D. D. Miller, of Middlebury, Ind., came into our midst and preached the Gospel of Christ to us every evening, besides conducting a study of God's wonderful plan of salvation to mankind from the book of Ephesians; forenoon and evening. The meetings were very interesting and very much enjoyed, although the weather was not always pleasant and the roads very bad. The attendance was very good, even on the part of those who do not profess Christ. Meetings closed Sunday evening with four confessions, and we believe many went away with heavy hearts and a condemned conscience, but who would not confess Christ as their Savior. Let us pray to God that it may yet have its desired effect, all to the praise of His glory, is our sincere desire and prayer.

J. H. Byler.

Feb. 21, 1911.

Roaring Spring, Pa.

Dear Herald Readers, Greeting:—A mission meeting was held at Ore Hill Sunday afternoon and evening, which proved to be a spiritual feast. Bro. E. F. Hartzler, superintendent of the Altoona Mission, preached a helpful mission sermon and in the evening gave us a very good talk on "The Open Door." Bro. S. A. Martin gave an interesting talk on, "Are we Getting Results from Mission Effort?" Bros. Leslie Honsaker and Abram Metzler gave us talks on "Sowing and Reaping." The Sunday school was reorganized with the following officers: Supts., H. G. Snyder, Leslie Honsaker; Sec., Leta Steward; Treas., Jos. Shade. Pray for the work.

Mary Snyder.

Feb. 21, 1911.

Beach City, Ohio

Dear Herald Readers, Greeting:—Bro. J. A. Brillhart of Scottdale, Pa., after spending a week with the Union Hill congregation and also two nights with the brethren at Sugar Creek, came over to the Longenecker's Church, Holmes Co., Ohio, on Feb. 9, and stayed till Feb. 19. Although there were no public confessions, yet the brethren and sisters were much encouraged. The Word was made so plain in our Bible class that one could not help but understand it. We hope the seed thus sown has fallen on prepared ground. While we know the Word of the Lord will have its effect we will have to wait our time. We say, "Thy will be done."

From here Bro. Brillhart went to the Pleasant View Church in Stark Co. May the Lord richly bless him in the work.

Cor.

Jan. 21, 1911.

Harper, Kans.

Dear Herald Readers:—The Pleasant Valley congregation at this place is still increasing in numbers; there are at present about 90 members.

Bro. Levi Miller of Garden City, Mo., began a series of meetings Feb. 19. Pray for the work here that the Lord may bless every effort put forth for the ingathering of lost souls. On account of cold weather the attendance so far has been small. Hope the weather will soon get so that the people may be able to attend the meetings.

Quite a number of people have la grippe and severe colds at present.

Sister J. Plank has been down with heart trouble for about six weeks, but is slowly improving.

Bro. Jno. Shellenberger is down with pleurisy.

We had a nice open winter until Feb. 15 it began to rain, it rained for three days, then turned colder and snowed.

The Sunday school at this place is in a prosperous condition at present.

Cor.

Feb. 22, 1911.

Fentress, Va.

Dear Gospel Herald Readers, Greeting in Jesus' Name:—We feel to say with King David, "Praise the Lord: for the Lord is good: sing praises unto his name, for it is pleasant." We can not be too thankful for the many privileges we enjoy every Sunday in Sunday school, preaching and young people's Bible meeting. On Sunday, Feb. 19, Bro. W. G. Seiber of Juniata Co., Pa., preached to us a very helpful sermon. Text, Heb. 13:1.

Deacon Ben Brenneman and wife, Sister Wenger and a number of young brethren and sisters of Denbigh, Va., were in our midst. Visitors from other places in the last two weeks were. Bro. and Sister J. D. and Fannie Detra, Bro. and Sister W. T. and Annie Brubaker and son Samuel, all of Juniata Co., Pa. We feel truly thankful for these visits, and the encouragement they gave us in taking part with us in our services. May God be praised, and we blessed. Amen.

Yours in His service,

I. W. Eby.

Feb. 22, 1911.

Denbigh, Va.

Dear Herald Readers, Greeting:—Bros. Eli Kanegy, Mifflin Co., Pa., and Jacob Byler of Lawrence Co., Pa., who spent some time with the Providence congregation recently in evangelistic work also filled one appointment for us. Bro. Fred Mast of Millersburg, O., was also present and took part in the service. The meeting was profitable, edifying and appreciated. Bro. Mast expects to remain in these parts at least several weeks.

Bro. Wm. G. Sieber of Juniata Co., Pa., has just left on record with us one of his yearly visits, bringing with him his usual amount of sunshine and good will for everybody. He had charge of the regular service at this place on Sunday, Feb. 12. Come again next year, bringing others along as you did this time.

Johanan.

Feb. 23, 1911.

"Correction is welcomed by those who really desire the Lord's will at any cost."

Faith in God cannot be puffed up nor down. It remains the same under all circumstances.—Sel.

Miscellaneous

GIVE YOUR SUNSHINE TO THE LIVING

Give your sunshine to the living;
Do not wait till they are dead;
O there's joy in constant giving,
Human hearts are comforted.
And the giver feels the sunshine
Of the heart's responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living;
Let them have their fragrance now;
Ere their eyes are sealed in slumber
And like marble is their brow.
Often for some loving token
Human hearts have ached and bled;
Give your blossoms to the living,
Do not wait till they are dead.

Give your sunshine to the lonely,
Though they seem but cold and proud,
Oft, perchance, some hidden sorrow
Makes them shun the cheerful crowd,
Give a loving word or token;
Just a pressure of the hand;
Let them know your heart is tender,
Though you may not understand.

Give your heart's love to the fallen;
Oh, they need the tenderest care!
Though you see not their temptation,
They must meet it everywhere.
Oft a word, a smile, a handclasp,
Gives the needed strength and cheer;
Helps them in the bitter conflict,
When the tempter lingers near.

Give your sunshine to the living;
Scatter flowers with eager hand;
You may wake the chord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged;
Cheer the sad ones on their way;
You can make this world an Eden,
By the kindness of today.

—Mary B. Wingate.

THE PASTOR AND HIS CONGREGATION

By A. R. Zook.

For the Gospel Herald.

I. Pastoral Effort

Taking a retrospective view of fifty or more years, we notice the changes that have come into the Church during this period and can not fail to see that more is required and more effective work must needs be done, if we as a people would be successful in doing our part in bringing the "Gospel to every creature." We must marshal our forces and go to **work**, following Paul's advice as given in Eph. 6:10-18, also Eph. 4:11-15. The phase of work that I wish especially to emphasize is that of pastoral visits; not merely in the cities, for here, we have learned, it is the only means of doing successful service. Pastoral effort in the rural districts can not fail to bring good results for the Church and to the individual.

I would not pretend to say who is responsible for present conditions, but in many localities pastoral work has

not been done, and to the detriment of the congregation there (and indirectly to the whole body of which Christ is the head), for if one member suffer the whole body suffers with it. The people must be met on a common plane and they will then be free to express themselves on any subject. If any grievances exist they will make known to the man in whom they have confidence and believe to be a man of God, their hearts' deepest feelings. Surely no work will yield greater returns. Neglected or not practiced at all, we need look only for loss of members, inactivity and spiritual decay.

In almost every community there are scores of good people that are not reached by the pulpit. Some do not go to church at all, others may go occasionally. To get them interested, reach them and save them, we must go where they are, give them a greater and clearer vision of Christ and through God's Word and the Holy Spirit lead them into simple life of Jesus. Pastoral work, as we see it is a part of the great commission, "go ye," "preach," "teach," "visit the sick" (Spiritually sick) Jas. 5:14—missionary work. We truly think no one can find any Scriptural grounds upon which to oppose it. Is it not true that no minister can formulate a sermon so as to reach the needs of all who hear him? There are many who need help and encouragement and when the need of the individual is understood a knowledge obtainable only by becoming in closer touch with men and women in their homes, learn their environments and know their inner life.

We may learn a practical lesson from the business men of our day, who are no longer successful in merely displaying their wares in their places of business, but are interested to the extent that they bring them to our own doors and solicit our patronage.

Ministers excuse themselves, claiming to be unqualified or not adapted to this work. I would rather try, and fail than not to have tried at all. Any minister, if only a one-talented man, can, by careful and prayerful study of the situation, prepare himself for effective pastoral work. We have only hinted at what may and should be done and what may be accomplished by honest, consecrated, prayerful effort and that which seems, to us, to be imperative, if we would be prospered as a brotherhood and our work meet the approval of our Heavenly Father. What could be more congenial and helpful to those newly born into the kingdom, than a kindly visit from their pastor, thus bringing them into vital relation with himself and through himself to Christ their life and light.

We remember with regret our own experience when, after being received into church fellowship, we were without the assistance we so much needed.

Right at this period of one's religious experience is where the great danger of "losing out" or, "back-sliding," comes into almost every young life. They need directing, and given work to do by the pastor, for which they are responsible to the Church; they will thus be helped to grow into the image of Christ. I wish that other and abler writers would prayerfully consider this and give us their thought, through the columns of the Herald. I conclude, by citing the reader to Paul's letter to the Thessalonians for full and comprehensive teaching on this all important theme.

Goshen, Ind.

HONOR TO WHOM HONOR IS DUE

By P. Hostetler.

For the Gospel Herald.

We are commanded to honor all men and love our neighbors as ourselves. We were told in a recent issue of the Herald by a writer from Pryor, Okla., that a land agent here sold a 200 acre farm to one of our people for a large profit or commission. I am fairly well acquainted with this man, J. C. Taylor, and with his circumstances. The land was sold to my brother-in-law at \$38.00 an acre; that is, before it had been sold by court at public sale and when no one could tell what it would bring, but the agent would not have been very safe in selling it for much less at that time. When he bought it at auction he got it much cheaper than he had expected. In the meantime my brother-in-law took quite sick for a time and then desired to be released of the contract to take the farm. So this agent offered it to him cheaper and when brother did not want it he released it and it did not cost him a cent. Here, I think, the agent did not only the fair and manly act but showed mercy and did the commendable thing. He later sold 70 acres of this land to B. F. Hartzler and has another 70 of it to sell yet. So he did not make the profit he had a chance to make. There are generally reliable men in most vocations and we consider J. C. Taylor one of these and if you write him he can tell you of farms, locations, prices, etc., such as we farmers cannot, for we do not know.

Pryor, Okla.

There is nothing in the Bible that benefits you unless it is transmuted into life, unless it becomes a part of yourself, just like your food. Unless you assimilate it and it becomes body and bone and muscle, it does you no good. Your instruction must show itself in self-control and in ministering to the needs of others.—Sel.

"BE YE ALSO READY"

By Mary D. Martin.

For the Gospel Herald.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.—Matt. 24:44.

Reading this text, we recognize that there is some person speaking, something for us to do, and the reason why we should do it.

In the preceding verses we are taught to be watchful. This verse tells us not only to be watchful, but also to be ready. At the present time the world is moving so rapidly that people are thinking only of seeking pleasure, never taking time to think what God's Word requires of them. They are ready for the opera, the circus, and other worldly amusements, but not ready for the coming of the Son of man.

Why does it take people so long to get ready when the invitation is given? If it would cost hundreds of dollars to get ready we would not wonder why. But since salvation is a free gift, which money cannot buy, no one has any excuse for not being ready.

How ready the people are to accept an invitation that is given for some earthly event, but when the invitation comes from the King of kings and Lord of lords, saying, "Come, for all things are now ready" (Luke 14:17), persons are so unconcerned!

Again, many people think they can be ready by living a moral life and doing good works; but listen to what Christ told Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). From this we see that the mere moral man has no promise whatever. The plan of salvation is found in Christ and no person can enter heaven except by His way.

Shall we live today in the "lust of the flesh, the lust of the eye, and the pride of life," following worldly fashions and vanities, thinking that tomorrow will be time enough to prepare? No; today is the time to live for Christ, and when tomorrow comes do the same, living every day as though it were the last.

Who has the promise of tomorrow? God's Word teaches me that none have the promise of another day (Prov. 27:1). "Today, if ye will hear his voice, harden not your hearts" (Heb. 4:7). Many are being called away without one moment's warning. Do you not think that what happens to others may also be your lot? Who knows how soon our lives here may be ended and our departure at hand? If we are ready we need not worry about that time, but will with joy be looking forward to the time when we shall leave this world of sin and care and

enter the land of joy and peace and be with Christ, which is far better.

Let us be as the five foolish virgins who did not improve the time given them; but let us improve every moment, so that when we hear the cry, "Behold the bridegroom cometh, go ye out to meet him," we may be ready at once to answer the call. Let us ever be waiting and watching, but yet working, so that no matter how suddenly He may come, we may be ready and with great joy hear the blessed words, "Come, ye blessed of my father, inherit the kingdom."

Washington Boro, Pa.

POWER OF ARGUMENT

By S. B. Wenger.

For the Gospel Herald.

From pulpit and pen there are many arguments presented on questions of importance which lose their power because they are presented in a way that offends those who should be benefited by them. Here is lost the power of argument. Those who might be brought into better light and knowledge are offended and turn stronger in defence and defiance. The argument may be presented in a clear-cut, convincing manner, but because they are of a clubbing nature they fail to convince. Arguments to be effective require two great essentials. The first is grace in the heart of the producer which will season with loving-kindness his argument. The second is a heart open to conviction in the hearer, or reader. If the argument is presented with kindness, sympathy and respect, it appeals more to the judgment and has more convicting and convincing power than the most open facts driven by an overbearing forceful club. "Convince a man against his will, and he remains of the same opinion still." As a "soft answer turneth away wrath," a well-seasoned argument turns away prejudice and opposition. The only power there is in argument is the kindly appeal to the better judgment of opponents.

This being true, kindly, brethren, don't you believe that the Church would be better, cleaner, more in harmony with God's Word and a better light in the world if we did not use tobacco, either in chewing or smoking? Don't you think we would have a better influence on the outside world if that money was put into the Lord's treasury and that it would do a good work for the Master? Don't you think it would be much more to God's glory than to chew and smoke up in a way that is offensive to many good people. I wish I were able to say something that would cause every user of tobacco to think and to look at the question in its true light, and argue it out in his own mind and better judgment. With

all due respect to those for whom it is really a necessity, would you kindly consider it from a point of Christianity?

South English, Iowa.

MEDITATIONS AT MY MOTHER'S GRAVE

By E. J. Berkey.

For the Gospel Herald.

(The following was penned when the writer, 17 years of age, was attending school at Mount Morris, Ill. At two years of age he was left an orphan. The last prayer of his mother was that her boy (now a minister in Augusta Co., Va.) might be a blessing to the cause of Christ. One Sunday afternoon, while yearning for a mother's love, which he never knew, he imagined himself by the side of his mother's grave and penned the following, which first appeared in the Herald of Truth. An aged sister, having known the mother of the writer, was so impressed with the article that she expressed a desire to have it republished.)

My departed mother once visited with me to this lonely place, and thought and felt as I do now as she looked upon the graves of others; but sickness came—death came—and the funeral obsequies; and here now she reposes until awakened by the voice of the Son of God. Moral—all are mortal; I will not thrust you from my mind, ye thoughts of frailty, for ye are messengers come from Heaven's high throne, to assist in binding my fleeting life to that which is immutable and eternal. I know, I feel, I too must die! True, this world is bright and beautiful, and it wearies me not: health flows through my veins and glows in my cheek; strength nerves my arms, and strong are the pulsations of my heart; my business, my friends, and the objects I wish to accomplish do press and clamor for death's decay; but he, the inexorable King of Terror, heeds not their voice, but disdains their entreaties. Death is coming; he has been approaching me year by year, and day by day, just as he does every one that is born into the world. The passing hours, and minutes, and seconds tell me as they fly that he is coming **nearer**. With an eagle's eye he holds me in view, and with a lion's heart he follows upon my path; in the city or in the forest, by land or by sea, by night or by day, he never falters nor wearies. O, yes, I feel as I gaze upon yonder setting sun, that I have one day less—and now that gorgeous glow upon the mountain-top vanishes, and dies away in the starlit heavens—yes, one hour less to live, since I came here to commune with my mother, and with the dead. Yes, my last sickness will come—and so will yours, my dear reader even though we are yet in the morning of our life—my physician will be calm and silent, he will breathe no word of hope, my near and dear friends will weep around my bed—through the

rooms with which I have been familiar for many years, it will be whispered, "He is dying!" and I will see the shadow of him who has so long pursued me fall upon my path—and I feel his skeleton hands clutch my heart strings, while his icy embraces freezes my blood, and the tide of life stands still. Then it will be whispered through the house: "It is all over, he is dead!" All still—only the sobs of weeping loved ones will echo through that chamber where I bowed to the bidding of death. Cold and insensible shall I lie, while the vigils of friendship shall be kept for the last night that I shall ever spend in my long and fondly-cherished home. And the morning light of another day will break, but I shall not welcome its coming. The chirping of the swallows and notes of the robin and thrush will not ravish my ears. The beautiful landscape, over which my eyes wandered with so much delight in early morning, will not be surveyed by me. Friends will gather around me, and draw aside the curtains to let in the light of day, that they may look upon my face, but I will not know them. They will caress and kiss the lifeless form, but my heart will not thrill under the pressure of affection's hand, nor my lips throw back the glow of friendship's kiss. No; I shall be dead! They will shroud me for burial, but I shall not behold my white apparel. They will lay me in the coffin, and I shall offer no resistance. My familiar friends will gaze upon me there, but I shall not return their look. And those whom I most loved will give their last long look, and I am then shut out from the world in which I have lived and moved. Gently is the lid laid over my face, and screwed fast. Neighbors and friends are gathered, and I am carried out of my house, never more to return. Even my name will pass from it, and strangers will dwell there. The funeral cortege will move sadly away from those ancient trees, and over that familiar road to this silent abode of the dead. And here they will lay me in the grave as they did my mother, by whose tomb I write. And the man of God will utter the solemn but hopeful words, "We commit this body to the ground—earth to earth, ashes to ashes, dust to dust—in the hope of the general resurrection and the life of the world to come."

And, having performed this last sad office, they will return to their homes and leave me. I shall be alone in the grave; alone shall I slumber. Strangers will read my brief history, which the hand of friendship may chronicle upon the marble, and then turn away with a sigh, and say, "Such is the end of man." Those in whose memory I may live will often come to strew flowers, and drop a tear of affection. They will plant the rose, the lily, and the evergreen, as emblems of a fragrant and beautiful immortality which they

assign me in the Paradise of God. All this will take place with me—yes, all may say with me. Ah! it is a solemn thought that every step brings us nearer to the grave; a solemn thought that there is but one passage to eternity, and that lies through "death's iron gate." For—

"Sure, 'tis a serious thing to die, my soul!
What a strange moment must it be, when
near
Thy journey's end thou hast the gulf in
view!
That awful gulf no mortal e'er repassed,
To tell what's doing on the other side!"

Dear friend, have you ever meditated at the grave of a dear one and noticed what a feeling comes over you? Perhaps many a one that reads these lines, has, like the writer, a kind father, a loving mother, a brother and a sister in the other world. They have left this earthly mansion, and their dear ones dwelling there, for that place prepared for them in the mansions above. It seems hard for us to part here, but let us remember,

"There is a world above,
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here,
Translated to that glorious sphere."

then as we go through this life, realizing that our time is short, O let us then work more earnestly for the Master, and be more zealous for His cause. There is a great work before us. There are many souls yet to be saved, and let us early come to be prepared for this work. There is a place where the soul may touch the unfailing fountain of spiritual supplies; a mountain-top where we may prize the clouds and bring down fatness for the refreshing of souls. It is **not** amid the bustle of the world nor the scenes of mere social life, but the "secret place of the most High" and "under the shadow of the Almighty." I sometimes think people do not seem to realize what life is, and that they seem to think here is the end of man."

But when we believe that—

"Life is real, life earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

—and then look around us and see the **many precious souls** going down to ruin, how can we as Christians pass by without attempting to rescue them, bringing them to the true light, and showing them the bleeding Savior. Be to them an example by living a true Christian life, and your influence may induce them to follow. Remember we cannot drive them, hence should be very gentle, for a soft answer turneth away wrath, but grievous words stir up anger. Then after having found our mission in life, let us do it with a will, giving God the praise, and we shall have the blessing. Let us remember the great love Christ had for us,

and that time is so precious that God can spare us only one moment at a time. Let us go forth with a determination that by the help and blessing of God, we will bring Him some precious souls that we need not say,

"Must I go and empty handed,
Must I meet my Savior so;
Not one soul with which to greet Him,
Must I empty handed go?"

Now since we are out in this great field, gathering in those precious sheaves, let us faithfully carry on the Master's work so that our record may not be stained with these words, "Lost somewhere between sunrise and sunset, one golden hour studded with sixty diamond minutes. No reward offered as it is lost forever."

"Then let us live for those who love us,
Whose hearts are kind and true;
For the heaven that smiles above us,
And waits our spirits too;
For all human ties that bind us,
For all the task our God assigned us,
For the bright hopes left behind us,
And the good that we can do."

Mt. Morris, Ill.

A HOME LAID IN ASHES

By J. M. Shank.

For the Gospel Herald.

Believing that all things—joy or sorrow, sickness or health, prosperity or adversity—work together for good to those who are the called of the Lord, we rejoice in His goodness and love.

A pathetic incident recently occurred in our community. In the early morning hours of Sunday, Feb. 12, it was discovered and quickly noised abroad that the residence of Bro. E. H. Brunk was on fire. The writer and a number of others quickly hastened to the scene, only to find it an absolutely hopeless case and ourselves helpless except to assist in saving a small stable which was completed only a few weeks ago.

It was a shocking sight, one that is seldom surpassed for swiftness and completeness of destruction. In one hour from the time the fire was discovered a nicely furnished home with all its contents, including almost every article of clothing, also wash house with valuable contents, lay in ashes. Occurring as it did in the stillness of night, the entire family had a most narrow escape from that element which had just given them an evening of comfort but during the night converted the place into a pit of swift destruction. Jason, the oldest of the children, was the first to discover the fire, having been awakened by the smoke which had filled the room in which he slept. In an instant he sprang from his bed, secured the little brother by his side and rushed down stairs shouting the alarm as he went. His alarm was effective in arousing Bro. and Sister

Brunk in time that they could make use of what was by this time their only way of escape; viz., through a screened window near their bed. Thus they were driven into the falling rain bareheaded, barefooted, clad only in the garments of the night.

They cannot be quite certain where and how the fire started, although they have almost decided it came from bits of fire falling from a leak in the room stove. This seems plausible from the fact that the fire seems to have smouldered during the greater part of the night and finally developed into flames in the lower part of the house, assuming dangerous proportions around 4 o'clock in the morning.

Roughly, the loss may be estimated at from \$1500 to \$2000.

The Church at this place is extending their sympathy to the unfortunate family and wishes for them that other churches might also extend a helping hand in this time of need.

Denbigh, Va.

We, the undersigned, ministers of the church at this place, feel to add our testimony to the above that those who are willing and able to help the needy of the household of God will find in this family a worthy object.

Anything sent to our deacon, A. P. Heatwole, or Benj. Brenneman, Denbigh, Va., will be properly cared for.

Geo. R. Brunk.

Jacob Hahn.

Daniel Shenk.

I. D. Hertzler.

PREPARE TO MEET THY GOD

By Katharyn Eash.

For the Gospel Herald.

Preare your hearts unto the Lord, serve Him only, and He will deliver you out of sin.

We ought to comfort one another with the thought that there is a mansion prepared for all who believe. Christ comforted His disciples by saying, "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you."

"As it is written, Eye hath not seen, nor ear heard, neither hath entered into the hearts of men, the things which God has prepared for those who love him; but, unto us God revealed them through the Spirit."

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

If we resist the power of God, we shall receive to ourselves damnation, but if we do that which is good, then we shall be rewarded, and have praise of God.

Life is very uncertain, therefore we should be ready, so that when death

calls us from earth, we can enter into the joys of heaven.

Jesus says, "Yet a little while is the light with you; walk while ye have the light, lest darkness comes upon you, for he that walketh in darkness knoweth not whither he goeth."

My heart's desire and prayer to God is that all might be saved.

White Cloud, Mich.

POPULAR SUICIDE OF CHURCH PEOPLE

Sel. by Noah D. Showalter.

Months come and go, years roll on, while the worldly women of the Church (?) toil on for the personal adornment of themselves and their children till heart and flesh fail, and an untimely grave covers them out of sight. "Martyrs to fashion," (not of the faith) would be the most truthful and fitting epitaph that could be put on their tombstones. Many a professedly Christian mother has wrapped her enfeebled infant in embroidered muslin and flannels, into which her child's life blood has been stitched.

In many a professedly Christian home the first lesson their child learns is how to dress in the prevailing styles. Yes, it is subjected to all worldly surroundings, and the poor child leaves its cradle admiring its fine clothes, and suffers hours of torture and suffering because of curling irons and crimping pins before it has learned to say, "Now I lay me down to sleep."

It is no wonder that the tender twig bent worldward from the very cradle by its own mother, should turn from the Church to the opera, the theatre, and the ball-room, instead of being an example to the world and an honor to God and its parents.

When we look about we are grieved to find that so few of our young men and women reared in the Church are loving, working Christians. But it is not surprising. If from infancy you bring up your children in worldliness you need not expect them to have any confidence in you or your church when you ask them to deny just what you have given them. It is your fault that they are thus, they are what you have made them.

So here we have it, mothers killing themselves to make these things to adorn with, and killing their helpless children by having them adorned.

Broadway, Va.

"If I were going out to find as many agreeable people as I could, I'd begin by making myself agreeable," said one who had been thinking about Diogenes' search for the honest man. There's a right idea in that. The pleasant, considerate person makes others feel pleasant, therefore calls out their best.—Sel.

CHRIST'S COMMISSION

By Bertha R. Weaver.

For the Gospel Herald.

"I came not to call the righteous, but sinners to repentance," These are the words of our blessed Savior. How precious they should be, especially to those engaged in the work of the Master. How often do we hear the remark made by the Christian professor (I cannot say "possessor," for one is not such that speaks that way) when some poor souls turn to God that "they cannot keep it. Just think how low down they were in sin." Brother, sister, is that you? Do you think of what you are saying? Do you doubt God's Word? You claim to be a follower of Jesus and yet do not believe Him. You may say with amazement this cannot be so, but it is. For if you do not believe that those souls who were once steeped in sin can now, by the grace of God live a pure and holy life, how can you say you believe God's promises? What are you doing for those precious souls? You are trying to tread them down again into the mire whence they came. Oh, do not be a stumbling-block, but be a strong pillar upon which they may lean until they have that solid footing in Christ. My prayer is that God may in some way reveal the truth to you. You may pray for sinners to be converted, but when they are converted you doubt their conversion and so do not believe your prayers. How can God answer your prayers if you do not pray in faith believing? Pray earnestly for great things and then look for them. I am so glad for this blessed promise, "Though your sins be as scarlet, they shall be white as snow; and though they be red like crimson they shall be as wool."

Sinner friends if you read these few lines, written with trembling hand in the fear of God, will you not believe. Look up to Him and believe, only believe and God will abundantly pardon. "Come, for all things are now ready."

May God abundantly bless us all and may we guard our thoughts and actions, that thy are no stumbling block to some lost souls.

Lancaster, Pa.

CAPITAL PUNISHMENT

* * *

It is an absolute fact that God does not intend capital punishment; because He protected the first criminal with sevenfold revenge.

* * *

All Christians believe that even murderers may find pardon at the hand of a merciful Savior, if they become really penitent. Some very clear evidences have been given in rare cases, yet this did not save them from paying the penalty of the law.—Sel. by N. D. S.

THE WORD OF GOD

By Alice Nissley.

For the Gospel Herald.

How do you receive God's Word? What has Jesus done for you and me? How He suffered, bled and died to redeem us from sin. Do we take God's promises as for us? and do we strive to live up to them? Do we treat God's Word as truth, or do we say, "Here and there I find something that I don't fully agree to, so I cannot recommend it to others. Here is something that I think is not very important, although I do it, therefore I'll keep silent about it." Is not this discarding that portion of the "Word?" Do we not believe and know that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" Our attitude toward God's Word has a great deal (if not all) to do with our influence and determines our future destiny as well as others' with whom we come in contact.

A truly consecrated child of God can not doubt one word of Holy Writ. What is the hope of the Christian but the teaching of His blessed Word. How will we stand on Judgment day if we have not followed the pure unadulterated Word in this life? (John 12:48). We have no promise by obeying only a part of it, or by obeying reluctantly what we obey. We have not fully, wholly, unreservedly given every thing into our Father's hands, if we do not willingly, joyfully without the least doubt obey and keep His commandments. "His commandments are not grievous." It is the Christian's delight to seek to do that which pleases, not grieves his Heavenly Father. We have many reasons to obey God, we belong to Him by right of creation and by right of purchase. We are called His children by right of adoption, heirs of God, joint heirs with Christ. Do we stop and think what the blessed Word says? We so often read and reread, but do not meditate on its precious truths. Read John 17:19. Here it says, Jesus prays for us. He says, "I pray for them which thou hast given me, for they are mine, and all mine are thine, and thine are mine, and I am glorified in them." Jesus says, "I am the good shepherd, and know my sheep and am known of mine." We don't realize the nearness that Jesus desires of us to be, nor do we appreciate it as we should that He is our Mediator. With what carelessness and indifference the Word of God is treated. Those blessed truths, holy thoughts, rich admonitions, contained therein.

There are many people (sad to say) that don't believe the Word at all. They came to that condition, not all at once, but step by step. At first a little part of the blessed Word did not suit

them. They, with other people's ideas and notions, put a different meaning to it than what God would teach, and finally because they could not understand everything and could not reason things out man's way, they put the greater part or all of its blessed teachings to aside. It is the little foxes that eat the vines. The little things that occur in your life and mine, the little acts we do that counts for time and eternity. Beware of Satan's traps, and at the same time remember God's power.

Lancaster, Pa.

THOMAS PAINE SILENCED

A gentleman of New York, who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible:

One evening I found Paine haranguing a company of his disciples on the great mischief done to mankind by the introduction of the Bible and Christianity. When he paused I said: "Thomas Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; it is their school-book; their churches are full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes." He said it was true. I continued: "You have been in Spain, where the people are destitute of the Bible, and there you can hire a man for a dollar to murder his neighbor, who never gave him any offence." He assented. "You have seen the manufacturing districts in England, where not one man in fifty can read, and you have been in Ireland, where the majority never saw a Bible. Now you know it is an historical fact, that in one county in England or Ireland, there are many more capital convictions in six months, than there are in the whole population of Scotland in twelve; besides, this day there is not one Scotchman in the almshouse, state prison, bridewell, or penitentiary of New York. Now, then, if the Bible were so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses, and penitentiaries, are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible." It was now near ten o'clock at night, Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another.—Sel.

It is not the severity of punishment that prevents crime.

ROOM FOR IMPROVEMENT

By S. E. Roth.

For the Gospel Herald.

We notice many things in our congregations, homes and individuals that prove to us that the caption of this article is not only imaginary. Yes, we believe it to be a reality that there is room for improvement.

But what would it benefit us to know that there is room for improvement if nobody would point out to us where and how to improve? We realize that we are not able to suggest the need nor the remedy in every case, but in a few instances we believe that we can suggest some helpful thought, D. V., and in His name we try to do so.

In the first place the need of improvement is a body (congregation) if we judge rightly, pride, slackness or slothfulness and misdirected zeal, do the most harm and could be improved upon. We mean these conditions show that our congregations could be bettered by abandoning the above-named three evils.

How improve or better things where pride rules or at least hinders the good work? "Draw nigh unto God and he will draw nigh unto you" (Jas. 4:8). Let it be plainly understood what pride is. What it does and whence it is; namely, from the devil. If this is persistently and prayerfully considered improvement is certain to follow.

Slothfulness (Spiritual laziness). How improve here? Mainly by pointing out the need of workers, also that there is work for all to do and last but not least the reward of faithful labor. By pointing out in this case we must not forget that we can teach best by example (Matt. 5:16).

Misdirected zeal causes much harm because the victim of it always or at least often looks with suspicion on other methods of work or the success of other congregations. Misdirected zeal is waste of material and implements, figuratively speaking. By it good work is hindered, weak ones are discouraged, lost ones are driven away from God and the Church.

But how remedy it? By directing zeal aright in accordance with God's Word, letting nothing be done by any motive save by the love of God, making II Tim. 2:15 our motto.

But above all we must remember that without Jesus we can do nothing (John 15:5). Now we conclude that congregations, homes, etc., holds good for the individual also and God alone knows in reality how much improvement would follow if we applied the above suggestions to ourselves, our homes, and congregations. To Him alone be all the glory forever.

Woodburn, Oreg.

REPORT

Of Bible Conference Held Near Wolftrap,
Va., Feb. 6-10, 1911

For the Gospel Herald.

Instructor, Geo. R. Brunk.

Subjects under consideration were as follows:

Redemption. (a) The need. (b) Incarnation. (c) Atonement.

Plan of Salvation. (a) Repentance. (b) Justification. (c) Faith. (d) Regeneration.

Church of Christ.

Ordinances.

Nonconformity.

Some thoughts gleaned:

Consequences of the fall. Faith changed to unbelief. Love changed to enmity. Obedience changed to rebellion. Depravity of mind, heart and life. Death—temporal, spiritual and eternal. Man absolutely helpless.

The Incarnation of Christ. The object—to reconcile the world. The motive—love for souls. Through it Christ became our prophet—to teach God's will. Priest—to make atonement. King—to reign over the redeemed. Lived for our example, died for our redemption, raised for our justification, lives to make intercession. Without the incarnation, no shedding of blood. Without shedding of blood, no remission. Without remission of sin, no salvation.

Atonement. Sin separates from God and brings spiritual death. The sacrifice of Christ is the ground of forgiveness and spiritual life. No atonement by works, sacrifice or by any means except by Christ alone. Results in pardon, peace, power, purity and paradise.

Justification, sanctification and glorification giving power over sin, Satan and the world.

Repentance. A command to all. Prerequisites, (1) knowledge of God, (2) consciousness of guilt, (3) hope of mercy, an act of the will. Helped by, (1) the goodness of God, (2) chastisements, (3) The Spirit of God. Consists in, (1) humbling of self, (2) turning from evil, (3) turning to God. Accompanied by—Godly sorrow and restitutions according to the substance (Job 20:18).

Justification. You cannot be justified by nature (Eph. 1:3), by sacrifice (Mic. 6:6-8), by works (Gal. 2:16). God the author (Rom. 8:33). Christ the ground (Rom. 5:9). Holy Spirit a means (I Cor. 6:11). Conditions—repentance (Luke 13:3), faith (Rom. 5:1, obedience (Jas. 2:24). Makes us heirs (Tit. 3:7), saves from wrath (Rom. 5:19. God's plan justifies from all things (Acts 13:39).

Faith. Composition — (1) Knowledge (Rom. 10:4, (2) belief (Jo. 12:42), (3) trust (Eph. 1:13). Believes with the heart (Rom. 10:10), obeys (Rom. 16:26), overcomes (I Jno. 5:4). Believing and trembling will never save. Believing and trusting, we will not be lost.

Regeneration is the implanting into us the divine nature, which makes us love righteousness and hate iniquity.

A sheep may by accident fall into the mire, but will never go there by choice.

Swine by nature love the unclean and will wallow there unless they are watched.

If we desire in our hearts to do what is wrong and are only prevented by the restraints of the Church, we have not yet become new creatures in Christ and have no title to heaven.

The Church is of God (I Tim. 3:15); purchased by the blood of Christ (Acts 20:28); built upon the doctrines of Christ and the apostles (Eph. 2:20); can never be overthrown (Matt. 16:18); the pillar and the ground of the truth (I Tim. 3:11); has authority to receive members (Acts 2:41); to

expel members (I Cor. 5:12, 13); to restore members (II Cor. 2:6-11); to reject those who do not conform to her teachings (II Thes. 3:6, 14, 15).

The work of the church on earth is ratified in heaven (Matt. 18:18).

We are to obey the laws of the land when they do not require us to violate the Scriptures. But why do we not yield as freely to the councils of the Church? Has the Church less authority?

The keynote of nonconformity is the crucifixion of the self-life (Gal. 6:14).

Secretaries.

Married

Litwiller—Nafziger.—Bro. Louis Litwiller and Sister Lena Nafziger, both of near Hopedale, Ill., were united in holy matrimony, Jan. 5, 1911, by Bro. J. C. Birkey. May God's blessing be with them through life's journey.

Albrecht—Litwiller.—On Feb. 16, 1911, Bro. John V. Albrecht of Tiskilwa, Ill., and Sister Leah Litwiller of Delavan, Ill., were united in marriage, Bro. J. C. Birkey officiating. May their voyage through life be peaceful and prosperous.

Ramer—Raber. — On Feb. 16, 1911, at the residence of the bride's parents near Versailles, Mo., Bro. Jacob A. Ramer and Sister Cora Raber, Bro. Henry Harder officiating. The Lord bless them and make them a blessing through life.

Lehman—Hess.—On Feb. 22, 1911, at the home of the bride's parents, near Marticville, Pa., Bro. Walter S. Lehman of Millersville, Pa., to Sister Anna R. Hess, Bro. D. N. Lehman officiating. May God's choicest blessings accompany them through life.

Gnagey—Swartzendruber.—On Jan. 29, 1911, Bro. Simon Gnagey of Bay Port, Mich., and Sister Esther Swartzendruber of Centralia, Mo., were united in marriage by Bro. J. F. Swartzendruber of Iowa. They expect to make their future home in Huron Co., Mich. We pray they may truly set up a happy Christian home.

Brenneman—Hilty.—On Feb. 15, 1911, at the home of the bride's parents, Bro. and Sister J. H. Hilty, Rawson, Ohio, Bro. R. R. Brenneman of Elida, Ohio, and Sister Elnora Estelle Hilty were united in the holy bonds of matrimony, John Blosser officiating. May their future be a happy one and full of useful service in our Lord's vineyard.

Obituary

Miller.—Abraham D. Miller was born in Holmes Co., O., Feb. 4, 1839; died at his home in Emma, Ind., Feb. 12, 1911; aged 72 y. 8 d. He was united in marriage to Susanna Hershberger on Aug. 11, 1864. He united with the A. M. Church at Clinton in 1862, in which he remained a faithful member until death. He leaves to mourn a sorrowing wife, 3 brothers, 1 sister, and many other relatives and friends. Funeral services at the Emma Church by Jonathan Troyer and Oscar Hostetler.

Godshall.—Sallie (Wisner), wife of Nelus K. Godshall, was born near Skippack, Pa., Aug. 18, -867; died Feb. 14, 1911; aged 43 y. 5 m. 26 d. She had been afflicted with consumption for several years. The last three

years she lived with her mother. We could see her gradually fading away. It was only the few last days that she was bedfast. She was a faithful member of the Mennonite Church, attending services as long as health permitted. Her longing was to fall "asleep in Jesus" and prayed that her family would become prepared to meet her over yonder where parting is no more. Besides a husband she leaves 5 daughters and 3 sons. 2 children died in infancy. Her aged mother, 6 sisters and 3 brothers also survive. Her father, 2 brothers and 1 sister preceded her some years ago. Funeral services were held at the Plain M. H., Feb. 19, Bros. Jonas Minninger and Michael Moyer conducted the services at the house and Bros. A. O. Hiestand and J. C. Clemens at the church. Text, Psa. 16:11.

Layman.—George W. Layman died at his home along the Maugansville road two miles from Hagerstown, Md., Oct. 25, 1910, from Bright's disease; aged 56 y. 7 m. 27 d. He was a member of the River Brethren Church at Ringgold, Md. He is survived by his wife, Susan, 3 sons, 1 sister and 3 brothers. Funeral services were held in the Reiff Mennonite Church Oct. 28 and interment in the graveyard adjoining.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

By his wife.

Winters.—Bro. Samuel Winters was born Feb. 29, 1828, in Lancaster Co., Pa.; died (on the old homestead farm where he was born and raised and lived all his lifetime) Jan. 22, 1911. He had been in feeble health for about a week, but was still up and around and Saturday night he took very sick with congestion of the lungs and died very suddenly Sunday morning at 8 o'clock. Age, 82 y. 10 m. 22 d. He was a faithful member of the Mennonite Church ever since he was a young boy. He was married twice. His first wife and 2 children preceded him to the spirit world. His second wife, 2 children, 5 grandchildren, 1 brother and 1 sister remain to mourn the loss of one whom they loved. Text, 1 Pet. 3:12.

"Long years we have known thee, father dear,

But now the time for parting is here,
O, how we'll miss thy cheerful face,
Thy work of wisdom, full of grace;
Thou hast suffered we know full well,
But now are gone with Christ to dwell.
Thy toil-worn frame we lay to rest,
Soon we shall meet thee with the blest."

Schafer.—Jacob P. Shafer was born in Northampton Co., Pa., Jan. 13, 1830; died after an illness of about four weeks with Bright's disease, Feb. 10, 1911, at the family residence, near Goshen, Ind.; aged 81 y. 27 d. On Sept. 2, 1855, he was married to Rebecca Coppes, of Wadsworth, O., who, with 2 sons, 5 daughters, 10 grandchildren, and 3 great-grandchildren survive him. 3 sisters and 2 brothers, all living in Pennsylvania, also survive him. He had been a resident of Elkhart Co. since 1863. He was a member of the Reformed Church and a man of unblemished character. His consistent life, his unwavering adherence to what he believed to be right won for himself a high degree of esteem and respect from all who knew him. While his family and friends greatly miss him, the remembrance

(Continued on next page.)

Items and Comments

A bill has been introduced into Congress providing for penny postage on all letters intended for local, rural or city delivery.

The **Institute Tie**, organ of the Moody Bible Institute, Chicago, is to be known henceforth as **The Christian Workers' Magazine**.

It is estimated that the value of raw cotton exported from the United States in 1910 amounted to \$530,000,000, or \$60,000,000 more than in any previous year on record.

A cold wave of unusual severity swept over the South during the early part of last week and, because the fruit was farther along than usual at this time of the year, much damage to the coming crops is reported.

Winnipeg, Man., Feb. 24.—The dominion government today decided to stop the immigration of negroes from the United States, and stopped at the boundary a party which intended to go to western Canada.

The negroes were stopped because they were regarded as undesirable citizens.—News Item.

A millionaire Socialist of New York has been sued for \$100,000 in a breach of promise case—which leaves two thoughts for reflection in the mind of the reader: (1) Marriage is by many looked upon as a commercial affair, and in case of a breach of promise the damage inflicted depends upon the size of the pocket-book belonging to the one who breaks the engagement. (2) That man ought to make his socialism practical by sharing his millions with his poorer comrades.

The new treaty between the United States and Japan received the unanimous endorsement of the United States Senate. It repeats that part of the former treaty restricting Japanese immigration into the United States. At first there was opposition to the treaty on the part of the western senators in whose districts there had been a distinct anti-Japanese sentiment, but when it was explained that this was simply a treaty to satisfy the honor of Japan, which government proposed to restrain its own people from coming to America, all opposition was withdrawn. It leaves the relations between the two countries practically as before, with the exception that hereafter Japan, and not the United States, is to restrict its citizens from coming to America.

In a sweeping decision by the U. S. Interstate Commerce Commission it was decided that the claims for increased freight rates on the part of the railroads are unreasonable and the application for the increase is therefore denied. This decision is looked upon differently by the different interests involved. On the part of the railroads it is regarded with much disappointment, threats were made to appeal it to the U. S. Commerce Court and great disaster is predicted. On the other hand, the decision is regarded by shippers with great delight, and it is triumphantly proclaimed that the day is past when any individual or corporation can pile up colossal fortunes at the expense of the public. Time will tell. In the meantime it would be well to encourage the idea of good feeling and promoting the interests of one another rather than fighting for self-interest.

The man who is weak enough or coward enough to have no confidence in himself will do the wisest thing to slide his chair back and get out of the game.—Sel.

(Continued from preceding page)

of his love and kindness towards all brings comfort to their hearts, while they mourn not as those who have no hope, but look forward in the blessed hope of a happy meeting, where there is no more sorrow, no more pain, no parting; "where the wicked cease from troubling and the weary are at rest." Funeral services were held at the home, on the 13th, by C. K. Staudt of Goshen and John F. Funk of Elkhart, from Rev. 14:13. Burial took place at the cemetery in Goshen.

J. F. F.

Mast.—Amanda (Frey), wife of John F. Mast, was born in Lagrange Co., Ind., Apr. 28, 1880; married to Joe F. Mast, Nov. 22, 1903; died in Harper, Kans., Feb. 18, 1911; aged 30 y. 9 m. 20 d. To this union were born 6 children, 2 of whom preceded her to the spirit world. At an early age she united with the Mennonite Church, of which she remained a faithful member until death. She is survived by her husband, 4 children, 6 brothers, 2 sisters, and many other friends who mourn her departure. The body was brought to Martin's Creek for burial on Feb. 22, 1911. Services by S. H. Miller and Benj. and Jacob Gerig.

King.—Nancy A. Yoder was born in Mifflin Co., Pa., Dec. 12, 1839; died Feb. 20, 1911; aged 71 y. 2 m. 8 d. She was united in marriage to Levi King Feb. 17, 1863, making a happy home for 48 years and 3 days. To this union were born 7 children, 2 of which preceded her to the spirit world. She leaves to mourn their loss a sorrow-stricken husband, 3 sons, 4 daughters, 3 brothers, 2 sisters, and 30 grandchildren, 4 grandchildren preceding her.

She united with the Amish Mennonite Church, at the age of 18 and continued steadfast in the faith until the end, often expressing a desire to depart this life and be with the Lord, often during the last few days of her life requested her friends to take her home. She was afflicted with Bright's disease for 19 months, from which she endured great suffering at times, but endured it all patiently until the end, when she peacefully fell asleep, only to await the resurrection of the just. Funeral services were held at the South Union Church, Feb. 23, conducted by David Plank and S. E. Allgyer. Interment in the Fairview cemetery.

Umble.—Barbara (Kurtz) Umble was born near Ephrata, Pa., Feb. 12, 1829; died near Paradise, Pa., Jan. 8, 1911; aged 81 y. 10 m. 26 d. Six children mourn her departure—John A., Isaac K. and Annie B., wife of Jacob H. Mellinger (with whom she lived since the death of her husband, Jacob Umble 18 years ago) of Lancaster Co., Pa., and B. F., Jacob G., and Priscilla, wife of S. E. Algyer of Champaign Co., Ohio. Two sisters, Aunt Katie Stoltzfus and Aunt Mary Mast, both older, also survive. She was a consistent member of the Church for many years. She was a loving mother and grandmother, thinking more of others than of herself, and although quite feeble and almost blind the last years of her life, she was always ready to use the last of her strength in the care of her loved ones. She suffered considerable the last few days of her life, and once when the suffering was unusually severe she asked that Bro. Mack, who was present, should pray for her. After prayer and singing her pain seemed to leave her, returning no more. The following day she calmly fell asleep in the Lord. Funeral services were conducted Feb. 11 at the house by Noah H. Mack, and at the Millwood A. M. Church by John S. Mast and C. M. Brackbill.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

MENNONITE GENERAL CONFERENCE

The Lord willing, the next session of the MENNONITE GENERAL CONFERENCE will be held with the Blough congregation near Johnstown, Pa., beginning Oct. 25, 1911. Further information concerning this meeting will be given later. May the Lord bless every effort for the advancement of His cause.

L. J. Miller
L. J. Burkholder
N. O. Blosser
Committee.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTTDALE, PA., THURSDAY, MARCH 9, 1911

No. 49

EDITORIAL

"Happy is that people whose God is the Lord."

The best way of "speaking the truth" is to take Paul's advice and speak it "in love."

When you quote the scripture, "All things work together for good," don't stop until you have also quoted, "to them that love God." There are some things that work great harm to the wicked doers of them.

Why was Elisha more successful than Gehazi in raising to life the Shunamite woman's son? A study of next Sunday's Sunday school lesson will reveal the difference between the two. A study of these two characters will also reveal the difference between the successful and the unsuccessful Christian worker of today.

When the worldling is asked to make the full surrender to God he draws back with a feeling of horror as if that were an invitation to him to give up his liberties. Yet he has already made the full surrender to Satan and imagines himself a free man. A surrender to Satan means to be chained in the fetters of sin. A surrender to God means a willingness to be made a free man or a free woman in Christ Jesus.

The following item, taken from *Zion's Watchman*, lends encouragement to the idea that the people of the United States may eventually open their eyes to the dangers and iniquity of organized secrecy:

School authorities of New York city are fully convinced of the pernicious influences of secret orders—fraternities and sororities,—in their high schools. Not only do these societies seriously interfere with the regular school work, but also do they tend to moral degeneracy altogether inexcusable. The total abolishment of these societies has, therefore, been decided upon, and is to be carried out at all hazards.

When the largest city in the United States takes a step like this it ought to

lend encouragement to smaller cities to do likewise. But why draw the line only on college secret societies? How much worse are they than secret orders composed of older people? Why not let the fathers set the example and abolish all secret orders? for then their action would be consistent in that they ask nothing of their children that they are not willing to do themselves. The same reasons advanced why all college secret societies should be abolished may also with equal force be brought against all other secret orders. Let the good work go on, and the abolition of secret societies be made complete.

The eyes of the civilized world are turned toward the plague-stricken districts of China. The pen pictures of eye-witnesses stir us to the very depths; yet we have no doubt that if we were to witness the scenes ourselves, we would be compelled to say, "The half has not been told."

But there is another picture, more deplorable by far, to which the world pays scarcely any attention. We refer to the picture of the lost world—hundreds of millions of souls, famishing for want of the bread of life, reeking in the corruption of sin which destroys the soul, a hundred thousand souls sinking into a Christless grave and going on to a Christless eternity being a daily record. The picture of the most horrible famine and scourge that human eye has ever witnessed is but feeble in comparison with the picture to which we have just called attention. It is right that the world should be moved because of the plague-stricken districts of China, and all the help that can be rendered should be extended in this hour of distress. How much more should we be concerned in rescuing the world from the more terrible plague of sin! So long as God gives us breath let us not lay down our armor until we have done all that we can do to let the whole world know of the Christ who came to save.

The Thorn in the Flesh.—What that "thorn" was to which Paul referred, we may never know. We think, but to say that we know, that is another question. Nor is it necessary that we do know. But the reason why it was given is more clearly stated. That then is the principal thing to think about when the thorn is under consideration.

Paul was human, like the rest of us. Though blessed far beyond the average man in natural endowment and spiritual gifts, he was after all but a poor mortal, and liable to stumble. He had just related a remarkable experience—how that he was caught up into "the third heaven" and saw things "not lawful for a man to utter." Compared with the false teachers who were trying to undo his work he towered as a mountain above an atom. He went on—"Lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh." Here then is the secret—Paul was human, and needed something to keep him humble.

We also need "thorns" to keep us humble. It is natural for man to become exalted. The pride of life is the worst temptation with which we have to do. About the time we come to a lofty pinnacle of Christian experience we find Satan buffeting us—tempting us to take to ourselves the glory that belongs to God. While listening to his seductive flattery we take a tumble, humiliated by something that shows us how imperfect, dependent and insignificant we are. It is the thorn in the flesh, reminding us of our frailty and keeping us where we ought to be. Being subject to passions and beset with temptations, we need a continual reminder that we are what we are by the grace of God; that we are poor, weak, helpless, dependent upon God for strength, support, guidance, virtue, wisdom, glory, and that it is only as we recognize our own nothingness and His all-sufficiency that we can shine in His image and glory. Thank God for "the thorn in the flesh."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

MY REFUGE

For the Gospel Herald.

(The following poem had been selected for publication in the Gospel Herald by the late Sister Lena Eash of Topeka, Ind., and was found among her papers after her death. Having been an invalid for many years, these thoughts seemed to her most precious, and it is the testimony of those who knew her best that her life gave evidence of the confiding trust breathed forth in the verses that follow.—Ed.)

Lord, when my spirits are depressed,
When tempests rage within my breast,
I look to Thee, my one true Friend,
On whom I always can depend.

Naught else can comfort in my grief,
Nor give my breaking heart relief;
But Jesus, Thou art my retreat,
I find in Thee my comfort sweet.

Deprived of friends or faced by foes,
To Jesus I my heart disclose;
In every need to Thee I fly,
And Thou, my Friend, art ever nigh.

So come what may of trouble here,
Deep wound of heart or scalding tear,
I fly to Thee, O Christ, for peace,
And at Thy feet my troubles cease.

"WHAT IS TRUTH?"

By George R. Brunk.

For the Gospel Herald.

Too many, like Pilate, ask the question, but are too little concerned to listen to a reply.

Others, like tramps, keep searching from day to day for what they do not wish to find.

"Exact accordance with that which is or has been or shall be," is a definition the correctness of which is self evident.

"Thy word is truth" (Jno. 17-17) is in harmony with the above because God's Word is in "exact accordance" with facts past, present and future.

Nature may teach us plainly of "His eternal power and Godhead" (Rom. 1-20) but can never reveal the truth necessary for man's salvation, usefulness and happiness in time and eternity.

Human reason is a giant in the earth and performs great wonders in the realms of nature; but when it comes to spiritual truths its eyes are out and it babbles like a simpleton. "The world by wisdom knew not God" (I Cor. 1:21).

Such men as Cicero, Zeno and Aristippus, heathen philosophers, in searching after truth reached conclusions diametrically opposite to what the Scriptures teach, such as: *Strive for honor and glory. Never to forgive any who wrongs*

you. That pleasure is the chief good; therefore theft, sacrilege and adultery are right, etc.

If reason seems to do better now than formerly it is because of the light that streams upon it from the pages of divine revelation.

Let us remember that whenever any man closes the Bible and begins to philosophize in reference to the duty of man or attempts to sit in judgment against the Word of God he is using the same blunt instrument with which the heathens hewed out their crude and erroneous philosophy.

Even on such great subjects as the *immortality of the soul, future rewards and punishments and reformation of manners* such great men as Plato and Socrates confessed their inability to arrive at the truth without a divine revelation.

Would that our modern philosophers were so humble, that they could realize that *Truth* is too high for them to discover or sit in judgment upon when revealed.

We have the Bible which we believe to be a revelation from God, containing "all things that pertain unto life and Godliness."

But the notion is very common that it does not matter about our doctrine just so we are honest and sincere and believe that Christ is the Savior.

This is a great delusion.

"Not every one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven; but he that *doeth the will of my Father* which is in heaven" (Matt. 7:21).

He that heareth the truth and doeth it not will not stand in the judgment. (Matt. 7:26, 27).

If they escaped not who refused to hear Moses, think you they will escape who refuse to hear Christ (Heb. 12:25).

Under the Old Testament to touch what God had forbidden meant death (Sam. 6:6) and even to violate the commandments in the least as in gathering fuel for a fire on the Sabbath was punished with death (Num. 15:32-36).

I think that those who are so free to divide the Gospel into "*essentials*" and "*non-essentials*" would have had pretty rough sailing in those days when the punishment followed swiftly upon the heels of the transgressor.

I would kindly remind them that there is a day coming in which it will be determined whether we *love God* by whether we *obey the Gospel* (II Thess. 1:8).

If we refuse one commandment we are guilty of all (Jas. 2:10).

A man dies leaving his property to his children, according to the somewhat complicated conditions given in his last will and testament. One child insists upon carrying out the conditions to the letter. Another divides them into two classes—*essentials*, which he proceeds to observe, and *non-essentials*, which he ignores. The third declares it to be im-

possible to know whether the will is genuine, and if it should be it would be impossible to understand or keep, so he ignores it altogether. Which think you will come into the possession of the property? What is our attitude toward God's last will and testament?

This brings us to another point:

Has God revealed to us a perfect system of religion?

In the first of the Bible we read of sinless man in a paradise of glory, with sweet communion and fellowship with God, and nothing to mar the happiness.

Then falls the black shadow of satan. The fire of sin is kindled and goes raging through the world, leaving behind it only desolation and smoking ruins. Man is severed from God like some great planet breaking loose from the attractions of the sun and flying off into space toward the blackness of darkness forever" (Jude 13).

Now look into the earth for six thousand years and what do we see? "Behold *trouble and darkness, dimness of anguish*; and they shall be driven to darkness" (Jas. 8:22).

What is the hope of the world?

A tower of human philosophy built up from the earth to reach to heaven but ending in a babel of confusion.

Go farther back until you see a five pointed star of gold dropped down from the throne of God and piercing the darkness of the ages—"The seed of the woman shall bruise the serpent's head" (Gen. 3:15).

Look at the last chapter of the Bible and see again a sinless people in a paradise and in unity and fellowship with God and nothing left of all that marred the happiness of man.

From this it is plain that God has a system of religion that is fully equal to the task of saving fallen man, and that there is none other is also plainly stated (Acts. 4:12).

When John looked over the redeemed throng in heaven he found no representatives of the other religions there—only such as had come through the blood of the lamb (Rev. 7:9-14).

We must be saved then, if at all, according to the plan that God has revealed.

How much of it think you is essential?

Will God warn us against idle words and at the same time fill the Bible with inspired non-essentials? (Matt. 12:36). Or are we to understand that the *non-essentials* are not inspired?

(To be continued).

Jesus is not only a perfect pattern for us to copy but is a living reality, a life-giving and life-sustaining energy unto us; yea more; He is our life. What does a pattern do good if we have no power to measure up to it? Therefore it is He that worketh in us both to will and to do of His good pleasure.—Gospel Banner.

IS IT WORTH WHILE TO DEFEND THE BIBLE MODE OF BAPTISM?

By A. C. Kolb.

For the Gospel Herald.

In some localities the mode of baptism seems to be as much a controverted subject as any. Sometimes people argue the matter a long time, neither side seeming to know just why they take the position they do, except that the "Church" teaches one way or the other. Some have even grown tired of the argument and finally said, "I guess it does not matter much which way the work is done."

Dear reader, has it ever occurred to you that it is a very rare thing for one who advocates immersion to make a concession like this? It is usually those who consider pouring or sprinkling as being the Bible mode, who give ground; not, perhaps, because they believe any the less that they are right, but rather because they see that their immersionist friends often put more stress upon the form or mode than upon the real purpose of this sacred ordinance. The "idea" IMMERSION seems to have been riveted so firmly upon their minds as seemingly not to admit to the removal, regardless of what baptism really implies. A little incident may serve to explain:

Some years ago, while I was connected with the Mennonite Publishing Company at Elkhart, Ind., a man came into the store to buy a marriage certificate. I did not know who he was, although I soon found out what he was, in at least one particular. The pastor of another denomination in the city which makes it a rule to give baptism certificates to those upon whom the rite had been performed, had asked if we would be kind enough to accommodate him by carrying a small supply so he could get them conveniently when needed. We complied with his request, and kept a few baptism certificates in the same large drawer with marriage certificates, though in separate wrappers. Happening to be in the front part of the store when this immersionist friend came in, I offered to wait on him, and proceeded to show him the different kinds of marriage certificates. As it happened, the baptism certificates were lying on top, and as I laid them out to one side to get at the others, I casually remarked, "I guess you will not want any of those," and he queried, "Why not?" I replied, "They are baptism certificates." "Let me see how they read," he requested. I complied. He then selected the marriage certificate desired, and while I was arranging the stock to put back into the drawer, he remarked in rather a curt way, "It is a wonder there are not

more infidels in the world than there are." This blunt remark came as a surprise, and I asked him on what he based his statement. "Well," he said, "for instance, there is that book you people put out." "What book?" I asked. "Why, that book on baptism," (meaning the little book entitled "Immersion Proved to be not a Scriptural Mode of Baptism, but a Romish Invention"). He then began roundly denouncing the book, and ridiculing the idea that pouring a little water on a person was baptism, etc., hardly giving me an opportunity to get in a word edgewise. When I had put away all the certificates, and had wrapped up his, as he continued his prating, I interrupted him by saying, "Excuse me, but I haven't time now to talk long; besides, I never like to waste time arguing. However, I would like to ask you three questions." "All right," he answered. Having been persuaded by his talk that he had an entirely wrong idea of baptism, and that he was in sore need of a revision of his notions, I asked him, "Do you believe that water baptism, or, as you put it, immersing in water, will wash away sins?" "Certainly," he replied with emphasis. "Then," said I, "accepting your interpretation, will you tell me for what purpose Christ shed His blood on the cross? My Bible teaches me that He shed His blood for the remission of sins" (Matt. 26:28; Heb. 9:22). "Er—er—you will have to excuse me this time I came to town with another man, and I am afraid he is already waiting for me, and I see I am a little late already, so I really haven't time to talk it over this time—" and with that he turned to the door and went out, and, so far as I know, I haven't seen him since. I never got a chance to ask him the third question.

That man evidently was under a delusion, but I dare say he has plenty of company. I heard another man make the plain statement that he did not believe that a person who was not immersed, could get to heaven. These men must have formed their opinions from what they had been taught by other men (they could never get such teaching from the Bible), and if so, both were taught unscriptural doctrine. I would not assume to say that these men "wrested the Scriptures to their own destruction" (II Pet. 3:16); nevertheless what they talked was unsound.

No, brethren, I do not think it proper to step down from what the Bible makes plain. To do so can mean nothing less than opening the way for still more unscriptural teaching. There is altogether too much of that kind afloat already. I do not mean that time should be uselessly spent simply arguing with those who are so set in their opinions that they would not admit they were wrong even though thoroughly convinced, but I do say that

more intelligent teaching should be done.

To baptize is a divine command. It has a deep significance. To fail in observing it "as the scripture saith," is to forfeit a blessing. When any one wishes to refer you to the original Greek in order to show you what the original word baptizo means, you may make up your mind, nineteen times out of every twenty, that the person who wants to make you wise has simply borrowed his information, and very likely from some one who knows little, if any, more about the Greek than he does himself, which is the equivalent of nothing. And even then, he will be so partial as to take only **one** meaning of the word (whereas there are many) and fails to stop and consider whether his "translation" will FIT. If "baptize," as used throughout the Bible, means to "immerse" then the original "baptizo" and "immergo" must be synonymous terms. This cannot be, for, to use the term "immergo" instead of "baptizo," would make the Scriptures contradict time and again. It simply could not be made to fit. **There has not one Scripture passage come to my notice yet relating to water baptism, with which the mode of pouring or sprinkling does not harmonize perfectly. This cannot be said of immersion.** In some cases, it might be "read into" a verse, provided the context is left out, but in others it **never can be**. Hence, according to our immersionist friends' interpretations, baptizing must mean one thing one time, and something different at another. For example, how would it be possible to "immerse," "dip," or "plunge" **WITH water?** John says, "I baptize with water" (Jno. 1:26, 31, 33). To emphasize baptism as meaning immersion, would put a ridiculous construction upon many portions of Scripture.

The significance of baptism must not be lost sight of. That being thoroughly established, there can be only one mode, that mode can not possibly be **either single or trine immersion—**whether forward or backward. It **MUST** be a "pouring," "sprinkling," "shedding," or "sitting upon." We may have very warm friends who are immersionists, and we respect them as friends, but let not our friendship cause us to minimize and treat with indifference this, one of the greatest of all the Lord's commands. Let the Lord and His Word be our first friend, and others will surely be added unto us. A prejudiced mind seldom interprets correctly, consequently the need of more logical teaching, that prejudice may be **worn away** if no other method will remove it. Reports of evangelistic efforts everywhere indicate that there will be many applicants for water baptism during the coming months. Therefore, let not so important a command

be taught in a 'cloudy,' 'obscure,' or 'uncertain' manner, but that all may be "grounded and settled in the faith" (Col. 1:23).

Herbert, Sask., Canada.

THE AVOIDANCE

For the Gospel Herald.

What should be the attitude of the Church towards expelled members? Practically all agree that they should be avoided in communion and Christian fellowship. Some go farther than this and insist that members in good standing in the Church should have nothing to do with former members who have been expelled, not even to eat and to work with them. This question has been the cause of contention in some churches, even to the point of causing divisions. Thus it happened that faithful brethren, who ought to have stood together and united their sympathies, prayers and labors for the restoration of the erring, were themselves rent asunder in unsanctified strife, scattering the faithful sheep rather than bringing the wandering ones back again.

The following articles were contributed by brethren who are interested in the question. It happens that they wrote on opposite sides of the question, and that neither knew of the other one's intention to write. For the benefit of those who are interested in what advocates of both sides have to say, we print both articles. No doubt there are those who could file exceptions to either one or both the articles, but we do not at this time solicit any public discussion of the subject.—Editor.

Some Thoughts On Matt. 18:17

Q. To whom was Christ speaking?

A. To His disciples, a Jewish people.

Q. Who were the heathen and publicans?

A. People with whom the Jews had no fellowship.

Q. How do we know they had no dealings or fellowship with these?

A. By reading the history of Peter and Cornelius (Acts 10), and the conversation of Christ and the woman at the well (John 4). The Samaritans were classed with the heathen and publicans in this.

Q. What does Jesus mean by His saying, "Let him be to thee as an heathen?"

A. Treat him as such an one, as one version says.

Q. Does Jesus mean, Treat him as He treated them?

A. No. But as they (the Jews) treated them.

Q. How do we know?

A. By this. If He had meant as He treated the heathen, they would not have known what He meant, but as it was they knew quite well; besides this the teachings of Paul and John on the same subject proves this.

Q. Was it right that the Jews should treat the heathen as they did?

A. It seems by the history of Cornelius and the apostles that Jesus had not taught them to do differently; but the question of its being right or wrong

(Continued on page 783)

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Virtue

Virtue is not religion, any more than morality is religion. Religion embodies both virtue and morality, however, in the true sense of the word. What then is virtue?

The practice of moral duties from sincere love to God is virtue and religion. The practice of moral duties for the sake of convenience, or from compulsion or from regard to reputation is virtue without religion. Of course the former is preferable because only willing obedience to the will of God will bring blessings to the soul. To disobey the laws of Nature or Nature's God is sin. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

Virtue is essential to salvation (II Pet. 1:5). "A virtuous woman is a crown to her husband, but she that maketh ashamed is as rottenness to his bones" (Prov. 12:4).

God has called us to virtue (II Pet. 1:3); therefore nothing but a complete surrender of our all to His will can be acceptable to Him. Virtue, modesty, decency, etc., are all kindred graces and ought always to be found in every Christian life.

Charity

Charity is love in action. Webster says, "In a general sense, love, benevolence, good will; that disposition of heart which inclines men to think favorable of their fellowmen, and to do them good. In a theological sense it includes supreme love to God and universal good will to men" (Col. 3:14; I Tim. 1:5).

It includes liberality to the poor, or those in distress (Luke 10:30-37; 11:4; II Cor. 9:6, 7).

Where charity is there is candor, or freedom from prejudice. It "thinketh no evil" (I Cor. 13:5). It treats every one, friend and foe, alike, with fairness and consideration. It "never faileth" (I Cor. 13:8), no matter what the circumstances are. It "suffereth long and is kind" (I Cor. 13:4). It never backbites, retaliates, envies, or speaks evil of any one.

Charity is not only manifested in kind words but actions as well (I Thes. 1:3).

It overlooks the faults and shortcomings of others and is able to see the good qualities. It points out the bright, good, commendable, features, and thus "covers a multitude of sins" (I Pet. 4:8). We should be very careful how we speak and act against our fellow men. God has created each per-

son in His own good way. We cannot add anything to our appearance. By emulating the good in others and overlooking the faults of others, we become charitable, kind, and happy. Let charity, as love, be without dissimulation (Rom. 12:9).

Anchor

Strictly speaking an anchor is an iron instrument used for holding a ship or other vessel fast in the water. An anchor is the instrument upon which the sailors place dependence for safety.

In the sense in which we wish to use the word we refer to "hope, which is the anchor of the soul, both sure and stedfast" (Heb. 6:19). As it is necessary for a ship on the great oceans to have an anchor with which to support itself in times of great storms, so we, when the trials of life crowd upon us, when persecutions overtake us, when friends forsake us and the world turns us down, when the Father tests and tries us, we also need an "anchor," something upon which we can place confidence, something which gives stability or security. This spiritual anchor is our hope in God. Oh! the blessed confidence and hope that the child of God has in the Father. How graciously He cares for us! How tenderly He watches over us and supplies our needs! "Why art thou cast down, O my soul? and why art thou disquieted within me? **hope thou in GOD**" (Psa. 42:5).

Belleville, Pa.

TRUE CHRISTIAN DEVOTION

By Nathaniel Lapp.

For the Gospel Herald.

Dear Christian friends, let us be more devoted to God. It is good for families to collect at least once a day for family worship. It is good to read our Bibles more diligently and practice what we read. It is good to spread Gospel literature that others may know God's will concerning us.

I was in the field last summer plowing corn. I saw a sunflower close to a hill of corn and the thought came to me, I must pull it up and give the corn a chance to bring forth fruit. Had I left it there it would have injured the growth of the corn. So it is with the growth of the weeds in our hearts. The weeds of worldliness must all be pulled out of our hearts or they will choke out the Word of God. We must be dead to the world and alive unto God that we may be instrumental in God's hand in bringing souls to Christ.

Wallace, Nebr.

"Holiness" is found in Exodus 3 times and "Holy" 52 times. No excuse for unholy conditions even on the wilderness side of the Jordan.—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

RESPONSIBILITY

God has crammed both thy palms with living seed;

Let not a miser's clutch keep both hands tight,

But scatter on the desert's barren need

That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into His spring,

Which drippeth over, it is so well filled;
Lend it to some parched life, and let it bring

Laughter and song to voices drought has stilled.

God gave to thee His only well-loved Christ,
Whose steps have smoothed the road that leads thee home;

Tell those whose road is rough, whose way is missed

That He has called all weary ones to come.

So shall thy giving set for thee God's smile,
And thine own soul drink deep draughts of His love;

Earth's shadows shall grow bright as heaven the while

A web of glory round thy life is wove.

—The British Congregationalist.

THE WORK AT FORT WAYNE MISSION

For the Gospel Herald.

"The grace of God that bringeth salvation unto all men" is yet being manifested at this place. We have been favored with the special labors of Bro. Enos Detweiler and of Bro. C. J. Yoder in the past two months. Many were made to see the need of their lives, but only a few were willing to accept the deliverance given by Christ. One sister also being unable to attend the services was received into church fellowship by baptism at her home.

We ask a special interest in the prayers of all God's children that the grace of God might continue to be manifested in this place, and especially among the unsaved.

Yours for the lost,

Ben B. King.

Mar. 2, 1911.

WHO SHALL DO MISSION WORK?

By Susie Erb.

For the Gospel Herald.

Christ gives life to men and then says, "As the Father hath sent me, so send I you."

Every Christian should do mission work. If you are a true Christian, you feel the throb of the Christ-life within you. You are a mission worker, sent by the living Christ to touch dead souls to the newness of life.

A missionary is one sent as a messenger to discharge duty in a most earnest and faithful manner. Christ is one sent. He comes needed, but uninvited. To speak plain, before we should attempt to get people converted we should be positive that we ourselves are converted.

There is much room for mission work at home. Be kind to the wayward ones. Speak to them in tenderest tones of love.

Kindness wins almost without anything else sometimes in spite of positive deficiencies. You should bring to each lonely heart a smile. But what have you done today?

"You shall give the truth a grander berth,
And the steadfast faith a deeper worth;
You shall feed the hungering souls of earth,
But what have you done today?"

Cultivate humility, meekness, gentleness, truth and other virtues, check off all impurities of thought and desires.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must not live for ourselves, but for others as well.

Those who are the most urgently needed at home, are the ones who are most urgently needed in the foreign field. We must sacrifice if souls are to be saved, and other lives be made brighter and more cheerful.

Yes, all have a place to work in the great harvest field of the Lord, in the home, church and society. Do your part well, no one else is able to do it for you.

Hubbard, Oreg.

WHAT ARE THE GREATEST MISSIONARY POWERS ON EARTH TODAY?

By Phoebe Smucker.

For the Gospel Herald.

As we meditate on what is the greatest missionary power on earth today, we are reminded that there is no power greater than love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

It was love that sent Christ as the first and greatest missionary, and as we study His life we see that love was the ruling power of His life.

Today it is love that prompts our missionaries to leave home and friends and go out to labor among the heathen or to go to our large cities and work

among the needy. It takes the love of God to make us willing to go out in the slums of the cities or in the jungles to gather the children into the Sunday school, and by getting them interested in the Sunday school is one way of reaching the parents. Some one has said that the spectrum of love has nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. It is necessary that we have these if we would be a power for good in the Church at home or abroad.

We might think the minister has the greatest power for good because he can speak to the greatest number of people; but what will all his preaching be if it is not prompted by the love of God and his life is such that will point people to Christ? Be it preacher, teacher, or missionary, his life and conduct has far more influence than his words.

A quiet, modest Christian's life has more real power among the unconverted than one that preaches but does not practice what he preaches.

I believe that a missionary that is also a physician has more power among the heathen than one that goes out as only a minister. If the doctor can heal their sick he has to a great extent gained their confidence; and if he has gained their confidence, he is then ready to speak to them of Christ as their Savior. Personal work is another good way to work among the lost. I believe that more souls are reached through personal work at our city missions than any other way. Show that you love them and are interested in them, and they will believe what you say.

It takes a consistent Christian to make a successful missionary, as the natives are quick to detect any little inconsistency in those that are to them the models of Christianity. Prayer is another power. It is said of Jacob Burkhard that he was a man of few words, but was called a man of prayer, and he had a great influence for good. It is also said of Elizabeth Agnew, who for many years labored among the women and girls of Ceylon until she was called the mother of a thousand daughters, that her power lay in the sterling integrity of character, her sense of justice and her whole-souled, straight forward devotion to her work.

She was neither beautiful nor brilliant, but she was a wise, noble, consecrated Christian woman. Every talent she possessed was devoted to the service of her Lord in simple ordinary duties day after day for forty-three years.

In conclusion I would say that money can be a great power for good if it is used in the right way.

West Liberty, Ohio.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE CURTAIN FALLS

Over the sorrow, and over the bliss,
Over the teardrop, over the kiss,
Over the crimes that blotted and blurred,
Over the wound of an angry word,
Over the deeds in weakness done,
Over the battles lost and won,
Now at the end of the flying year
(Year that tomorrow will not be here),
Over our freedom, over our thralls,
In the dark and midnight—the curtain falls.

Over our gain, and over our loss,
Over our crown, and over our cross,
Over the fret of our discontent,
Over the ill that was never meant,
Over the scars of our self-denial,
Over the strength that conquered trial —
Now in the end of the flying year,
Quietly final, the prompter calls;
Over it swiftly the curtain falls.

Over the crowds and the solitudes,
Over our shifty, hurrying moods,
Over the hearths where bright flames leap,
Over the cribs where the babies sleep,
Over the clamor, over the strife,
Over the pageantry of life—
Now in the end of the flying year,
Year that tomorrow will not be here,
Swiftly and surely from starry walls,
Silently downward the curtain falls.

—The Evangelical.

FRIENDSHIP

Some—perhaps all of us, have had the experience of living very near to and having daily intercourse for months or years with one whom, at the end of the years, we felt that we knew no better than when we first met him. Again we meet one with whom we have only occasional intercourse for a few weeks, or days, or it may be hours and yet we know him. And why is this? Because there is that mutual comprehension and agreement of mind—that subtle something which we feel, but which is indescribable, indefinable, and inexplicable; simply, we understand and we are understood. And only when there is perfect understanding can there be true sympathy. In the society of such a one we think and feel and love and live a lifetime in itself, but not selfishly, for our sympathies become enlarged, our thoughts higher, our minds broader, our love to humanity warmer; we come to know ourselves as well as to feel for others. And somewhat like unto this—but infinitely greater—is our friendship with Jesus. To know Him is life now; is life eternal.—Elizabeth Wilson Thomas.

THINGS THAT MAKE UP THE CHRISTIAN HOME

For the Gospel Herald.

It is said of John Howard Payne, author of "Home, Sweet Home," that one day while in his room in the city of Paris he looked out through his window, saw on the streets the evidences of the gay, fast life of that wicked city, and began to meditate. From the reveries of the fast life about him his mind wandered back to his childhood days, and he sat down and composed his world-famous hymn beginning with the lines,

"Mid pleasures and palaces, though we
may roam,
Be it ever so humble, there is no place like
home."

There is a sacred accent to that word HOME. As long as there is any tenderness in the heart, the individual is capable of being touched with pictures of home, especially with the magic name—MOTHER.

But the word home should mean more than mere sentiment. It should stand for all that is conducive to the development of the very best qualities of manhood and womanhood, for there is no institution on earth which exerts so vital a force in moulding the characters of the rising generation as does the home. It should be the aim therefore of every home-maker to bring the home to its highest possible point of excellency as a moulder of character along right lines, as a pleasant retreat from the cares and turmoils of life, as an active mission center from which noble young manhood and womanhood is sent into the world to lift the world to a higher standard. Let the Christian home be worthy of the name.

In the limited space we have it will not be possible to name all the essentials of the model Christian home, but we shall endeavor briefly to name a few:

Parental Piety

"Train up a child in the way he should go," is the commission which comes to every parent. "A stream can not rise above its fountain," is a truth which all parents should bear in mind as they undertake the task of bringing up children. It is not simply enough to tell children what they should do, and to punish them in case they fail to do, but we must show them **how** by setting them the right kind of an example. Children should, from the time they begin to notice things, have the privilege of seeing in their parents the highest type of Christian manhood and womanhood, and find in their lives an inspiration to follow in their steps. Outside of the fact that it is right to live the Christ-life daily, there are two reasons why parents should be what they ought to be spiritually: (1) They

transmit their virtues or vices to their offspring. (2) Example is the most impressive and effective way of teaching others.

Obedient Children

This brings up "the first commandment with promise." If we were talking to parents on this subject, we would try to speak of the importance of requiring obedience on the part of children; of how through over-indulgence many children are permitted to cultivate habits of insolence and irreverence which not only makes them disagreeable at home but makes of them "undesirable citizens" after they leave the parental roof. If we were talking to children, we would point out the virtues of obedience to parents, tell them of the trials and hardships their parents have undergone for their sakes and how because of their vital interest in the great love for them their parents are the best advisers they have, and that they should under no circumstances think of disobeying or disrespecting their parents. But whether we talk to parents or children, the importance of the obedience of children should not be overlooked. Show me a home where the parents are of marked tenderness and fervent piety and where the children are in complete but not slavish subjection to their parents, and I'll show you a home where the conditions are ideal.

There are other points that we had intended to notice, but space forbids. May God help us so to do that, whatever may be our position in the home—father, mother, child, servant, "stranger within the gates"—we may contribute toward making the home what it ought to be.—K.

"CHILDREN OBEY YOUR PARENTS IN THE LORD"

By D. D. Miller.

For the Gospel Herald.

"Children are an heritage of the Lord." Obedience is childhood's first law. God, in His wise plan, has given children to parents whose duty it is to nurture and admonish them. The infant child early realizes its dependence upon those who are stronger, and recognizes those whose support is necessary for its development. With this conception, the child should soon learn to obey those whose duty (enjoined upon them by the Lord) it is to train and admonish it. Thus in obeying parents, children are obeying them in the Lord. When this principle of obedience to parents is firmly implanted in children, then the admonition of "failing God as dear children" will not seem so foreign to them in after years.

Middlebury, Ind.

Sunday School

For the Gospel Herald.

Lesson for Mar. 19, 1911.—I Kin. 20: 12-21

DEFEAT THROUGH DRUNKENNESS

Golden Text.—It is not good for kings to drink wine; nor for princes strong drink.—Prov. 31:4.

Introductory.—Benhadad was defeated, not because the favor of God was especially resting upon his adversary, nor because of his adversary's superior army; but because of his dissolute life, his contempt for the Hebrews, who though unworthy were still God's chosen nation, and because God wanted to show who was the real God in Israel. He delivered the powerful army of the Syrians into the hands of the almost vanquished Ahab. It was a case almost parallel with the conflict between Sennacherib and Hezekiah, with the exception that Benhadad was not quite so blasphemous as was Sennacherib and in this case it was others besides the king who were sending up petitions to the throne of God.

The Drunken King's Orders.—"Set yourselves in array," was the order sent out by the dissipated king to his subjects. He himself was in the pavilions, imbibing more of the accursed stuff that makes people blind to danger and to highest interests. What had he to fear from the weak and almost vanquished king of Israel? What had he to fear from the God of Israel who was not even respected by the Israelites themselves?

God's Message to Ahab.—But Benhadad was confronted by a more powerful foe than he had counted on. There was after all a God in Israel who had power to overcome any foe, even though the powers that be in Israel had gone off in idolatry. There came a prophet from the Lord, saying, "Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord." Ahab seemed astonished. Being informed that the Lord was with him he took courage, reorganized his army, and went out to battle. It was the Lord of hosts, soon to prove Himself the superior of any foe.

The Battle.—Of Benhadad it is said, "But Benhadad was drinking himself drunk in the pavilions." He was very brave in giving his orders, but seemed entirely indifferent as to results. The young men of Israel proved themselves true and loyal, and the Syrians were slain with a great slaughter. Benhadad himself escaped with his horsemen. Defeat was the price of his drunkenness.

Reflections.—From this brief narrative we may gather a number of valuable points for reflection, among them the following:

1. Effect of alcoholism. We have only to study Benhadad as an example. On his side there was a mighty army. Opposed to him was a discouraged mass of people headed by a king who was willing to consent to almost anything. So completely had Ahab given himself over to Benhadad that the things that were left were not worth fighting for. But the drunken king was too blind to see anything. His judgment was gone, as was made manifest not only in his demands but also in his orders and in his defeat. Not only himself, but his entire army went down in defeat because of his drunkenness and his blasphemy. He was blatant, reckless, fickle-minded and foolish. He was incompetent and cowardly, sacrificing his own men while he himself fled for safety. Look at Benhadad as he was and compare him with what he might have been had he left strong drink alone, and you have a vivid picture of the effect of alcoholism upon its victims.

2. Personal liberty. Men favoring the liquor traffic have a great deal to say about "personal liberty." We have a good illustration of it in the case before us. Benhadad took the liberty to drink when he felt like it. It was nobody's business but his own, according to the advocates of the "personal liberty" idea. But the fact is that this "personal liberty" meant the defeat of the cause he had espoused and cost the lives of multitudes of his people. Did he have the right to do anything of the kind? The idea that men have liberty to endanger the lives of themselves and others is a suggestion from the enemy of souls.

3. The Lord reigneth. Wickedness wins but temporary victories. Israel was delivered into the hands of the enemy because of disobedience. Now at this time, when it appeared to Ahab that all was about gone, the Lord graciously comes and promises to deliver the powerful enemy into his hands. The cup of iniquity on the part of Benhadad was full. It was an easy matter for the Lord to show both to him and to Ahab who was still the God in Israel. We have no power but what is allowed us by God's grace. Let us therefore use what we have to His glory.

4. The stupidity of Ahab. We read the story of Benhadad's defeat, and rejoice at the triumph of God. But what of the stupid Ahab? How long will it take him to learn to trust in the living God? Alas! he also was drunk with the debauchery of sin. While to succeeding generations this lesson has been of value, it seems to have been lost on Ahab. He sees nothing but

Our Young People

Rom. 7:14; 13: 8; Matt. 25:34-45.

THE DEBT I OWE (MISSIONS)

Topic for March 26.

MOTTO

"I dlight to do thy will, I my God."

OUTLINE OF TOPIC

I. How Debts Come About.—

1. By receiving from others unearned or unmerited help or blessing.—Rom. 15:27; Luke 7:40-50.
2. By destroying the property of others or misusing it.—Ex. 21:33-36; 22:14, 15; 22:6.

II. What Places Us in Debt to the Lord.—

1. We have squandered the life He gave. Eph. 2:1-3.
2. He has restored the forfeited blessing we had lost by paying our debt.—Eph. 2:4-10.
3. Man's first estate of itself obligated him to love and serve God.—Rev. 4:11; Gen. 2:7-25.
4. Man's redemption doubly obligates him to love and serve God.—Eph. 4:1; Rom. 12:1.

III. What the Lord Asks.—

1. Not a legal payment of the impossible.—Rom. 3:24-26.
2. But our supreme love and service.—Deut. 10:12; Matt. 22:37-39.
3. Having received compassion in behalf of our needs, the law of love obligates us to be compassionate in behalf of other's needs (II Cor. 6:13); hence the Lord asks us.—
 - a. To pray for their relief.—Matt. 9:37, 38; I Tim. 2:1-4.
 - b. To be His ambassadors.—II Cor. 5:17-21.
 - c. To help by the gifts we have received.—I Pet. 4:10, 11.

PERSONAL THOUGHT

The blessed and perfect will of God is the law I wish to obey. It is a duty and more, for it brings prosperity and happiness and life and delivers from endless death. Lord, grant wisdom to know and grace to do my whole duty to Thee and my fellowmen.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text, word, "Require."
2. What Have We to Give?

For Young People.—

1. Debts We Have Made.
2. Debts That Are Really Blessings.
3. Debts We Cannot Pay.
4. Debts We Ought to Pay.

For Older People.—

1. What We Owe to Our Homeland.
2. What We Owe to the World.
3. What Are We Doing to Discharge Our Obligations?
4. Stewards of God's grace.

self-interest and in time falls a victim to his own selfishness. Sin's strongest hold on its victims lies in the fact that it deadens their moral sensibilities and makes them blind to what is for their highest interests.—K.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, MARCH 9, 1911

Field Notes

Bro. D. D. Miller of Middlebury, Ind., filled the regular appointments at Kinzers, Pa., on Sunday afternoon, Feb. 26.

Change of Address.—Bro. J. W. Benner, who for several years has had charge of the Old People's Home near Lancaster, Pa., has again returned to his former home near Thompston town, Pa.

Correction.—In the Feb. 9 number of the Gospel Herald the Mechanic's Grove and Providence congregations were credited with giving \$4 to the La Junta Sanitarium. The report should have said \$14.

Appointments were filled on Sunday, Feb. 19, in some of the congregations in the Northern Indiana district as follows: S. E. Weaver, Elkhart; S. S. Yoder, Forks; A. J. Hostetler, Barker Street.

Baptismal services were held at the Holdeman Church near Wakarusa, Ind., on Sunday, Feb. 19, at which time a number of precious souls were received into church fellowship. May they prove faithful unto the end.

Bro. C. K. Brenneman of the Youngstown Mission conducted a series of meetings at Lewistown, Ohio, recently with 28 public confessions as one of the visible results. The Lord bless them and keep them faithful to the end.

Bro. M. E. Horst of Peabody, Kans., informs us that their little congregation at that place has lately been strengthened by several families of

members moving in from other places. The Lord bless and prosper the work at Peabody.

Bro. Samuel Wideman of Almira, Ont., preached for the people of the Cedar Grove congregation near Markham, Ont., on Sunday, Feb. 19, and Bro. S. R. Hoover performed a similar service on Sunday, Feb. 26. Their efforts were much appreciated.

Two applicants for membership and others counting the cost is one of the things which the workers at the Philadelphia Mission are able to report at this time. Let the prayers of God's people ascend to the end that many may be "both almost and altogether" persuaded.

Bro. J. E. Hartzler of Elkhart, Ind., spent last week in Lancaster Co., Pa., filling appointments at Atglen, Kinzers, Lancaster and other places. He returned to his home the beginning of this week, expecting to begin work in a Bible conference at the Barker Street Church about March 10.

Bro. D. S. Troyer, formerly of Ashland, Kans., has moved to Protection, Kans., and is henceforth to lend his services to the work at that place. In a recent letter he informs us that on account of inclement weather their recent series of meetings were closed, five precious souls having made the good confession.

The following was received from a brother in the Salem congregation near New Paris, Ind.: "On Feb. 12 Bro. David Burkholder gave instructions to the converts at this place. On Feb. 19 Bro. I. R. Detweiler of Goshen, Ind., preached for us and on Feb. 26 Bro. J. W. Christophel performed a similar service."

The work on the proposed new church at Middlebury, Ind., is being pushed with vigor, as the following message will show: "The contract for the new church building has been let, the basement dug and stones are being hauled." May the progress in spiritual growth be as vigorous as the enterprise in material things.

A change has been made in the working force at the Altoona Mission. Bro. E. F. Hartzler and wife, on account of the condition of Bro. Hartzler's health, were obliged to give up their work for the time being, and are now in the vicinity of Leetonia, Ohio. Bro. John L. Stauffer and wife of Spring City, Pa., have taken their place and are busily engaged in their newly found sphere of work. May God continue to prosper the work at Altoona, and speedily restore our Bro. Hartzler to vigorous health.

A letter from Wauseon, Ohio, brings us the glad tidings that on Feb. 26 there were 28 souls received into the Church at that place by water baptism. One soul had been reclaimed and received into the Church a week previous and another one who was held at home under quarantine will be received later. The Lord bless the work. May others come.

A change has been made in the management of the Old People's Home near Lancaster, Pa. Bro. J. W. Benner, the former steward, has retired and Bro. A. W. Eshleman assumes control until the arrival of the new steward, Bro. Tobias Moyer of Spring City, Pa. This is a worthy institution, and our prayer is that it may continue to grow in usefulness.

Ordination Services in India.—In an impressive service held Feb. 5 at the Sunderganj Station, Dhamtari, India, the brethren, M. C. Lehman and C. D. Esch were ordained to the ministry. Services were conducted in both English and Hindi languages. The Lord bless the dear brethren in their responsible calling, and make them a blessing to the cause in that fruitful field of labor.

It has been several weeks since anything appeared in these columns from the pen of Bros. J. S. Shoemaker and J. S. Hartzler. As we go to press we have in our possession an excellent article from the pen of Bro. Shoemaker on "Evangelistic Touring in India." The same will appear in next week's number of the Gospel Herald, the Lord willing. In writing of his experiences Bro. Shoemaker says: "You will notice that I have been spending over two weeks dwelling in tents and touring among the outlying villages in the Central Provinces of India. The tour was quite interesting to me in more ways than one. It gave me a splendid opportunity to study the characteristics of the people, the needs of the field and the possibilities open to our work in India. During the time I was on tour Bro. Hartzler was helping Bro. Friesen to mould brick at Sankra, where a mission bungalow is about to be erected to accommodate Bro. Friesen's in their work to which they have been assigned."

Correspondence

New Holland, Pa.

Greeting to all Herald Readers:—We, in this part of the Lord's vineyard, are doing what we can according to the light we get through God's blessed Word.

On the evening of Feb. 21, Bro. N. H. Mack spoke to us at the Welsh

Mountain Industrial Mission from I Kings 17:13. Bro. J. H. Mosemann of Lancaster city, Pa., spoke the next evening from Acts 16:30, 31. On Thursday and Friday evenings Bro. Mack preached from Mark 4:40 and Matt. 25:2. The attendance was good throughout the meetings. The sermons were interesting and instructive. The Word was preached with power, and we who have named the name of Christ were encouraged to press on in the good work. May the Lord bless the efforts put forth at this place as well as elsewhere, is our prayer.

L. Sauder and M. A. Shue.
Feb. 27, 1911.

Dale Enterprise, Va.

Bro. and Sister David Leshner of Washington Co., Md., spent nearly a week with the brotherhood here. While with us the brother preached once at the Bank Church and twice at Weaver's Church, filling the regular second Sunday appointment at the latter place, after which they went to the lower district.

S. M. Burkholder.
Feb. 27, 1911.

Upland, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—On Feb. 25, Bro. J. P. Bontrager came into our midst and is at present holding meetings at Upland. We are praying that souls may be saved and sanctified and enjoy that peace that passeth all understanding.

Bro. Seth Miller's expect to return to their home in Iowa in the near future. Sister Miller has improved in health while in our midst. May the dear Lord continue to bless. Feb. 14 Dan Swartzendruber's moved to Upland for the benefit of Bro. Swartzendruber's health.

Yours in Christian love,
B. P. Swartzendruber.
Feb. 27, 1911.

North Lima, O.

Dear Readers:—Bro. C. K. Brenne-
man of the Youngstown Mennonite Mission commenced a series of meetings in the East Lewistown Union Church, Feb. 12, continuing for two weeks. God's Word was given in a way that the sinner was made to turn to God for salvation. Our brother did not take time to do anything such as visiting just for a pleasant time or anything not connected with rescuing perishing souls, preaching and reading God's Word. Going after lost souls and offering them salvation was what he was burdened with. God was asked for souls by name in secret prayers that they might turn to God on named nights. On that night named God's Spirit would take hold of them and

they would confess Christ. Twenty-eight stepped out of Satan's ranks and showed a desire to live for Christ. Christians, pray for them that not one will get back to Satan's ranks again. Sister Brenneman assisted in the work for a few nights, but health failed and she went back to Youngstown. We thank God for what He has done in the two weeks because to Him belongs the glory for what was done. Pray for the work at this place and that Bro. and Sister Brenneman may turn many to Christ wherever they are called.

M. M. Mellinger.

March 2, 1911.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The series of meetings held in our church at Martindale by Bro. Noah Mack closed on Sunday, Feb. 19, with two confessions. The attendance throughout was good and the many soul-stirring sermons and songs were impressive and edifying and not in vain; for we read in God's Word that there is more joy in heaven over one sinner that repenteth than over the ninety-nine just ones that need no repentance. On Sunday morning, Feb. 26, we had a refreshing meeting at Weaverland. Twelve persons were baptized and received into church fellowship, 2 reclaimed and 3 others received from other folds, by Bro. Benj. Weaver. Text, Matt. 28:19, 20, by I. B. Good. May these precious souls hold out faithful and prove a shining light to the world, and pillars in the Church is our prayer.

D. S. Wenger.

Mar. 2, 1911.

Sterling, Ill.

Since our last writing the ministering brethren, Moses Brenneman and J. W. McCulloh, were here and preached helpful sermons for us.

Our Sunday school has been reorganized as follows: Supts., D. W. Good, W. J. Barge; Sec., Roy Ebersole; Chors., Ray Bontrager, Harvey Ebersole. School is in splendid condition.

The brethren, John K. Frey of Oklahoma and J. D. Conrad of Iowa, together with their families, have moved here and are now comfortably settled. This adds material and working power to our Sunday school.

Bro. Ira Barge and bride have arrived and will soon be at home to their friends.

Bro. and Sister Enos Nunemaker, who have been visiting in the East, are now at home.

Plans are being made for a strong Sunday school and Church conference at this place next spring. We want many visitors. Bro. J. S. Shoemaker promises to be at home at that time.

The Church has caught the mission spirit, and the oily-tongued land agent has heard of it.

Abram Burkhardt.

March 3, 1911.

Alto, Mich.

Dear Herald Readers:—We were again favored with a few visits.

Bro. and sister N. M. Slabaugh of Greentown, Ind., were with us over Sunday, Feb. 5. Bro. S. preached three sermons at the Bowne Church.

On Feb. 18 Bro. Urias Weber of Berlin, Ont., came into our midst and preached five sermons. Bro. W. was on his way from Chicago where he had been for about six weeks. We feel thankful for these visits.

We have been having a great deal of sickness in this community this winter. Bro. Harry Hostetler was very sick with pneumonia, but at this writing is out again and able to fill his place in Church and Sunday school. Bro. Isaac Weaver's health is not so good as it used to be. Sister Weaver also had pneumonia, and is still in bed, very weak. We pray that God may richly bless them in their afflictions and restore them to health. Bro. Chris Hoffman also had a severe case of pneumonia and is still feeble.

S. J. Speicher.

March 3, 1911.

Scottdale, Pa.

To all Gospel Herald Readers, Greeting:—This finds us in the midst of a series of meetings with Bro. D. D. Miller of Middlebury, Ind., in charge. The meetings are well attended, with good interest, and we ask an interest in the prayers of God's children that the daily messages may have their effect in awakening members to greater efforts and bringing the unsaved to the foot of the cross.

Bro. J. A. Brillhart, who had been laboring for some weeks with the brotherhood in Wayne, Holmes, Tuscarawas and Starke counties, Ohio, is again at home.

Sister Ella Miller of Springs, Pa., after several months of faithful service in our Publishing House, returned to her home last Saturday; where is also Sister Daisy Cutrell, one of the workers here at the House.

Bro. Ira S. Myer and wife, whose names are mentioned elsewhere in this issue, were pleasant callers at the House last week. They had been on a visit to Wayne and Starke counties, Ohio.

The attendance at the East Scottdale Sunday school is somewhat larger than last year, and interest good. Pray that the work there may not only attract crowds, but also be the means of bringing souls to Christ.

Cor.

March 6, 1911.

Miscellaneous

ALONE

Alone! alone! yet not alone.

The way grows dark, the tempests roll;
But Christ my tender Shepherd's near,
And every storm He will control.
His sacred name I would revere,
And trust in Him through deep distress.
His cheering voice I often hear.
He never leaves me comfortless

Alone! alone! when billows toss,
And wild waves beat against the shore,
When rises high each heavy cross,
I'll cling to Him and love Him more.
And though the skies grow dark o'erhead,
And wrathful giants 'gainst me rise,
To His dear arm I'll ever hold,
Until I view fair Paradise.

And though the skies grow dark o'erhead,
And lurid lightnings blaze and flash,
Though every island may have fled
Amid the awful thunders' crash;
I know, though weak, and lame, and sore,
Though darker grows the weary night,
That Christ my Savior loves the more,
And makes for me each burden light.

He fashioned body, gave me life,
And keenly feels for me each smart;
He knows my frame, and understands
Just what will purify the heart.
Then why should I, poor worm of dust,
Not lean on Him, my dearest friend?
Or why should I His word distrust,
When all my hopes on Him depend?

I would not shrink from cup of gall,
The pruning knife may cut more keen,
Until the withered branches fall,
Until His face in mine is seen.
He knoweth what is best for me,
And what will cleanse my sinful heart;
Though anguish here my portion be,
I would not from His way depart.

—Alice M. Avery-Harper in *Signs of the Times*.

THE PASTOR AND HIS CONGREGATION

By A. R. Zook.

For the Gospel Herald.

II. Pastoral Support

Every member, of every Church, should acquaint himself with Paul's letter to the Church at Thessalonica (I Thes. 1:7-12; 4:1-12; 5:11-28; II Thes. 3). Carefully and prayerfully read and study these kindly admonitions. As we learn more fully their deeper meaning, practice them and help others also to live them, we will be helpful to our pastor, to our brethren, and we also shall not go unrewarded. Heeding the teachings of the apostle, we will not withhold any good thing that will contribute to the comfort and support of the ministry, pecuniarily, spiritually or otherwise.

Many times, work may mean more than money or prayers. Work may be our only means of showing our appreciation of pastoral effort, and the contribution most acceptable. I call to mind an incident, related by a friend, of

a minister in need of help for whom the brotherhood held prayer service. The day following this meeting a brother, hearing of it, ladened his cart with apples, potatoes, flour, etc., and driving over, left his load at the door of the pastor's home and said, "This is **my prayer**." Whose prayer (offering) was most acceptable to God and most appreciated by the pastor.

A second incident, one only recently made known to me, is that of one of our dearly beloved and highly esteemed brethren who, after having ministered to the spiritual needs of the brotherhood in an evangelistic effort, returning home, pawned his Bible for a railroad ticket, not having the wherewithal to pay his transportation. Stop!—think!—returning home to his family, who was depending on him for support—dare we suppose this to be the only instance of the kind in his life? and are there others now laboring in like manner and receiving similar compensation for their labors? Jesus Himself says (Matt 10:10) "The workman is worthy of his meat." It would seem by these examples, that there are those who prefer to lean upon rather than help to lift the burden; rather ride upon the "Gospel wagon" than help pull it along. Do we stay the hands of the "Lord's chosen," whose business it is to break the bread of life? In a sense, we all are ministers; "we are not our own, we are bought with a price." While not all are called to "preach the word," all can help and are enjoined to a unity of the spirit to promulgate His cause, bear each others burdens and thus "fulfil the law of Christ." "Let us not be weary in well doing: for in due season we shall reap, if we faint not." "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Let the Master have full sway in our fellowship and association in Christian effort.

Do not read between the lines, brethren, I am not advocating a salaried ministry, but a supported one: Financial aid, when necessary; prayer, sympathy, friendship, fellowship, kindness, patience, meekness and, above all, "**Charity**, which is the bond of perfectness."

Goshen, Ind.

DO YOU BURN?

By E. J. Berkey.

For the Gospel Herald.

When Jesus says, "Let your light so shine" many people imagine it a grand thing to shine out prominently before the world, be looked up to, or be in this exalted position.

They try to **make** a shine instead of "**let**" shine and here is where the dif-

ficulty comes in. If there were no **cause** to produce this **effect** of shining and one could enjoy the beaming countenance and light of God without going through the experience essential for true "shine" in God's sense of "let shine," there would be little difficulty. But no one can really let their light shine till they are willing to **burn**. John was a burning and a shining light (John 5:35) and it is not till we are willing to **burn** that we can truly shine. We may be on the right track (Jno. 14:6), may be full of the water of life (Jno. 4:14), (as a boiler in an engine), but it is not till the baptism of fire (Matt. 3:11) comes and ignites the fuel of grace in the heart of love for God that we are ready to sacrifice (Rom. 12:1, 2), lay ourselves on the altar and be touched by the live coal (Isa. 6:5-8) so that the oil of grace in our lamp (heart) is ignited, throwing out the Christ life in loving obedience to His commands, restrictions, self-sacrifice in a burning of love for lost souls and the interest of the kingdom. This manifests itself in right living, earnest zeal, and true life that the world sees, not **us**, but "Christ in us, the hope of glory" (Col. 1:27). In all our "good works" of love and the Christ "dwelling and walking" (II Cor. 6:16) in us, lifted up will draw all men unto Him—the true Light.

Are we reflecting Him, or don't we burn?

Waynesboro, Va.

CRUCIFIXION

By Emma Witmer.

For the Gospel Herald.

The night before Christ was crucified was a very solemn time and many things were done that night which will be remembered forever.

In the early part of the evening Jesus and His disciples ate the last supper together. As they were eating Jesus took bread and blessed it and brake it and gave to His disciples and said, "Take eat; this is my body," and He took the cup and gave thanks and gave it to them saying, "Drink ye all of it; for this is my blood of the new Testament which is shed for many for the remission of sins." This was the sacrament of the Lord's supper appointed, and all pious people were told to partake of it in remembrance of the Savior.

When the supper was ended Judas left the company of Jesus and His disciples never more to join them. He went to betray his Lord and Master and sold Him for thirty pieces of silver to the High Priests and Pharisees.

Then He was delivered unto them, sharply examined, yea adjured by the living God to say whether He was the Christ, the Son of God. As soon as the Lord confessed this they cried, "He is guilty of death." Then they spit in His face and buffeted Him. This hav-

ing continued till about morning, they delivered Him to Pilate the judge to pronounce the sentence of death upon Him and Pilate caused Him to be terribly mocked and scourged, crowned with thorns, and thus disfigured, brought before the Jews saying, "Behold the man"—so they might be satisfied with His suffering and spare His life as Pilate was not willing to take the life of Christ. But they cried the more, "Crucify him." Then the soldiers again very dreadfully mocked Him, laid His cross upon Him and drove Him out through the gate up to Mount Calvary where they nailed Him to a cross and raised Him between two murderers. While on the cross they gave Him vinegar and gall to drink, parted His garments and again mocked Him most shamefully till a great darkness came, continuing for about three hours and then the Lord cried with a loud voice. Then having fulfilled all, He commended His soul into His Father's hands saying, "Father, into thy hands I commend my Spirit." Threupon He bowed His head and expired upon the cross for you and for me that our names might be written in the Lamb's Book of Life. When we see Jesus, pure and sinless, hanging on the cross, dying for you and for me, mocked and scourged, His side pierced and nails driven through His hands and feet, lifting His eyes heavenward saying, "Father, forgive them, for they know not what they do," when trials come before us and we think we are persecuted, let us look to the cross and behold the suffering Savior.

The simple Bible story of Christ's death is enough to melt our hearts. Only let us be sure that we can say of the Savior, "He loved me and gave Himself for me, and now I want to love Him." What shall I say to those who never loved Jesus? The heathen might gladly accept Him if only more were willing to help bring the message; but you have heard of Him all your life and have turned away from Him and rejected Him.

He died because He loved me so.
O Lamb of God who died for me,
I consecrate my life to Thee,
Yea all for this I surely know,
Huntertown, Ind.

(Continued from page 776).

at that time, does not affect the question of **how** they treated them.

Q. What is the subject under consideration in Matt. 18:17?

A. Order of the Church.

Q. Is an excommunicated brother out in the world the same as he was before he was received?

A. No. Jesus did not say he **is** as a heathen man, but let him be **to thee** as such. He is still our brother, though he fell.

Q. What else proves this?

A. Paul called them a brother in I Cor. 5:11 and II Thes. 3:14, 15. Also if he were in the world in the full sense, or as before, he could not be received back into the Church, except by **baptism** as other worldlings.

Q. Who does Christ mean by the word **thee** in the text?

A. The Church, not just an individual. Paul means the same by the word **you** in I Cor. 5:11.

Q. What else proves this?

A. If some members would thus treat the fallen brother and there by show him he was lost, and others not (thus showing him he is not lost), the lost one would not know where he is at.

Q. Does Jesus mean that such an one be excommunicated?

A. While He does not use that term, here or elsewhere, He certainly means this and teaches the same doctrine that the apostles explain more fully later on, and Paul in I Cor. 5 emphasizes the excommunicating part, by closing his remarks on this subject in the words, "**Put away.**"

Q. What relation has this shunning with the excommunication?

A. They belong together and should always go together even as faith and works must go together: The putting out is as the writing of a decree, and the shunning as the putting the officer's seal or stamp upon it. The avoiding without putting out is always entirely inconsistent, and the putting out without avoiding of no particular value. The scripture that especially shows this is: "Note that man" (meaning, put him out or show him where he stands), "And have no company with him." Show him by works that you believe he is out.

Q. What does Paul talk about and mean in I Cor. 5?

A. First, of a great evil that has come among them, or into the Church, and then of how he will put it out, or away.

Q. To what does he compare this evil?

A. To leaven, which spreads or increases, and shows them that if this were let go the whole Church would be leavened or made evil.

Q. Then what does he say?

A. While comparing this evil to leaven, and saying how he will put it away, his mind turns back to the children of Israel, and their keeping the Passover, and how they had to put away the leaven, in doing this. So he says (German Ver.) we also have a Pascal Lamb (Christ slain for us) and if we would feast on Him we must also put away the leaven, and while feasting on Him we must eat the unleavened bread of sincerity and truth.

Q. Is this a real or actual feast?

A. Yes, but not a literal or visible one, only spiritual. Spiritual and un-

seen things are as real, and actual as the literal things. We can not eat unleavened bread in sincerity and truth and Jesus our Lamb in the literal sense, but we **can** in the spiritual and **true** sense feast on them.

Q. Is our communion a literal or spiritual feast?

A. A literal one in which we eat the emblems of Christ's broken body.

Q. What does Paul mean in this chapter by the saying, "To the destruction of the flesh."

A. We believe this means that this punishment inflicted on many (the church as Paul says in II Cor. 2) in the true fear of the Lord, will bring the fallen member to a knowledge of his sin, and the severe indomment of God (this being reflected by the treatment he receives from the Church) thus causing him to come to himself, and turn to God in repentance, thus destroying or subduing his fleshly lusts, which caused his fall, and his soul get saved through mercy and grace.

Q. Suppose we admit that this is scriptural but say it does not work out or do any good?

A. In taking this position (as some do) we are in danger of putting ourselves in the place of the man that Paul writes of in II Thes. 2:3, 4.

Q. What if many honest people can not see any thing in this literal avoidance and don't believe it to be right?

A. How about it if many don't see into or believe in a literal feet-washing, or a literal prayer head-covering, or a literal water baptism, etc.? Does this change facts or prove anything? We simply call the one side light and faith, and the other side darkness and unbelief. Paul says in II Cor. 6, "What communion and fellowship hath light and darkness and the believer with the unbeliever?"

If any of this is not in harmony with God's Word do not accept it; and if you get any good out of any of it, give God all the praise for it. Written in love and defence of the truth.

Avoidance

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. —I Cor. 5:8.

This subject has for ages been misconstrued and is still a cause for discord. The term avoid means to reject and not to associate in spiritual intercourse with worldlings, neither with expelled churchmembers, but to let such be unto the Christians as heathen men and publicans. However, I find no allusion here not to eat a common meal with excommunicated members, but Paul does most emphatically declare that the saints shall withhold from partaking of the spiritual feast with expelled church-members. But in

order not to shirk the truth as it is in Jesus the apostle further commands in the name of the Lord Jesus that Christian people should withdraw themselves "from every brother that walketh disorderly" (II Thes. 3:6), and have no company with them. Again, "if any obey not our word, shun them."

To reject all temporal intercourse with fellowmen is at variance with reason and Scripture: Yet brethren contend that the term avoidance implies with holding temporal intercourse with expelled church members entirely. But this is a misconception of the Word. This feasting here alluded to is a religious ceremony of the Christians, eating and thanksgiving and praise to the Lord of glory for the sacrifice of His body on the cross.

Perhaps it would be well to consider our own obligations to the unconverted heathen. We hear much today about the world creeping into the Church, which is deplorably true. But when this is manifest in the home of the Christian as well as in the pulpit, who is to blame?

The apostle commanded the Corinthians to "purge out" the old leaven and not to keep the feast with the heathen. This is as essential now as it was in the time of the apostles. The same spirit will manifest itself in the inspired ministry of today as it did in the time of the apostles. The command then was to "purge out the the old leaven." Therefore as "Christ our passover is sacrificed for us," "let us keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

"With such an one, no not to eat" (I Cor. 5:11).

Eat what?

The Passover feast, most assuredly.

Notice, the apostle makes no allusion whatever in this chapter, or elsewhere that we know of, to the eating of a literal meal with excommunicated church-members. Paul here alludes alone to the typical meal eaten by the saints—that broken body of the crucified Jesus, who died upon the cross to redeem our souls from the tortures of spiritual death.

Notice how severely the apostle censures the Corinthian brethren for enduring the unheard-of wickedness of a brother having his father's wife. Not alone were they puffed up over it, but even glorying while retaining him unrebuked in Church. Hence the command to "purge out the old leaven"—that wicked person, that "heathen man and publican,"—that they may be a new lump, void of the leaven of similar wickedness. Here we have the scriptural avoidance, free from the present entanglement of human theories.

The Word can not be so construed as to mean that the Christian is to associate with sinners called Christians,

as was that incestuous person. Paul clearly tells us to "purge out therefore the old leaven, that ye may be a new lump . . . for even Christ our pass-over is sacrificed for us."

WORTH CONSIDERING

The following extracts, taken from the *Religious Telescope*, are to the point and worth considering when the liquor business and laxity on the Sabbath question are under consideration. Sin is deception. Many people who are honest and want to do what is right are being misled by the deceptive nature of sin and the dishonesty of its champions. These are but two out of many sins which might be similarly considered.—Ed.

Rum and Taxes

"Did you ever know taxes to be higher than right at this time?" said a man in Peoria, speaking on the night of February 20. "No, sir!" was the general reply, "are we not taxed to the limit until the load is oppressive?" Nor were these words used in a temperance speech. It was simply a matter of business. If any city in the United States suffered more from beer and whisky and the misery they entail than has Peoria, Ill., no one yet has discovered it. The internal revenue from Peoria alone will run all the machinery of the United States Government twelve days and four hours out of every year. What other city can come within sight of this record of depravity, no matter what its size? The retailing keeps pace with the manufacture. Did you ever hear the arguments about saloons decreasing taxes? If there were a word of truth in that assertion, the people of Peoria ought to be getting pockets filled instead of being taxed to the limit. But of course the man who is wet or votes wet is an absolute stranger to truth about the whole liquor question.

Remember the Sabbath

The American people cannot afford to forget the Sabbath day. It must be kept holy, or we will go wrong. The proper observance of the Sabbath is obligatory upon the individual and the nation. Neither one can desecrate it, or even allow its desecration, without great detriment to their highest welfare. The preservation of its sanctity is a part of the service the country owes to God; and the nation that will not serve God shall perish. That is true of the individual and of the nation. We serve God out of love and loyalty to Him, but in doing so, invariably and incidentally to that loving service, we enjoy the special benedictions of heaven. Fun and frolic are marked features of modern life. Even the Sabbath day is being desecrated in the interest of that sort of life. Just recently Speaker Cannon and other high officials attended a banquet in the capital of the nation on

Sunday night, as guests of the Knights of Momus, and the reporter said that "fun and frolic were the features of the banquet. Men high in politics and in public life were good naturedly held up to ridicule, many of the men aimed at good naturedly taking part in the sport. There were no stings to any of the shafts shot by the knights, for it was an evening of good fellowship, and few serious facts were entertained." When leading law-makers thus become hilarious in Sabbath desecration, "entertaining nothing serious" on the Lord's day, what are we to think, and what shall we say? What can we do?

A WORD TO OUR FRIENDS

IV

By Aaron Loucks.

For the Gospel Herald.

We wish again to thank the many who have helped to make the past month's report on subscriptions—new and renewals, including the five-year plan—so favorable.

The receipts for the Gospel Herald for February are \$1084—new subscriptions, 191. The Rundschau subscriptions for February amounted to \$431.30 Christian Monitor receipts, \$159. The book trade for February has been very good.

We know that it is not always convenient for some to remit when their subscriptions are due, yet they want the paper continued. So we send the papers on until we find that the reader wishes the paper discontinued. Many letters expressing appreciation that the paper was not stopped when the time expired have been received at this office. Should there be any whose subscriptions are due and it is not convenient to send money at once, kindly send a card stating that you want the paper to continue, we will comply with your wishes and you can remit later. A dollar bill can be sent in a common letter at our risk.

We expect to make one more report like this before our annual financial report the first of May. In the meantime we ask an interest in your prayers and invite your hearty co-operation to the end that the report for March may be more favorable than for any previous month.

Scottdale, Pa.

A friend is someone who holds you to your best self, while an acquaintance accepts you, or leaves you, as you choose to be. An acquaintance studies to make himself pleasing to you, but a friend studies to make you pleasing to God. An acquaintance dares not or cares not to offend you. A friend does not dare not to offend you, if your displeasure is the road to your reformation.—Amos R. Wells.

FINANCIAL REPORT Of Mennonite Board of Mis- sions and Charities for January, 1911

For the Gospel Herald.

RECEIVED

Evangelizing

East Union Cong., Ia. \$ 4.00

Chicago Missions

Nappanee (Mennonite) S.

S., Ind. \$ 10.50

Plum Creek Cong., Neb. 12.80

Sterling S. S., Ills. 10.83

A Bro., Kans. 4.00

Tiskilwa Cong., Quar. Col.

Ills. 25.07

A. M. Cong., Grantsville,

Md. 8.75

East Union S. S., Ia. 5.00

A. R. Miller 1.00

Roanoke Cong., Ills. 10.50

Total \$ 88.45

India Missions

Noah & Clara Bontrager \$ 15.00

Zion Cong., Ore. 30.00

Sally Zook 1.00

A Sister, Middlebury, Ind. 10.00

Gospel Mission, Chicago 27.80

H. L. Denlinger, Calif. 5.00

J. L. Charles 10.00

Mattawana S. S., Pa. 7.50

Dinuba Cong., Calif. 20.00

J. W. Headings, O. 15.00

Catharine Mumaw 1.00

S. L. Warye 7.50

Birthday Offering 8.68

Freeport Cong., Ill. 34.50

Noah S. Hoover & family 15.00

Waldo Cong., Ill. 56.00

East Union S. S., Ia. 1.00

Holdeman Cong., Ind. 1.00

Harmony S. S., Ill. 11.70

Elida Cong., O. 25.67

Goshen College S. S., Ind. 50.00

Laura E. Suter's S. S.

Class, Va. 11.50

Olive Cong., Ind. 24.00

John S. Longacre .90

Goshen College Cong.,

Ind. 75.00

J. C. Kolb 10.00

From Souderton, Pa. 16.31

Young People, Cullom,

Ill., S. S. for Bible wo-

man 25.00

Belleville A. M. S. S., Pa. 15.00

B. P. Swartzendruber &

wife 25.00

Total \$556.06

Fort Wayne Mission

Middlebury Cong., Ind. \$ 10.80

J. J. Flaming 1.75

(A. M.) Cong., Nappanee,

Ind. 18.29

Holdeman Cong., Ind. 9.55

A. R. Miller 1.00

Total \$ 41.39

Kansas City Mission

East Union S. S., Ia. \$ 3.00

Sanitarium

Weaver's Cong., Rocking-

ham Co., Va. \$ 26.60

Stahl Cong., Pa. 32.00

Total \$ 58.60

Old People's Home

East Union S. S., Ia. \$ 3.00

Sister Cable's Class, Elk-

hart S. S., (personal for

workers) 5.00

Porterville S. S., Calif. 5.04

Total \$ 13.04

Orphans' Home

East Union S. S., Ia. \$ 2.00

General Mission Fund .

West Union Cong., Ia. \$ 22.15

Pleasant Hill and Oak

Grove Congs., Wayne

Co., O. 14.50

Forks Cong., Ind. 19.00

Beach Cong., O. 6.60

A friend of Missions, Md. 20.00

Harmony S. S. Class, Ill. 1.60

Mattawana S. S., Pa. 8.20

Jacob Gerbrandt 1.00

Howard and Miami Cong.,

Ind. 14.25

Holdeman Cong., Ind. 26.56

John H. Barnhart 5.00

East Union S. S., Ia. 5.00

Mary Funk 5.00

Clinton (A. M.) Cong.,

Ind. 20.50

Kauffman Cong., Pa. 9.32

Manson Cong., Ia. 23.19

Roanoke Cong., Ill. 22.00

Yellow Creek S. S., Ind. 14.86

Interest 14.02

Total \$252.75

Chicago Mission (26th St. Bldg.)

Offering at Dedication \$ 41.86

Mrs. Hitterman 2.00

Mrs. Koch 1.00

Mrs. Crane 1.00

David Yantz & wife 2.00

Friends, Tiskilwa, Ill. 3.00

George Lambert 10.00

Total \$ 60.86

Mission Home

Rent \$ 45.81

Bowery Mission

C. C. Wall \$ 2.00

EASTERN TREASURER

S. H. Musselman, New Holland,

Pa.

India Missions

Rock Hill Cong. \$ 19.26

Noah D. Showalter 2.30

New Danville Cong. 52.50

Bowmansville Mission

Friends 57.50

Trustees Kauffman farm 50.00

Strasburg S. S. 1.25

H. R. Cassel 2.00

Cash .25

Lapp's 5c. suggestion 2.00

A Sister 5.00

Maryland Brethren 5.00

Paradise S. S. 50.00

Slate Hill Cong. 28.00

Landis Valley Cong. &

S. S. 71.72

Total \$346.78

India Orphan

Strasburg Primary S. S.

Class \$8 08

Welsh Mt. Mission

Strasburg S. S. \$ 20.65

I. Z. Musselman 25.00

I. G. Sensenig 5.00

David Burkhard 1.00

Amos G. Kauffman 2.00

Total \$53.65

Philadelphia Mission

Strasburg S. S. \$ 5.10

Trustees Kauffman farm 10.00

Total \$ 15.10

General Mission Fund

Strasburg S. S. \$ 20.00

Chicago Missions

Strasburg S. S. \$ 3.90

A Sister's Class, Stras-

burg S. S., for Sister A.

H. Leaman 2.10

Total \$ 6.00

Sanitarium

Strasburg S. S. .25

WESTERN TREASURER

Jos. R. Stauffer, Milford, Neb.

India Missions

West Fairview S.S., Neb. \$ 23.50

D. Bender 1.00

Total \$ 24.50

General Mission Fund

A. S. Miller .50

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Missions

A Bro. Blenheim Cong. \$ 10.00

Aaron Shantz (orphan) 15.00

Shantz Cong. 15.00

Hay Cong. 8.00

Latchar's S. S. 13.03

Baden (A. M.) Cong. 70.00

St. Agatha (A. M.) Cong. 30.00

Jacob Kropf 6.00

Simeon Gingerich 300.00

Total \$467.03

KANSAS & NEBRASKA MIS-

SION BOARD

Chris Snyder, Treas., Roseland,

Neb.

Incidentals

Roseland Cong. \$.10

Home Support

Roseland Cong. \$ 1.00

Evangelizing

Catlin Cong. \$ 3.50

Roseland Cong. 2.00

Chicago Missions

Catlin Cong. \$ 3.00

Roseland Cong. 2.50

Kansas City Missions

Catlin Cong. \$ 10.25

Larned Cong. 9.15

Roseland Cong. 12.00

Total \$ 31.40

Old People's Home

Catlin Cong. \$ 1.50

Roseland Cong. 4.50

Total \$ 6.00

Orphans' Home

Catlin Cong. \$ 1.20

Roseland Cong. 8.50

Esther Shank's S. S. Class 18.05

Total \$ 27.75

India Missions

West Liberty S. S. \$ 2.36

Catlin Cong. 24.25

Pleasant Valley S. S. 1.43

Noah & Clara Bontrager 100.00

Roseland Cong. 15.50

Total \$143.54

Implements for India Mission

Catlin Cong. \$ 7.75

Larned Cong. 4.15

Roseland Cong. 16.25

Total \$ 28.15

India Orphans

Roseland S. S. \$ 45.48

Pleasant Valley S. S. 11.22

Total \$ 56.70

Miscellaneous

Roseland Cong. \$ 2.35

LOCAL INSTITUTIONS

Chicago Missions

Friends \$ 5.00

Rent 19.00

Frank Fall 10.00

Bro. Brackbill, Pa. 2.00

J. J. Simth 1.00

Rent 18.00

A Sister, Noble, Ia. 1.00

John Nafziger 5.00

Daniel Augsburgur 2.00

Ed. Rediger 7.00

Sister Stalter, Ill. 2.00

Jacob Wenger 3.00

Loretta Freed 2.00

Mrs. C. Ruvenacht, Ill. 5.00

A Sister, O. 2.00

M. J. Yoder 10.00

Charles Schantz 3.00

Bro. Davidhizer, New Mex. 1.00

S. E. Allgyer 5.00

Neb.-Minn. Conf. 35.00

Total \$138.00

Fort Wayne Mission

A. R. Miller 1.00

Dr. G. B. Stemen 1.50

Elida, O., Cong. 15.00

Total \$ 17.50

Kansas City Mission

Ephraim Risser \$ 5.00

Noah Oyer 1.00

Titus Horst 2.00

Mo.-Ia. Local Mission Bd. 7.76

Mrs. Joe Yoder 1.00

Rent 11.00

Lee Williams .25

J. A. Heatwole 1.00

Benjamin Detweiler 1.00

Mrs. Keser .50

Total \$ 30.51

Canton Mission

Bethel Cong, West Li-

berty, O. \$ 1.00

A Friend .25

Bro. Troyer 2.00

Oak Grove & Pleasant,

Hill Congs. 14.50

Medina Cong., O. 5.50

Lydia Wenger 2.00

Orrville Brethren 8.00

M. T. Brackbill .50

John Hughes 3.00

Total \$ 36.75

Youngstown Mission

Local Treas. \$ 4.00

Ernest Miller 1.00

Collection box 1.70

Total \$ 16.70

Toronto Mission

S. S. Collections \$ 5.13

Evening offerings 3.76

Markham S. S., Ont. 17.25

J. Fretz .50

P. L. Moyer	2.00	Orphans' Home		Bro., Souderton, Pa.	10.00	American Mennonite Mission	
Wilmot Cong., Ont. (A. M.)	18.45	Flora Goldsmith	\$ 2.00	Norman Pugh	4.00	Howard & Miami Cong., Ind., for workers' personal	\$ 14.75
Total	\$ 47.09	Bertha Letton	4.00	E. E. Bush	6.00	Brethren	22.50
Old People's Home		Leona Conner	3.00	Blanche Lousdale	2.50	Total	\$ 37.25
Joseph Hauder	\$ 5.00	Fannie Longanecker's S. S. Class	10.00	E. G. Rediger	2.00	Grand total for month	\$2998.39
S. S. Collection	5.25	Auditor Van Wert Co., O.	7.05	Barbara Stalter	1.50	Gratefully acknowledged,	
M. G. Moose	20.00	Ed. Reprogie	24.00	Alice Shaw	10.00	G. L. Bender, Gen. Treas., Elkhart, Ind.	
Cassie Miller (blind pension)	37.50	Josie Young	8.00	Auditor Knox Co., O.	72.95		
H. H. Johnson	12.00	Rent	3.25	Emma Mosier	2.00		
Total	\$ 79.75	Sarah Jones	10.00	Bess Jerome	6.00		
		Ban. Cockrell	8.00	Elizabeth Sprowll	10.00		
		Della Laymon	3.75	Nellie Watkins	3.00		
		Adie B. Sams	4.00	Total	\$217.00		

REPORT

Of Quarterly Mission Meeting Held at
Bethel Church, West Liberty, O.,
Feb. 25, 1911

For the Gospel Herald.

Organization: Mod., David Plank, S. E. Allgyer; Sec., A. Metzler; Treas., D. H. Yoder; Chor., Maude Allgyer.

Mission sermon, by B. B. Stoltzfus. Text, Prov. 19:19.

We want to be true to all inspirations that come from God, true to the vision God gives us. When the Church is in a position where God can use her she will be true to her vision. Sometimes God may have to deal with us rather abruptly to get us to thinking, and to get a true vision of the field.

What are the Greatest Missionary Powers on Earth Today-

Love is the great power that drives us into the field, and the Holy Spirit directs.

Consistent lives, self-denial, education, the Bible, the printing press, money, etc., were mentioned as being some of the greatest factors that enter into the work of spreading the Gospel.

Afternoon Session

Children's Meeting, in which the missionary life of David Livingstone was considered.

Mat. 25:45. God does not overlook the little things we do, and there is no one who cannot do little things for God.

"It is more blessed to give than to receive." It is not always the amount we give that counts with God so much as the motive in which it is given.

Matt. 5:14. Christ soon found the work too great for Himself to carry it on alone, and commenced collecting men together to help in the work.

How much light is the world getting from our lives? and what does the world see in your life to point it heavenward?

Unless we are consecrated and given up to God the Light will not shine through us.

If we give only as much to the mission cause as we did last year we say to the missionaries, "Stay in the field." If we give less than last year we say, "Some of the missionaries come home." If we give more than last year we say to the missionaries, "Increase your numbers."

An offering of \$151.91 was taken for the general mission fund.

The meeting was interesting and spiritual.
A. Metzler, Sec.

REPORT

Of Bible Conference held at Rainham Center, Ont., Jan. 24-27, 1911

For the Gospel Herald.

Instructors, J. E. Hartzler, S. F. Coffman. Moderator, Nathaniel Bergey.

Topics discussed: **The Fruits of the Spirit, Sunday Desecration, Idolatry of Today, Sermon, Swearing of Oaths, Wordly Amusements, The Spirit of the Law, Secret Societies, Signs of the Times, The Spirit of Grace, Obedience, Cast Thy Bread Upon the Waters.**

Following we give a few of the many thoughts presented:

The Holy Spirit, one of the Trinity of God, was present before sin entered the world and today it is the power of the Christian life. May we follow its promptings.

We should not desecrate the Lord's Day with business or unnecessary labor, but should hallow it by regularly attending church and Gospel meetings and the study of the Bible should come first.

Cares, riches and pleasure choke out the good seed. For this reason worldly amusement or selfish pleasures are not to be commended.

Bro. Hartzler preached a sermon each evening with the exception of Thursday.

At the conclusion of the service Sunday evening two persons accepted the invitation to accept Christ as their Savior.

The conference throughout, while not largely attended, was very interesting and instructive.

Secretaries.

Married

Myer.—Landis.—On Feb. 16, at the residence of Bro. John K. Charles, near Lancaster, Pa., Bro. Ira W. Myers to Sister Nettie M. Landis, Bro. A. B. Herr officiating. The Lord bless them and make them a blessing though life.

Schrock.—Miller.—On Feb. 18, 1911, Bro. John C. Schrock and Sister Polly Miller, both of Lagrange Co., Ind., were united in marriage by Bro. Y. C. Miller at his home near Shipshewana, Ind. May their future be a life of peace and love in the Lord.

Bucher.—Ebersole.—Bro. Jos. W. Bucher of Lititz, Pa., and Sister Cora May Ebersole of Sterling, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Henry Ebersole, on the evening of Feb. 23, 1911, A. C. Good officiating. May he richest of God's blessings attend them through life as they labor together for the furtherance of His cause and kingdom.

Culp.—Werner.—At the home of Bro. and Sister Geo. Werner, Rainham Center, Ont., on Feb. 22, 1911, their youngest daughter, Sister Alma, was happily wedded to Bro. Alvin Culp of Vineland, Ont., L. J. Burkholder officiating. May joy and prosperity attend them through life.

Line.—Tyson.—On Feb. 11, 1911, Bro. Reuben M. Line of Blooming Glen, Pa., and Sister Marsella S. Tyson of Souderton, Pa., were united in the holy bonds of matrimony by Bro. I. Frank Swartz of Blooming Glen, Pa. May the Lord bless them during their future life.

Obituary

Dietz.—On the evening of Feb. 25 Abraham Dietz, a respected citizen, died and was buried at Union Hill Feb. 28, 1911; aged 59 y. 23 d. He was a member of the Lutheran Church. Funeral services were conducted by his home minister.

Shank.—Arthur Daniel, little son of Elmer and Ada Shank, died of pneumonia and spinal meningitis near Harrisonburg, Va., Feb. 4; aged 10 m. — d. Funeral services were held at Weaver's Church Feb. 5, conducted by C. Good and S. H. Rhodes. Buried in the cemetery nearby.

Petersheim.—John Petersheim was born in Johnson Co., Ia., Jan. 4, 1868; died Feb. 23, 1911, at the home of his brother, Gideon, in Kalona, Ia.; aged 43 y. 1 m. 20 d. His death was caused by measles. He leaves 3 brothers and 1 sister. Services at the East Union Church by Christian Warey in German and D. J. Fisher in English. Text, Jas. 4:14.

Miller.—John M. Miller died of consumption at his home near Mt. Clinton, Va., Feb. 23; aged 57 y. 6 m. 15 d. He had been a member of the Mennonite Church for a number of years. He leaves a widow, 3 sons and 2 daughters. Funeral services were held at the Bank Church Feb. 24, conducted by L. J. Heatwole, C. Good and H. A. Young. He was laid to rest in the cemetery near the church.

Smith.—Henry Levi, infant child of Bro. Harry A., and Sister Cora Smith, was born Oct. 22, 1910, in Lebanon Co., Pa.; died of pneumonia Feb. 8, 1911; aged 3 m. 16 d. The bud is plucked, but will bloom in everlasting glory. He is survived by parents and grandparents and host of relatives and friends. Funeral at the Gingerich Church. Buried in adjoining cemetery. Services by Bros. David Westerberger and Martin Riser. Text, Mark 10:14.

If our pathway must be strewn with disappointments and with sorrow, may we not regret that love hath been, but prefer our pain with the peace that is born of want, and continue to hope and trust and love.—Rudolph Freeman.

Baumgardner.—Christian Baumgardner of the Johnstown district, Cambria Co., Pa., was born Mar. 14, 1737; died Feb. 28, 1911; aged 73 y. 11 m. 14 d. The funeral services were conducted at the Weaver meeting house Mar. 2, by the brethren S. G. Shetler and Wm. C. Hershberger.

Lechrone.—Sister Ann Lechrone was born Dec. 26, 1838; died Feb. 28, 1911; aged 72 y. 2 m. 2 d. She was married to Mathias Lechrone to which union were born 3 children, all of which survive her. She was a faithful member of the Church for over 40 years. She was slightly troubled in her mind and was being treated at a sanitarium at the time of her death. Funeral services at the Masontown Mennonite Church conducted by E. D. Hess, assisted by D. D. Miller. Text, Psa. 116:15. Interment in cemetery nearby.

Martin.—Alta, daughter of Adam Z. and Emma Martin of near Weaverland, Pa., died after a few days' suffering from pneumonia, Feb. 23; aged 10 y. 2 m. 29 d. She was a bright little girl, a student of Conestoga school and up to within a week of her death had not missed a day. Her sudden departure has cast a sad gloom over the school as well as in her home. The school attended the funeral in a body. She leaves father, mother, 3 brothers and a sister. Funeral services at Weaverland on Feb. 27, conducted by Jonas Martin and Frank Hurst.

Walmer.—Edna Irene, daughter of Noah and — Walmer, was born Mar. 18, 1907, in Elkhart Co., Ind.; died of diphtheria Feb. 22, 1911; aged 3 y. 11 m. 4 d. The family has been much afflicted with various diseases during the last several months, and the loss of one little lamb from the home was indeed very sad. May the Lord comfort the sorrowing hearts, and help them all to so live that when trials and conflicts of life to them are over they may meet again in that better home where "pain and death are felt and feared no more." She is survived by parents, a brother and 2 sisters. A brief funeral service was conducted at the home by John F. Funk.

Miller.—Edward D. Miller was born in Elkhart Co., Ind., Oct. 24, 1874; died in Elkhart after a week's illness with pneumonia, Feb. 20, 1911; aged 36 y. 3 m. 26 d. He was married to Millie Davis, Jan. 17, 1907. He is survived by his sorrowing companion, father and mother, 4 brothers, 2 sisters and a large circle of friends and acquaintances. He was of a kind and genial disposition and made friends with every one. He will be greatly missed by all and that he was taken away so early in life, makes our hearts sad; yet we know that what God doeth is well done, and we feel to say with Job of old, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Funeral services were conducted at the home on Feb. 22 by John F. Funk from Jas. 4:14.

Borden.—George Borden was born in Muskingum Co., O., Oct. 12, 1832, came to Indiana in early life; died at his home in Marshall Co., Ind., where he had lived for a long time, Feb. 22, 1911; aged 78 y. 4 m. 10 d. He was married to Amelia Elson, to which union were born 3 sons. His wife, Isaac, and an infant son preceded him to the spirit world. He leaves to mourn his loss a son, Harvey, living on the old homestead, 5 grandchildren, 2 brothers and 2 sisters, and a host of friends to mourn his departure. He had been in ill health all winter. In Jan., 1911, when D. G. Lapp was

holding meetings at Nappanee, he was visited and confessed his Savior and was baptized and received into the Mennonite Church. The funeral took place Feb. 24 at the South Union Church near his home. The services were conducted by Henry Weldy. Text, 11 oCr. 5:1.

Boyer.—On Mar. 1, 1911, George Boyer was buried in the cemetery adjoining the Mennonite Church near Elmdale, Mich. The funeral was conducted by the brethren, Weaver and Brackbill. He came from Germany about 30 years ago. Since the death of his father he had been living alone. He was sick with quincy a few days, and his neighbors thought he was better. Some remained with him on Sunday night until midnight, and thinking him better went home. The next morning one of them called again and found him unconscious. Heart trouble had set in, and in the afternoon he died. There was not a near relative present, but he still has a few relatives in Germany. He had a nice home here, but left no evidence that he had prepared for the home above. Neighbors gave him a decent burial here, leaving him in the hands of a just God.—S.

Smith.—Ivan J., little son of Jasper W. and Dora Smith, of Job, W. Va., was born Jan. 24, 1910; died Feb. 28, 1911, of pneumonia and other complications; aged 1 y. 1 m. 4 d. Funeral preached by H. B. Keener in the Bethel church. Text, Psa. 23:1. Interment in the Job cemetery near the church. The wound caused by the severing of the little life from the hearts of the parents is deep, but they are trustfully looking to the great and good Shepherd, knowing that their darling is in the best care, and knowing too, that "He doeth all things well." Little Ivan had not yet learned to talk, but the day he died he looked up into his mother's face and in a clear tone said, "Mamma." As long as she has memory on earth she will hear that little voice calling from heaven—"Mamma"—to draw her closer and closer there.

B. M. K.

Forry.—Sarah S., wife of Benjamin F. Forrey, died at her home on Abbotstown St., Hanover, Pa., Feb. 20, 1911; aged 68 y. 8 m. 14 d., being ill nearly a week of pneumonia. The deceased was a daughter of the late John M. Hershey and was united in marriage Nov. 14, 1867. To this union were born 5 children, an infant daughter preceding her to the spirit world. She leaves to mourn a sorrowing husband, 3 sons, 8 grandchildren, 1 sister, 1 brother and many friends, yet we mourn not as those who have no hope. She was a faithful member of the Mennonite Church for many years, and was loved by all who knew her. She was a kind and loving companion, mother and grandmother. When asked whether she was ready she said, "God's will be done." Funeral services were held at the Baer Church Feb. 23, 1911, conducted by Daniel Stump and J. C. Miller from Luke 12:40.

Hochstetler.—After a lingering illness from a complication of diseases, Noah B. Hochstetler died Feb. 26 and was buried at Union Hill Mar. 1, 1911; aged 52 y. 6 m. 4 d. He was united in marriage to Sarah Miller over 23 years ago. To this union were born 5 sons and 4 daughters. He leaves a sorrow-stricken wife, 3 sons, 2 daughters and a host of friends to mourn his departure. His aged mother passed away suddenly and unexpectedly Nov. 24, 1910. She had her home with this family. Noah joined the Amish Mennonite Church in his early life, and remained a consistent

member to the end. He was afflicted with rheumatism for over 20 years and at times suffered much pain, but always endured it patiently. Funeral services were conducted by S. H. Miller and Ed. Shepher at the Union Church, Sugar Creek. A large concourse of friends were present to pay their last respects to the departed.

Belchner.—Samuel Belchner was born in Fairfield Co., O., Oct. 14, 1838; died Feb. 24, 1911, at the home of his daughter in Elkhart Co., Ind.; aged 72 y. 4 m. 10 d. When a young man he came to Allen Co., O., where he was united in marriage with Elizabeth Sherrick, Feb., 1860. To this union were born 8 children of whom 5 survive. He also leaves 23 grandchildren and 5 great-grandchildren. His wife died Sept. 27, 1884, at the age of 40 y. 5 d. Soon after marriage he, with his wife, united with the Mennonite Church and he was a brother in good standing at the time of his death. Services were held at the home of his daughter in Indiana by H. M. Schwalm and David Yoder from Job 14:14, 15, after which the body was conveyed to Elida, O., and on Feb. 28 was followed by many sympathizing friends to his last resting-place at the Salem cemetery where services were conducted by Moses Brenneaman from Num. 23:10. Believing that our brother had peace with God and that it is well with his soul, may all prepare to meet him in heaven.

Yoder.—Arie S., son of Bro. Simon and Sister Nancy Yoder, was born near Nappanee, Ind., Jan. 28, 1896; died near Hubbard, Oreg., Feb. 15, 1911; aged 15 y. 17 d. He leaves to mourn his early departure father, mother, 1 sister and 2 brothers. One brother preceded him to the spirit world nearly 14 years ago. He was a member of the A. M. Church since the age of 11 years. Arie was a sufferer of a lingering heart disease the greater portion of his life which finally caused his death. He at times enjoyed fairly good health and at times suffered greatly, especially the last few weeks of his life. He often expressed his desire to leave this world. He would say, "Oh, haven't I got an end? Why must I suffer so long?" He often asked the family to meet him above, saying that the way was so clear. He was conscious and talked to the very last. Funeral was held at the Zion M. H. Friday, Feb. 17, conducted by A. P. Troyer in English and D. Kropf in German. Text 11 Tim. 4:7, 8, which was chosen by the departed brother. His remains were laid to rest in the cemetery nearby.

BE NOT DECEIVED

Gal. 6:7; Jas. 1:21-27

By S. E. Roth.

For the Gospel Herald.

Self-deceived, oh fatal doom,
(Why not flee eternal gloom?)
Self always deceives and leads
To destruction, him who heeds!

Heed not self, but crucify
All the aims that in self lie.
Flee from self and turn to God,
Learn to love His chastening rod.

God alone can cleanse our heart;
God alone can peace impart;
With self crucified, we can
Live by God's salvation plan.

Woodburn, Oreg.

Life's a mirror; if we smile
Smiles come back to greet us;
If we're frowning all the while,
Frowns forever meet us.

Items and Comments

Utah is planning to dispose of about a million acres of state lands for which a return of about \$2,500,000 is expected.

Owing to the vigorous prosecutions of the bucket shops of the country it is reported that about 4000 of them have been put out of business.

The "legitimate" expenses of the recent primary election in Chicago are estimated at \$696,000. This does not include the vast sums believed to have been spent for purposes which do not bear public inspection. These figures carry with them their own comment.

An Indiana woman who at the age of 70 has just married her ninth husband informed the preacher that performed the ceremony that the average man is worthless and that divorce is an excellent thing. Speaking from experience, she is a proper person to discuss the divorce problem. Pure-minded people take the other side.

Eggs are quoted at New York at 20c. a dozen, and it is predicted that the price will sink considerably lower. The causes for the decline in prices are given as the flooding of the markets with cold storage eggs, mild weather and increased number of henneries in the West. The prices quoted are said to be the lowest in forty-one years. It is an impressive commentary on the wickedness of greed, as this is but a reaction of the famous "corner" on produce which for a number of years took the food out of the mouths of the poor to enrich the public gamblers who manipulated the trade for their personal profit.

The bubonic plague in China, of which mention has been made several times in these columns, is still raging with unabated fury, 30,000 people having already succumbed to the dread disease. To add to the distress, the famine has so weakened the people that they are not only easy victims of the plague but are unable to see after their work as they should. One officer who has been on the scene doing what he can to help the people writes, "One million people will die before the first crop is harvested." Most of the suffering is in the interior of the country, and the probability is that the worst has not been told.

And now comes the report that Great Britain is determined to maintain her position as "mistress of the seas" at all hazards and proposes to build forty more battleships of the "Dreadnaught" type. We will probably hear later on that Germany and several other peace-loving (?) nations, not to be outdone, will go that one better and show England that she must build still more battleships to keep up her prestige. This will afford another opportunity to the peace-promoting Angrew Carnegie to make a few more millions in furnishing the armor-plate for the battleships and thus have a few more millions to give to the cause of the world-wide peace. This modern craze of crying Peace! Peace! while the nations are becoming more and more burdened with ever-increasing armies and navies might be considered amusing if it were not so serious. The only real solution to the war question is for nations to apply the doctrines of the Prince of Peace and recognize no excuse for war under any circumstances.

We are not here to play, to dream, to drift; We have hard work to do, and loads to lift. Shun not the struggle; face it; 'tis God's gift.
—Maltbie D. Babcock.

SUNDAY SCHOOL SUPPLIES

Words of Cheer

This is an illustrated weekly paper for the Sunday school and home. It contains interesting and helpful articles especially written for the paper as well as a number of choice selections from other papers. The last page is devoted especially to the Boys and Girls. Price: Single copy, 40 cents a year. In clubs of ten or more, 7 cents a quarter; 25 cents a year.

Beams of Light

Published weekly. This is a little paper especially prepared for small children. The reading matter is simple and instructive. The paper contains a number of pictures. Price: 25 cents a year. In clubs of ten or more, 4 cents a quarter; 15 cents a year.

Der Christliche Jugendfreund

A four page illustrated weekly (German) for the Sunday school and home. Price: 40 cents a year. Clubs of ten or more 25 cents a year.

Advanced Lesson Quarterly

This quarterly is especially suited for advanced classes and well-advanced intermediate classes. The leading features are: Introduction, Daily Readings, Lesson Text, Comments on the Lesson, Practical Application, Questions, General Outline, Lesson Dictionary. Price: 3 cents a quarter; 12 cents a year.

Primary Lesson Quarterly

While this quarterly contains some of the features of the Advanced Quarterly, it is so arranged as to meet the needs of the primary and intermediate classes. Price: 2½ cents a quarter; 10 cents a year.

Teachers Lesson Quarterly

This quarterly is especially prepared for the use of teachers. It contains, besides the regular comments noted in the Advanced Quarterly, a write-up of each lesson having the following features: Gist of the Lesson, Lesson Applications for advanced and primary classes, Sidelights and Illustrations, Superintendents' Problems, and other points of interest. 104 pages. Price: single copy, 10 cents a quarter, 75 cents a year; in clubs of five or more, 8 cents a quarter.

German Lesson Quarterly

Prepared especially to meet the needs of both young and old—all above the infant class can use this quarterly. It contains a Comprehensive Introduction to the Lesson, Comments on the Lesson, Lesson Story, and Lesson Questions. Price: 3 cents a quarter; 12 cents a year.

Lesson Picture Cards

On the one side of this card is a picture illustrating the story of the lesson. On the other side is a short story of the lesson and a few questions and answers. These cards are for the infant class. Price: 2½ cents a quarter; 10 cents a year.

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE GENERAL CONFERENCE

The Lord willing, the next session of the MENNONITE GENERAL CONFERENCE will be held with the Blough congregation near Johnstown, Pa., beginning Oct. 25, 1911. Further information concerning this meeting will be given later. May the Lord bless every effort for the advancement of His cause.

L. J. Miller
L. J. Burkholder
N. O. Blosser
Committee.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 610 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1362 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, A. J. Steiner, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Old People's Home (*1901) Marshallville, O., W. H. Miller, Supt.
Mennonite Home, (*1903) Lancaster, Pa., J. W. Benner, Steward.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTTDALE, PA., THURSDAY, MARCH 16, 1911

No. 50

EDITORIAL

"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."

It is gratifying to note the growing sentiment in favor of the closing of the Sunday mails. Our prayer is that not only the post offices may be closed on Sundays, but that Sunday business generally may be discouraged by our government. If this is to be a Christian nation one of its first marks should be an avowed respect for the Christian Sabbath.

Sunday School Literature.—Most of the Sunday school quarterlies and other Sunday school supplies for next quarter supplied by our Publishing House has already been sent out. We are glad for the promptness with which these supplies are ordered, there being quite an improvement along this line. We trust that the literature may be equally as prompt in reaching its destination. If any mistakes were made in filling your orders, please notify us at once.

M. S. Steiner Dead.—From Columbus Grove, Ohio, there comes a message bearing the sad tidings that Bro. M. S. Steiner, known throughout the Mennonite Church as an evangelist and president of the Mennonite Board of Missions and Charities, has passed to his eternal reward. He breathed his last early Sunday morning, March 12, and now a home is filled with gloom and the Church is bereft of an active, able and whole-souled worker. May God's comforting grace abide with the grief-stricken family, and may He raise up others to take the place of our brother who, at the early age of 45, was called to end his earthly labors and join the ranks of those gone before. Obituary notice later.

Blessings in Disguise.—That is what we think of sometimes when we hear people telling of how the meeting was spoiled by the kind of weather they had while meetings were going on. Granting that there are times when God sees that the time appointed is not the best time and therefore He overrules through the instrumentality of the weather, it is more often the case that inclement weather helps to make the meeting more spiritual and effective. To develop spiritual brawn and muscle we need to be confronted with many obstacles. What we look upon as hindrances are often blessings in disguise.

At Last.—Last Friday, March 10, we received a box of goods in which we were very much interested; for it contained 101 music plates, which we expect to put on the press at once and print the long-looked-for supplement to our Church and Sunday School Hymnal. These plates ought to be composed of extraordinary material, for it took about four months longer to complete them than we had counted on; so instead of getting out the book by Dec. 1, as previously announced, it will be nearer April 1. Last August, the manuscript for the Supplement went into the hands of a Philadelphia firm to make the plates. We have waited long and hard for the plates, and are finally rewarded for our waiting. We are sorry that you were compelled to wait so long for the books, and we mean to rush them out as fast as we can. See schedule of prices on last page.

Christ and Carnegie.—The following pointed paragraph first appeared in **World-Wide Missions** and was copied by the **Burnish Bush**, from which paper we clipped it for the perusal of our readers. It carries with it its own comments.

Recently much has been said in the secular and religious press about the \$10,000,000 Carnegie Peace Foundation. In the munificence of this gift we are in danger of forgetting that a peace foundation was established nearly two thousand years ago that cost an infinitely larger sum, even the life of the Prince of Peace. But for that foundation even a dream of world-wide peace could not occur. Centuries before the great Peace Founder appeared in human form, a prophet wrote: "Of the increase of his government and peace there shall be no end," while at His birth the heavenly hosts sang: "Glory to God in the highest and on earth peace, good will toward men." There seems to be no good reason for establishing another peace foundation. Paul wrote: "Other foundation can no man lay than that is laid which is in Jesus Christ." It would be better for Mr. Carnegie and all others to recognize this one sure foundation and build upon it, as in no other way can peace and good will be advanced among men. The best way to promote peace among the nations is to make Christ known. If Mr. Carnegie's \$10,000,000 were devoted to a world-wide proclamation of the Gospel of Jesus Christ, it would do more to hasten the day when the sword shall be beaten into the plowshare and the spear into the pruning hook, than by using it to found a world arbitration court.

Since the two "foundations" are thus brought out in vivid contrast, let us briefly notice the two men. The "man from heaven" came as the Prince of Peace, bringing a Gospel which if accepted will put all war and instruments of war forever out of existence. The second man mentioned has made more money out of the armor plate which he furnished the government for war vessels than he ever gave to the cause of world-wide peace. The "man Christ Jesus" came as a poor, helpless babe, lived as a poor man though He had the power to become the richest man the world has ever known, lived that men might know the real peace and died that they might be able to receive it. The man Carnegie lives like a lord, "takes things easy," makes money at the expense of other men's labor, advocates peace as a policy, gives \$10,000,000 to establish a "peace foundation," is proclaimed a great hero, justifies war for self-defense, keeps on making armor-plates. On whose "foundation" should we build?

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

SIX THINGS WHICH CONSTITUTE THE SUCCESS OF A CHRISTIAN LIFE

By R. F. Yoder.

For the Gospel Herald.

Those of you who have just begun the Christian life now wish to make a success of it. There are six very simple things to do, and it is absolutely sure that anyone who does these six things will make a success of the Christian life.

1. You will find the first of these in Matt. 10:32. Please read it very carefully: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." This verse tells us that Christ confesses before the Father those who confess Him before men. You will make a success of the Christian life only if Christ confesses you before the Father. So if you would succeed in this life you must make a constant practice of confessing Christ before men. Improve every opportunity you get to show your colors, confessing that you are on Christ's side and of telling what the Lord has done for your soul.

2. Study the Word of God regularly and hide it in your heart. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). "As newborn babes desire the sincere milk of the word that ye may grow thereby" (I Pet. 2:2). One of the most frequent causes of failure in the Christian life is neglect to study the Word. One can no more thrive spiritually without regular spiritual food than he can thrive physically without regular and proper physical nourishment.

3. "Pray without ceasing" (I Thes. 5:17). "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). Run not before the Lord, but wait upon Him, thereby renewing your strength and becoming stronger to fight the enemy with all his vices and temptations. By waiting upon the Lord you shall mount up with wings as eagles. Let your goal be up in heaven and have your eyes set upon Christ. Let each day find you a step higher and a step nearer heaven.

4. Surrender your will absolutely to God and obey Him in all things. "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Obedience is a matter of the will more than of the outward life. God gives His Holy Spirit to them that surrender their will absolutely to Him and obey Him.

5. Be a constant and generous giver. "But this I say, He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:6-8). "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall be no room to hold it" (Mal. 3:10). If we wish to enjoy the fullness of God's blessing, if God is to make all grace abound towards us, we must give to the Lord's work as the Lord prospers us. So we must be a constant and generous giver. Many young Christians make little headway in the Christian life because they are not plainly instructed on the necessity of regular, systematic and generous giving to the Lord.

6. Go to work for Christ and keep working for Christ. One of the happiest times in our lives is when our sins have been forgiven, our hearts cleansed and we start forth in a new life having a desire to serve our blessed Lord and Master with all our heart, soul and strength, being a workman that is not ashamed and having the assurance of God being with us in time of trouble and need, during trials and temptations. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness . . . taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:14-17). "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). "If ye know these things, happy are ye if ye do them" (Jno. 13:17). "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt. 5:12).

Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.—D. L. Moody.

WHAT IS WAR?

By George S. Grim.

For the Gospel Herald.

War is an inheritance from other times, the bloody legacy of more than seventy-five generations, and during all this lapse of time it has been gathering strength, influence and power to perpetuate its terrible reign.

Antiquity is all in its favor; and the ever-flowing stream of time has worn a channel too broad and deep for its course to be easily changed.

War is incorporated into every form of government; it is wrought into the texture of society, it is embedded in the strongest passions of human nature. Yea, it is even identifying itself with the sanctities of religion. If we look at its work through all ages we cannot but wonder that it has such a fearful grasp upon the human mind, nor that it is exceedingly difficult to abolish it. This difficulty is much increased by the general reasoning which is done on the subject. Christian men generally do not treat war as they do other evils, neither do they hold nations responsible as individuals are held.

War is considered a kind of moral outlaw and scorns all restraints. It is a privileged evil-doer and it acknowledges no responsibility to man nor to God for its gigantic criminality. On this subject it is supposed that governments are exempt from the general rules of right, where individuals would be held accountable. War rejects the authority of God, the reason of man, the precepts and principles of Jesus Christ, and morality.

In the declaration of war we must support our rulers, right or wrong, and we dare not inquire of our conscience as to right or wrong. Conscience must be subservient to brute force. This is war authority. Thus war is put beyond the reach of those influences which are used for the removal of ordinary evils among individuals.

One of the chief obstacles to the removal of war is the sentiment which seems to exist that the rules of the Gospel of Jesus Christ which apply to individuals are not applicable to nations. What a fallacy this sentiment is. If forbearance be a virtue in an individual then it surely is in a nation. If it is incumbent on men in honor to prefer one another, then it is incumbent upon nations to do likewise. If it is a glory for a man to defer his anger, and to pass over a transgression it is right for a nation to also do so. If it is good for an injured man to abstain from vengeance, is it not good for a nation? Then by what authority is this difference suffered to exist between men and nations? There is none.

Louisville, Ohio.

"WHAT IS TRUTH?"

By George R. Brunk.

For the Gospel Herald.

(Concluded.)

God has given two testaments and He required obedience in *all things* of both (Gal. 5:1.; Matt. 28:20).

In these days of looseness of doctrine and morals I wish that it might be thundered in every ear and engraven as with a pen of iron on every heart that even "*though it be but a man's covenant, yet if it be confirmed, no man dissannulleth or addeth thereto*" (Gal. 3:15).

How much less shall God's covenant be changed or any part thereof set aside as *non-essential*.

How are we to regard such statements as the following which have appeared in our church paper?

"Jesus Christ the greatest of all religious teachers did not formulate His truths into a finished and perfected system, nor did He make the acceptance of a creed the chief test of discipleship." and again—

"They were to accept Him, not His theories merely."

I must say in reference to the last that *theories* belong only to *man* and *not* to *God*; if the doctrines of Christ spring from His humanity then they may be *theories* but if they come from His *divinity*, as the Bible says, then the word *theory* is altogether unsuitable.

There is absolutely nothing in the Bible to give one the idea that Christ can be received without accepting His doctrine—Subtract from Him the doctrine He taught and He would not have been Christ and could not have been the Savior.

Did Christ not formulate His truth into a finished and perfected system?

Do any of our brethren hold that we have no *finished* and *perfected system*; or do they hold that it was begun by Christ and *completed* by others? If they hold that it was completed by others, was it by inspiration or without? If by inspiration why should we say it was not by Christ, even if it was *through man*? If *without inspiration* how can we have a *perfect system*? While God does not reveal all truths of every kind to man, yet all that He *reveals* is true, and He reveals "*all things that pertain unto life and Godliness*" (II Pet. 1:3).

God's revelation is *profitable* for *doctrine*, for *reproof*, for *correction*, for *instruction* in *righteousness* that the man of God may be *perfect, thoroughly furnished unto all good works* (II Tim. 3:16, 17).

Now a revelation that will do what is stated in the above scriptures is most certainly a perfect system of religion, but from whom does it come?

In these last days God speaks to us by His Son (Heb. 1:1, 2).

Paul says, "The things that I write

unto you are the commandments of the Lord" (I Cor. 14:37).

But to set the whole matter at rest and prove that Christ perfected this system that perfects man I quote Heb. 12:2: "Looking unto Jesus, the *author* and *finisher* of our faith."

Let us therefore earnestly contend for the faith which was once delivered unto the saints (Jude 3), and not be carried away with this incoming flood of liberalism.

Jesus is the author of *eternal* salvation to all them *that obey Him* (Heb. 5:9).

But why must we hear that Christ did not make the acceptance of a *creed* the *chief* test of discipleship? Creed does not belong to Christ and more than *theory* or *opinion*.

What is the object of the statement? Is it intended to convey the idea that we as a church should not make doctrine a test of membership?

Shall we join hands with all that say they "love" whether they accept the doctrines of the Bible or not, or shall we hold with John that whoso keepeth his word in him verily is love of God perfected (I John 2:5)?

The question is not which is the *chief* test of discipleship, faith in Christ, or faith in His doctrines? You might as well discuss the question whether the *heart* is most necessary to the body or the *brain*.

The main question that faces us now as a church (and it is a live and practical one) is this: Does the Bible teach that doctrine shall be made a test of discipleship?

If this is answered in the affirmative then we stand where we have stood as a church as far back as history reaches. If answered in the negative then farewell to all that makes us a distinctive people, separate from the world. Christ taught doctrine, but He received it from God the Father (Jno. 7:16, 17).

Read six of His doctrines mentioned in Heb. 6:1, 2.

He told the apostles to teach all that he had taught them (Matt. 28:19, 20).

They filled all Jerusalem with their doctrines (Acts 5:28).

The converts continued in the apostles' doctrine (Acts 2:42).

Some were astonished at the doctrine of the Lord (Acts 13:12).

It is to be obeyed in *form* from the heart (Rom. 6:17).

Doctrine to be studied for profit and not only for "intellectual satisfaction" (I Tim. 4:16).

People will not always endure sound doctrine (II Tim. 4:3).

What was the trouble with the Jews that rejected Christ? Did they stumble at His person or at His doctrine?

First they *refused John's baptism* then they *mis-interpreted the prophecies* concerning Christ and then they rejected His doctrines (Jno. 5:46, 47).

Thousands are willing to confess

Christ as the Savior who are not willing to accept His doctrines. Shall we open our doors and receive them into fellowship or shall we hold with John that "whosoever transgresseth and abideth not in the *doctrine of Christ*, hath not God" (II Jno. 9)? or with Paul, "Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and after the tradition which he received of us" (II Thess. 3:6).

But what is the doctrine of Christ?

In Heb. 5:12 the first principles are mentioned as *milk for babes* and Paul declares that there is strong meat in God's Word for such as have their spiritual understanding developed.

In Heb. 6:1, 2 he names over these first principles of the *doctrine of Christ* which he spoke of as *milk for babes* as follows: Repentance, faith, baptism, laying on of hands, resurrection of the dead, eternal judgment.

How shall we go on and explore the great mysteries of revelation if we stumble at these first principles?

How shall we feast upon the strong meat if we are yet but babes that really cannot take this milk?

If we do not believe what God says about His Son, we make Him a liar (I Jno. 5:10). Is it not the same thing if we do not believe what He says about the resurrection or any other subject? Can we deny the *eternal judgment* like the universalists, deny the *resurrection* like the Swedenborgians, deny the ordinances like the Quakers, deny the immortality of the soul like the Adventists, deny *non-resistance* and *non-conformity* like the popular churches, deny the freedom of the will like the Calvinists and the one wife doctrine like those that divorce and remarry etc., etc., and still persuade ourselves that we hold the *great and vital verities* of the Bible?

If you take one-half the wheels out of a watch will it keep time? A child might think if it had hands that were "*practical truths*," and if it had a fly wheel and escapement that they were the *vital verities* and they might be highly pleased to carry it from day to day; but the fact is the thing is dead.

I have found that when just one little cog is missing from one little wheel, although it be such a little thing, still the watch cannot go without it; this also is true with the doctrine of Christ (Jas. 2:10).

It is true that God can *convert* a man by *repentance* and *trust*, even if he is ignorant of many of the doctrines, providing his heart is fully submitted to God's will whatever it may prove to be, but the case is altogether different when one is once given the light and then turns from the Holy commandment delivered unto him. The first has a submissive heart and will get the truth as fast as he can; the other has rebellion in

(Continued on page 802).

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Concentration

Concentration is the act of bringing nearer together, or collecting into a narrow space, or the state of being brought to a point. The word itself is not found in the Bible, but the principle for which it stands is found a number of times. For example, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thy neighbor as thyself" (Luke 10:27) is a concentration of love. To serve God only (Matt. 4:10) is a concentration of service. To have one's thoughts centered upon one thing is a concentration of thought. Concentration is very important in Christian lives. We are not living for time only. Our life in this world is only a preparation for the life to come, therefore we ought to concentrate our efforts to the advancement of the cause of the Lord. "We brought nothing into this world and it is certain we can carry nothing out" (I Tim. 6:7). Then why waste so much time striving to hoard up riches? Why waste so much time to obtain that which perisheth? May the Lord help us to see the folly of laying up treasures upon earth and help us live lives that lift and help others prepare to meet God in eternity with the redeemed who have gone before.

Courage

Courage is that faculty of the mind which enables man to encounter danger and difficulties with firmness or without fear. Courage is the opposite of cowardice. The Lord cannot use a coward, since He can put no dependence on him. God needs courageous people in His service. David said, "Be of good courage, and the Lord shall strengthen thine heart" (Psa. 27:14); and Moses adds, "Be strong, and of good courage; fear not nor be afraid . . . for the Lord thy God will not fail thee nor forsake thee" (Deut. 31:6). This should give us hope and much consolation. It should be an incentive to make us strong. God has promised to never leave nor forsake us (Heb. 13:5). The enemy will attack us, but with Christ enthroned in the heart, he will meet with continual defeat. Be strong, therefore, put on "the whole armor of God" (Eph. 6:11), and enter into the ranks of Jehovah with courage and a determination to win for God. Stand alone if you must. If God is with you, one with Him is a majority. It took courage for Elijah to meet Ahab and the prophets of Baal (I Kings 18) but he met them and con-

quered because God was with him. It took courage for the apostles to preach when the chief priests commanded them not to (Acts 5:28, 40), but they did, and were blessed. It will take courage for you, my brother and sister, to stand against the world as a witness for Jesus; but God will give you the grace to do it. Be strong. Be courageous (Jas. 1:7; II Chron. 32:7).

Contentment

Contentment is the condition of the mind when there is perfect peace or rest, or when the mind is not disturbed.

This world is full of evil. The enemy is busy testing, trying, tempting, alluring and convincing people to forsake the way of holiness. The Bible plainly states how we shall go. God's plans never fail when conditions are complied with. But "they who will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). But if we suffer, we shall also reign with him (II Tim. 2:12). Are you content to suffer for Christ's sake? Is the spirit of revenge sweet to you? If you are wronged, persecuted, tested, defeated, reviled, slandered or in any way misused, can you say with Paul, "I have learned in whatsoever state I am therewith to be content" (Phil. 4:11)? Of what use is worry? Practically none. Worrying never made a matter better and never will. Worry destroys peace, and disquiets the mind. Where worry begins, trust ends and faith weakens. "Godliness with contentment is great gain" (I Tim. 6:6). Lord, increase our faith and help us to be content.

Belleville, Pa.

CHURCH ENTERTAINMENTS

Speaking broadly, all fairs, festivals, concerts, suppers, tableaux, plays and similar entertainments for the purpose of winning the heart and purse of the world, are out of place in God's house. "They are contrary to the precepts and examples of His Word and cannot be pleasing to Him," writes an authority. "They are counterfeit methods of giving, and they stimulate not genuine but bogus benevolence. Besides, to transform the church, which is consecrated and set apart for the Lord, into a restaurant, social parlor, festival hall or amateur theatre, is certainly desecration. See Lev. 19:30; John 2:14-17; Luke 19:45, 46; I Cor. 11:22.—C. M. F., in Christian Herald.

Why cannot we, slipping our hands into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sweet peace and home?—The Friend.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

EVANGELISTIC TOURING IN INDIA

By J. S. Shoemaker.

For the Gospel Herald.

"Go ye into all the world, and preach the gospel to every creature," is the divine command given to the Church. A little later, our Master reiterated the charge: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "And he lifted up his hands and blessed them." "And a cloud received him out of their sight."

There is no gainsaying of this great commission. Whether we consider the greatness of the person who gave it, the circumstances under which the command was given, or the duty imposed upon us as believers, we cannot help but realize the great weight of these utterances. No one can make a study of the life of Christ and not be led to see that His supreme thought was the evangelization of the world. He came into the world to "seek and to save that which was lost." He sought not only for the rich and influential, but for all that were lost in sin, irrespective of their financial, social or moral standing. When the blind beggar cried, "Jesus, thou Son of David, have mercy on me," He said, "Receive thy sight: thy faith hath saved thee." When He saw the famishing multitudes, He "had compassion on them, because they were as sheep not having a shepherd." His great heart of love went out in true sympathy for a lost world. Although His work was confined principally to Palestine during the three years of His earthly ministry, He made it clear that the scope of His missionary purpose was world-wide. He said emphatically, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." He graciously declared that, "Whosoever believeth in him should not perish, but have everlasting life."

In these last days, as of old, the blessed Son of God looks upon a dying world, and beholding the great masses of unsaved humanity, He is constrained through love to impress the words of the great commission upon the hearts of His faithful followers to carry the glorious message of salvation to the starving millions in India, and other parts of the world as well.

Our Lord has not commissioned His Church to lead all men into His kingdom, but to bring the Gospel of salva-

tion to all men, that there may be no excuse for anyone remaining unsaved.

There are hundreds of people in Dhamtari and near by villages who have had the privilege of hearing the Gospel, and yet they continue in sin, because they "love darkness rather than light." Our missionaries who are stationed at this place are not held responsible for the salvation of these people, but responsible for bringing them the Gospel, a responsibility which they keenly feel, and are seeking to faithfully discharge. The labors of our missionaries in India have not been confined alone to evangelizing Dhamtari and the near-by villages, but they have been constrained by love to go and "preach the gospel in the regions beyond."

It was the writer's privilege to accompany Bro. and Sister Kaufman, Sister Burkhard and a few native workers, on an evangelistic tour through the jungle country south east of Rudri. We left Rudri on Thursday, Jan. 19, in our tongas, with our camping outfit conveyed from one camping place to another in ox-carts. I remained with this exangelistic band 12 days, during which time we camped at 7 distinct villages, traveled over 60 miles, visited and preached in 18 villages and bazars and visited about 30 homes. Over 2000 persons were permitted to hear the Word preached, 285 religious books were sold, 123 of them were Gospels, a number of sick were visited and medicines administered. We also visited a number of village schools, in which the colporters who were with us succeeded in selling quite a number of religious books.

We were kindly received by the natives in every village, and as a rule the people listened with rapt attention to the teaching and preaching of the Word. Of course many of them may have been prompted by a sense of curiosity to listen to the "Sahibs" speaking of this new religion. Whether they were prompted by real soul hunger or curiosity, the Lord is able to quicken the seed sown and cause it to become fruitful in the salvation of souls.

On Monday, Jan. 30, Bro. Geo. J. Lapp came to our camp at Nagri, and the following day I accompanied him to Gariaband, a distance of 27 miles north, where Bro. and Sister Lapp with a few native workers were also camping and sowing the good seed of the Word of God among the unsaved in Gariaband and surrounding villages. A native worker is stationed at this place and is doing effective work among his people. One very commendable feature about his work is that he seems to have the confidence of all the non-Christian people of the villages; also of the government officials, of which there are 20 or more living here.

We believe it would be well if a mis-

sionary exangelist could be stationed at this place. We consider the field a very favorable one.

We also consider Nagri (the place where we left Bro. Kaufman's and Sister Burkhard) a very favorable place to establish evangelistic work. There are many villages in the community, and the people seem very kindly disposed toward missionaries, and eager to learn something about the Christian religion. We trust the time may not be far distant when we shall be in position to station a worker at this place.

After spending several days with Bro. Lapp's at Gariaband, we all returned to Dhamtari, arriving there about noon on Saturday, Feb. 4. During the 16 days spent with the workers on tour among the outlying villages, and seeing the fields which are ripe to harvest, with no one on these fields to thrust in the Gospel sickle, I am made to wonder how far the Lord will hold our Church and Mission Board responsible for the souls which are perishing without the privilege of having the Gospel.

Dhamtari, C. P., India.

A WORD OF APPROVAL

By Joseph H. Koebel.

For the Gospel Herald.

Greeting in Jesus' name. I was indeed glad to notice the steps taken as mentioned in the Gospel Herald concerning missions, that is, planning a systematic way of giving, which the Herald has made so plain in its issues in the past months. I am in favor and have always been in favor of a systematic way of giving. Dear friends, can we think of a more important subject than this one. For my part I cannot. We know that there are millions groining in darkness and without a Christ to save them from the suffering in this life, and to save them from a Christless grave. Can we then, I repeat, think of anything that should interest us any more than to save souls? Now, if we study this subject from this point of view, which is the only way, how can we be opposed to a systematic way of furnishing enough money to our missions? Let us consider this just a little. Do we do our other business as loose as we are trying to run our mission? We had a minister who often said that "everybody's business is nobody's business." And it is a fact. One depends upon the other, and so it goes on from time to time until we come to a time like last year when our missionaries had to make most pitiful pleas in order to maintain their mission stations. Christian friends, are we complying with God's Word when we just send barely enough money to our missionaries so that it keeps them worrying to make ends meet. I think they are sacrificing enough when they leave

home and friends and their occupation, whatever it may be, and go to the foreign fields. Thus in many cases sacrificing their health. Just the contrary with many of us. When our health is not good we seek a climate where we think our health will be benefited. Think what a contrast. Every foreign missionary knows before he goes that the climate and weather is not so good as in America. So let us with the help of God put the shoulder to the wheel and our hands deeper into the pocket-book, and encourage the systematic way of giving. We, as a band of 70,000 or more Mennonites, by doubling our gifts, or probably more than that, can accomplish more than we have done heretofore.

Wayland, Iowa.

SELF-SUPPORTING CHURCHES IN CHINA

Those who have been connected longest with mission efforts in China, rejoice in the thought that some of the older congregations of native Christians are self-supporting, and that others are making every effort to reach the same desirable end. Such a result is entirely logical, according to apostolic precedent. A child learns to walk by actually walking, and it is no more than right that those who have been nurtured in the work of the Lord should finally reach the stage where they can take care of themselves, and, in turn, teach others. A mistake that is often made in mission efforts is the continual hedging in and providing for a mission post that long since should have been self-supporting. In this respect the commendable example of the Chinese Christians, above referred to, might serve to inspire others to a like endeavor, and a "readiness for every good work."—Gospel Messenger.

CHICAGO MISSION NOTES

For the Gospel Herald.

To the Herald Readers, Greeting:—We have been enjoying many spiritual blessings at this place during the past month. For some weeks before, we felt that a greater awakening was needed among us as workers and members of the Church here. We made it a matter of prayer and hoped that the work might be revived and that we might be "renewed in spirit." God has led very definitely and we feel much encouraged in every phase of our work.

We have lately come in touch with new families, which adds to our Sunday school both in members and apparent interest. The average attendance during the winter months has been two hundred and forty-five. We

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Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

OUR SCHOOLS AND SCHOOL-MASTERS

By Martha Shenk.

For the Gospel Herald.

When speaking of schools we usually think of some institution of learning or of a body of students. But I wish to talk about a few schools which are independent of buildings and in which the teachers do not handle the text book. I shall not try to name all of them. I could not if I would. The three I have in mind are Home, Nature and Society.

I believe you will all agree with me that home rightly has the first place. Because, you know, it is at home that all education is begun. The foundations for failure or for success in life are laid while the child is yet under the direction of its father and mother, and just as much as the superstructure of a house depends upon its foundation, so much does the after life of an individual depend upon the instructions of a father and mother in the home.

We as pupils know how hard it is to get succeeding lessons if previous ones have not been thoroughly learned. Algebra for example can scarcely be mastered unless one has first gotten well acquainted with arithmetic.

In the solving of life's difficult problems we have need of those principles of obedience, of right against wrong, of faith in a higher than our own guiding power, of honesty and of love, which are best implanted in the child at home.

A school life may give breadth to the intellect; contact with others may be strengthening, but—

"The mother, in her office, holds the key
Of the soul; and she it is who stamps the
coin,

Of character; and makes the one who
would be a savage
But for her gentle cares, a Christian man."

The second school is Nature. "The barefoot boy" attends this school when,

"Eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks."

I wish that more of our barefooted rustic boys and girls might know the great privilege they have of becoming companions of Nature. It would lessen the attractiveness of the city. But too often country life becomes irksome,

and farm work a drudgery. Their hopes form a rainbow, the end of which dips down into the heart of some town. And for them the fancied pot contains not only gold but pleasure and fame.

But after they have been in the city a while and the novelty has worn off, they learn the lesson they failed to get before leaving the farm. They begin to realize the value of their own rustic home, of country freedom, and of association with the birds, the trees and the flowers.

I like those opening lines of that beautiful poem, "Thanatopsis." They are:

"To him, who in the lovely Nature,
Holds communion with her invisible forms,
She speaks a various language."

Notice the words "in the love of Nature." They show appreciation of her. "Speak to the earth," says Job, "and it shall teach thee."

It was because little Earnest loved the "Great stone face," out on the mountain side, that he studied it so earnestly and learned from it such sublime lessons that his whole life was made unselfish and benign and noble.

A little girl heard for the first time the song of a mocking bird. Enraptured she exclaimed, "What made him sing so pretty? Does he eat flowers?" Had not Nature there taught her a simple little lesson of beauty in actions being dependent upon beauty within? Birds and flowers have many lessons for us. They teach us of gentleness, of beauty, of the happiness of living simply, day by day, being cared for by our heavenly Father.

The mountains and the hills inspire us to loftiness of thought. Their strength and stability appeal to us. We can learn a lesson of faith from the soft, murmuring streams that tell us of their hopes of sometime reaching their home—the ocean.

If our ears were unstopped we could hear a harmony of praise to the great Creator arising from all Nature.

The third school is Society. We often hear it said, "You can tell a boy by the kind of company he keeps." This is true in two ways. First, we can know his tastes, his ideals, and so his character by the associates he chooses. Secondly, those with whom he spends much of his time are sure to exert an influence over him, are sure to teach him their habits, their ideals and their ways of thinking.

We have all felt that subtle power called influence when in contact with others. Sometimes this influence seems to depress or weaken, at other times it is a source of strength. I have in mind now a certain woman to whose home I love to go and in whose company I love to be. I like to be with her because of the inspiration I gain from her. In her own easy way she teaches lessons of gentleness, of humility, of unselfish devotion to those around her,

and, best of all, she leads me and others to see the relationship that should exist between the heavenly Father and His child, by her own simple, trustful walk with God.

I would that many more of us might be thus helpful to those around us.

There is one man with whom association means a school in itself. This is the man Christ Jesus—the great Teacher. Jesus is eminently fitted to be the teacher of mankind because He has been a learner Himself.

We like to think of our teachers as having been pupils themselves, for it may be they had trouble with some mathematical problem; perhaps they were asked to write compositions which it seemed they couldn't; Greek may have looked like Greek to them at one time; if so they can the better bear with us in our stumblings.

It is a beautiful, wondrous thought that the Son of God had learned the lessons He wishes to teach to us. Yes, much harder lessons has He learned.

We are to learn obedience. If you will turn to Hebrews 5:8 you will read there, "Though he were a Son, yet learned he obedience by the things which he suffered." Remembering the temptations, the garden scene, Calvary, do we not think He learned that lesson well? Now read the ninth verse: "And being made perfect, he became the author of eternal salvation unto all that obey him." In the light of the preceding verse, will anyone shrink from obeying Jesus, even though he may have to learn obedience by suffering?

Christ teaches humility. Phil. 2:8 reads, "And being found in fashion as a man he humbled himself." So it is in all His teachings. He has solved all the hard problems of life and is ready to help us with them.

In the second place Jesus wins His pupils by love. "We love him because he first loved us." It is impossible to learn from Jesus before we have learned to love Him, and this learning to know and to love Jesus means conversion. After conversion the most pleasant of all things in the world is to "sit at the feet of Jesus and learn of Him."

May we never forget the truths taught us in our homes; may our hearts be more receptive to the influence of Nature; may our aim be to assimilate that which is good in other's lives; and may we ever be found eager to be taught by Him who so lovingly and tenderly pleads, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."

Hesston, Kans.

All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.—U. S. Grant.

Sunday School

For the Gospel Herald.

Lesson for Mar. 26, 1911.—REVIEW

Golden Text.—Happy is that people whose God is the Lord.—Psa. 144:15.

Introductory.—In the lessons of the quarter now closing we have studied the history of two kingdoms for a period of time covering nearly a hundred years. Most valuable lessons are presented in this history. Through it all we can see the overruling hand of God, not however to the extent of taking away from the people their freedom of choice. God gives every man his choice between good and evil, and man assumes responsibility for his choice. "Human nature in the limelight" would be an appropriate title for the whole series of lessons studied during the past three months.

The Kingdom Divided.—On the side of those in authority we see a disposition to oppression. Solomon's court shone in transcendent glory, but it made a heavy load on the necks of his subjects. When Rehoboam came into power he was too blind and ambitious to take the advice of the old men, but listening to those who were as inexperienced and short-sighted as himself he alienated the affections of his people by promising them even a harder time than they had in the days of his father. On the other hand the people erred in that they took matters in their own hands instead of taking their grievances to the Lord. Their cause seemed just, but in their efforts to have their grievances removed they were as far out of the way as was Rehoboam. It was a quarrel between people who were seeking for self-interest, and as such we can look for nothing but the most disastrous results. Spurred on by the ambitious Jeroboam, the people of Israel rebelled against Rehoboam, and henceforth we see the kingdom divided, never to be reunited.

The Kingdoms Compared.—Rehoboam tried to conquer the rebellious hosts, but the Lord interfered, and two rival kingdoms stood where one existed before. Comparing the two kingdoms, we soon find that Israel went the downward course much faster than Judah. The reason of this is to be found in the fact that from the start the northern kingdom drifted into idolatry. There is a remarkable transition from Jeroboam's first improvement (?) on the real worship of the true Jehovah (when he fixed things up so that his people needed not to go back to Jerusalem to worship) until the time when the worship of Jehovah was openly abolished and the worship of Baal instituted in its stead. Study the gradual downward course from

Jeroboam to Ahab, and you have a picture of what it means to take the higher critic's way of handling the Word of God. On the part of Judah we have a number of righteous kings who held up the true standard of religion, and as a result the kingdom stood long after the northern kingdom was carried away by the enemy. The more steadfast a nation or an individual is, the more completely God's protecting care is extended. The close of the series of lessons finds both nations down the scale, but Israel much lower than Judah because of its greater abandonment to idolatry.

Elijah.—Like an oasis in the midst of a desert appears the character of Elijah in Israel. His first appearance before Ahab was a fitting introduction to his brilliant career. He delivered his message prophesying the drought and then disappeared. In the fulness of time he reappeared at the command of the Lord and offered to show who was the real God in Israel. The noted contest on Mt. Carmel presents a vivid contrast between true and false worship. Baal had the numbers and the popularity, but God had the life and the power. The people saw when fire descended from heaven that the Lord Jehovah was the real God, and they accordingly acknowledged Him as such. But Jezebel refused to be convinced and Elijah was put to another testing time, which shows his humanity and shows to us the necessity of putting our trust in God at all times. But Elijah's work was not yet finished, though he was greatly discouraged. God gave him a glimpse of his future work. His appearance before Ahab in Naboth's vineyard, his rebuke of King Jehoram and other services which he rendered gives us the picture of the faithful man of God who remained active and useful to the end of his earthly career. His departure from earth is a vivid type of the ultimate triumph of Christ and of Christianity.

Elisha.—Did Elisha receive the double portion of Elijah's spirit? He undoubtedly did, for where is the scripture which intimates that he did not? His request was not to be doubly as great as was Elijah, but that he might come into the full spirit which moved Elijah in his life-work—that he might have the elder son's portion. He had the promise, his life indicated that he received it. The raising of the Shunamite's son is one of the many evidences that the Spirit of God was with him. We have but an introduction to his life, which will be continued in the lessons of the next quarter.

Defeat through Drunkenness.—With the picture of Benhadad's drunkenness we close our review. The very heading of the lesson suggests a truth that should be a warning to every one who trifles with strong drink.—K.

Our Young People

THE BLESSINGS OF FAITHFUL SERVICE.—Luke 12:35-43; Matt. 25:14-23

Topic for April 2

MOTTO

"If ye be willing and obedient ye shall eat the good of the land."

OUTLINE OF TOPIC

- I. Qualities Belonging to Faithful Service.—
 1. Faith in the Master.—I Pet. 4:19; I Thes. 5:24; Heb. 10:23.
 2. Obedience to the Master.—Phil. 2:12.
 3. Diligence in His absence.—I Tim. 6:14.
 4. Love of the work.—Eph. 6:6, 7; Col. 3:23.
 5. Enduring in trial.—Jas. 1:12; I Pet. 4:12-14.
- II. Blessings of Faithful Service.—
 1. Increase of the Master's cause.—Acts 11:24; I Pet. 4:11.
 2. Increase to those under the servant's care.—I Tim. 4:16; Tit. 2:7, 8.
 3. Increase to the servant.—
 - a. Conscious peace.—I Jno. 3:20, 21.
 - b. The Master's approval.—Phil. 4:9; Psa. 34:15.
 - c. The Master's reward.—Heb. 3:14; I Jno. 3:22; I Cor. 15:58; Psa. 34:22.

PERSONAL THOUGHT

Faithfulness! Let this be my watchword. I cannot accomplish what I would like for my Lord. My strength is small. My talent is not large. But I can be faithful to what the Lord has entrusted to me. Thou, O Lord, canst increase my little, when I am faithful to my work.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, "Faithfulness."
2. Recite the Parable of the Talents.

For Young People.—

1. The Master is Worthy of Trust.
2. The Joyfulness of a Faithful Servant.
3. The "Crown of Rejoicing" (I Thes. 2:19).

For Older People.—

1. A Conscience Void of Offense.
2. "Their Works Do Follow Them."

STUDY OF THE TEXT

Luke 12:35-43.

V. 35. Loins girded . . . Lights burning.—These are preparations signifying expectation and faith in the Master's return.

V. 38. "Second watch."—Midnight. "Third watch."—3 A. M. Readiness to meet Him at unexpected hours is a proof of faithful service.

V. 43. "Shall find so doing."—The faithful watcher is not idly or anxiously looking out, but is busy with the work assigned him of the Lord.

Matt. 25:14-23.

V. 14. "His goods."—That with which the master traffics. The calling which the Lord lays upon us.

V. 15. "Ability."—The power to do work with which one is endowed. The Lord gives us a "charge to keep" (talent) according to our ability.

V. 20. "I have gained besides."—The work has prospered so that it is larger than at first.

Vs. 21, 23. "Well done."—Because you have increased by using what was given. Not how much, but how faithful.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 16, 1911

Field Notes

Bro. Charles Shelley of Thompson-town, Pa., a former worker at the Mennonite Publishing House, is back for a few weeks helping out during a time of rushing work.

A series of meetings was announced to begin at Smith's Chapel, near Roaring Spring, Pa., on Saturday evening, March 11, Bro. J. A. Brillhart of Scottsdale, Pa., is conducting the meetings. The Lord bless the work.

The little congregation at South English, Iowa, is enjoying a steady growth. Three young brethren were re-

cently added to the membership there. The Lord grant that the growth in spirituality may keep abreast of the growth in numbers.

Bro. Nathaniel Lapp of Wallace, Neb., desires that visiting brethren, especially ministers, stop with him as they pass through that section of the country. Bro. and Sister Lapp are the only members of the Mennonite faith in that part of the state.

The fourth annual Sunday school meeting to be held at the church near Mummastown, Pa., is announced for May 24 and 25, 1911. A general invitation is extended to all who are interested in the meeting. The Lord bless the effort to the glory of His name.

Bro. S. B. Wenger of South English, Ia., well known to many of our readers, met with a painful accident several weeks ago, in which a few of his ribs were fractured and other injuries received. We are glad to state that latest news tell of his rapid recovery.

We are in possession of a program of a Bible conference to be held at the Crown Hill Mennonite Church near Marshallville, O., Apr. 4-7, 1911. The instructors announced are Bros. John Blosser and B. B. Stoltzfus. May it prove a spiritual uplift and a real inspiration to many people.

Bro. S. P. Yoder of Denbigh, Va., has just published a pointed tract on "Lessons from Heathendom," or "War not a Part of Christian Civilization." It is a clear exposition on the war question, and may be had by sending to him at his address at rates ranging from 25 for 15 cts. to 250 for one dollar.

The fourteenth annual Sunday school meeting of the Johnstown (Pa.) District is announced for May 25 and is to be held at the Thomas Church. If the program is an index to the kind of a meeting it is to be, we hope to hear a report of an interesting and spiritually edifying meeting.

The series of meetings held recently at Mt. Pleasant, Lancaster Co., Pa., resulted in 6 confessions as one of the visible results. Bro. J. C. Habecker of Mountville, Pa., had charge of the meetings. The Lord bless the young converts and make them noble soldiers of the cross.

Bro. John H. Mosemann of Lancaster, Pa., began a series of meetings at New Holland, Pa., about Feb. 25, and was to have closed the meetings on Saturday evening, March 11. When last heard from these meetings had stirred up quite an interest, and souls were confessing their Savior. The Lord be praised. May the good work go on.

Bro. M. B. Fast writes us of a spirit-uplifting meeting going on in his congregation since the dedication in their new church. Bro. P. A. Wiebe of Lehigh, Kans., is in charge of the meetings. Many prayers are going up in behalf of the salvation of the lost, and at the time of the writing 32 precious young people had already confessed their Savior. The Lord bless the work.

Corrections.—Several mistakes occurred in the obituary notices which appeared in last week's Gospel Herald. The name of Samuel Kelchner was given as "Belchner," and his age stated as 40 years instead of 43 years. In the death notice of Noah B. Hochstetler it was stated that he had been married over 23 years, when we should have stated 32 years. Our attention was called to these errors, and we gladly make the corrections.

Minister Ordained.—The letter from Bro. E. S. Hallman, which we publish on another page, brings to us the welcome message that the congregation near Carstairs, Alta., where our departed Bro. I. R. Shantz spent the last years of his life as a faithful pastor and bishop, is again blessed with a minister. By the unanimous voice of the Church Bro. Noah Weber was set apart to the work of the ministry. The Lord bless him in his responsible calling.

We are in receipt of an article from the pen of Bro. J. S. Hartzler on "Our New Mission Station in India." The article will appear in print next week, the Lord willing.

In Bro. Hartzler's letter he states that he was busily engaged making brick for the new station in India, where Bro. Friesen expects to make his headquarters while doing evangelistic work in that part of the Gospel vineyard. The brethren, Hartzler and Shoemaker, expected to sail from India March 14.

Correspondence

Youngstown, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—Well, we are living away out here on the prairie; only a few families of us. We have some very cold but beautiful winter weather; so much more sunshine than we were used to having in Michigan. There is plenty of snow for sleighing, but the snow is so dry here it does not pack well, so the sleigh runs very hard, yet there is lots of trailing done now as the snow may go at any time.

We live about a hundred miles from Mayton. We are looking for some of

the brethren to visit us this month and looking forward to their coming with pleasure. Then we can have a meeting and hear God's Word preached, a privilege which we have not had all winter.

In Christian love,
Annie Reist.

March 3, 1911.

Dalton, Ohio

(Pleasant View Congregation).

Dear Herald Readers, Greeting:—Bro. J. A. Brillhart of Scottsdale, Pa., after spending over a week with the brethren at the Longanecker Church, Holmes Co., O., came to the Pleasant View Church, Starke Co., O., and held meetings from Feb. 21 to Mar. 1. Although there were no public confessions, the brethren and sisters were much encouraged. The Word was made so plain in our Bible class that it could easily be understood. The meetings were interesting and enjoyed very much by those who attended, and we hope the seed thus sown has fallen on prepared ground. From here Bro. Brillhart went to the Oak Grove Church.

Yours in His service,
Emma Horst.

March 4, 1911.

Tuleta, Tex.

Dear Gospel Herald Readers, Greeting:—We have again been blessed with a beautiful winter, with only two cold days. Jan. 2 and 3 were quite cold and froze many of the vegetables; but the good Lord had provided an abundance of seed to again fill our gardens and brighten our tables. Thus has He provided for His children. While we have had a beautiful winter season, we have also had spiritual refreshings which we appreciated. Especially is this true of our Bible conference conducted by the brethren, David Garber, A. I. Yoder and J. M. R. Weaver. It was one of those feasts which make human beings think of eternity. It makes us think how short and insecure is life on earth, and that after this life there will be an eternity of either bliss or woe. Now, dear readers, which do we prefer? "As the tree falleth, so it shall lie."

We are still having very pleasant, spiritual meetings each Lord's day, including Sunday school, preaching and young people's meetings. All is harmony, for which we praise the Lord.

Many blessings to all,
C. C. Schrock.

March 5, 1911.

Harper, Kans.

Dear Herald Readers, Greeting:—The meetings at the Pleasant Valley congregation closed Sunday evening, March 5, with seven confessions. Bro. Miller labored very earnestly for two

weeks, breaking unto us the bread of life. Souls were under conviction but were not willing to forsake the pleasures of this world for the One who gave Himself for them. Bro. Miller left this morning for Manchester, Okla., to conduct a series of meetings at that place.

The weather at present is nice. Health is fair at present. Those who had been on the sick list are improving.

Yours in His name,
Cor.

March 6, 1911.

Elmonton, Alberta

Greeting in Jesus' Name:—Yesterday, Sunday March 5, was a day long to be remembered by the congregation near Carstairs, Alta., at the West Zion Church, when names (votes) were taken for a preacher. When we were receiving the names in the council room, the votes were all brought in for one brother—a unanimous voice. The call by the Holy Spirit and the Church came to Bro. Noah Weber, who, directly after examination, was ordained to the ministry. This was the home Church of Bro. Israel R. Shantz, who died last December and Bro. Weber is taking his place. May the Lord bless him, is our most earnest prayer. I am on my way home again and expect to reach home tomorrow night. The weather is mild, and it looks quite spring like. May God bless you all.

I remain your brother,
E. S. Hallman.

March 6, 1911.

Scottsdale, Pa.

Dear Herald Readers, Greeting:—Our meetings, begun March 1, are still continuing with good interest. Four precious souls have thus far made the good confession. There are others for whom we are praying and upon whom conviction has seized. We expect to close tomorrow night, after which Bro. Miller expects to return to his home near Middlebury, Ind., from which home he has been absent a little over ten weeks.

Among those who worshipped with us over Sunday, March 12, was Bro. S. O. Martin of New Holland, Pa. His visit was very much appreciated.

Sister Edna Johnson, who formerly lived at this place, was also a worshiper with us at that time.

We have word that Sister Lydia Schertz, who is soon to sail for India, will be with us the last two evenings of our meetings.

Bro. J. A. Brillhart is again away from home, this time laboring with the brotherhood at Smith's Chapel near Roaring Spring, Pa. The Lord bless his labors.

Cor.

March 13, 1911.

(Continued from page 793)

certainly appreciate the conveniences of the new building when we have this number of children to accommodate. A number of brethren and sisters who are in the city receiving training are giving their help as teachers.

Revival meetings were held here during the past two weeks. Brethren from the other missions in the city assisted in the services. There were seven confessions, most of whom will need special teaching in regard to the Christian life. Others are seriously considering the surrender of their lives to the One who is pleading their case.

On the morning of Mar. 9 Sister Lydia Schertz arrived in the city and was a visitor at the mission during the day. In the evening a missionary service was held, when she spoke to an interested audience of her experiences and life-work in India. There was also present with us one who expects to enter that field as a medical missionary, one who is preparing for work in South America, and one whose life is given up for work in some foreign land as God may lead. We feel inspired by the meeting and encouraged to continue our efforts at home to extend His kingdom. Also to support those in the field more faithfully with our prayers.

Bro. Royer leaves today for Nappanee, Ind., where he will assist in a week's series of meetings.

We crave the prayers of the brotherhood for the work at this place, that there may yet be many mighty manifestations of His power among those who are unacquainted with Him.

Yours in His service,
Lydia Lefever.

March 11, 1911.

THE WORK AT TORONTO MISSION

For the Gospel Herald.

Dear Readers, Greeting:—I always like to hear from the other stations through these columns and therefore occasionally contribute.

We all are rejoicing because the Lord has touched and made whole several more for whom we have been waiting. We expect to soon have baptismal services again.

The new building is nearing completion. All is done, except the finishing work of the carpenters. We expect to have dedication services early in April but will announce through this paper later. We look forward to a building less crowded and easier kept in order, for which we thank the Lord.

We hope to see many of our friends here at the time of dedication. Pray especially for this service, that all may be done to His glory in whose name we will dedicate the building.

Yours in love,
John I. Byler,

March 10, 1911.

Miscellaneous

RESTLESS HEART, DON'T WORRY SO

Dear restless heart, be still! Don't fret and worry so;
God has a thousand ways His love and help to show;
Just trust and trust and trust until His will you know.

Dear restless heart, be still; for peace is God's own smile,
His love can every wrong and sorrow reconcile,
Just love and love and love and wait awhile.

Dear restless heart, be brave! Don't moan and sorrow so;
Just hope and hope and hope until you braver grow;
He hath a meaning kind in the chilly winds that blow.

Dear restless heart, repose upon His heart an hour,
His strength is strength and life, His heart is bloom and flower;
Just rest and rest and rest within His tender power.

Dear restless heart, be still! Don't toil and worry so;
God is the silent One, forever calm and slow;
Just wait and wait and work with Him below.

Dear restless heart, be still! Don't struggle to be free,
God's life is in your life; from Him you may not flee.
Just pray and pray and pray till you have faith to see.
—Watchword and Truth.

THE PASTOR AND HIS CONGREGATION

By A. R. Zook.

For the Gospel Herald.

III. Mutual Interest

In Phil. 4:3 we are admonished to "help those women which labored with me in the Gospel, with Clement also, and with other of my fellow laborers, whose names are in the book of life." In the fifteenth and sixteenth verses of the same chapter, Paul tells us how that the Church communicated with him concerning giving and receiving and how, once, and again, the Church sent unto his necessity. The whole chapter is very instructive and full of admonitions and exhortations and helps us to see, very definitely, our duties, privileges and opportunities. Then, in his epistle to the Colossian Church, Paul continues his exhortations, not to the Church only, but to husbands and wives, to the children, as also to fathers and servants.

How smoothly we would glide along upon the sea of life, had we all this deep concern for each other's welfare, religious liberty and spiritual growth. Our hearts would be enlarged, our minds and affections drawn heaven-

ward, our souls grow into the fulness of His love and His image reflected in us. Our interests are mutual, and we must stand together, unite our forces, rebuild the altars that are broken down, strengthen the weak hands and confirm the feeble knees (Job 4:4; Isa. 35:3). Read all the words of Isaiah in this chapter.

I would not advocate, nor do I wish any to get the idea that, because of his position the pastor be exempt from manual labor, else he would not know and could not enter into real sympathy with those who thus contribute of their earnings to his support. There is a happy medium in the affairs of life, and blessed are the people who are content and find their level in the simple life. "All things work together for good to them that love God."

If it were possible for the pastor to furnish the spirituality and the laity the finance, we no doubt would have smooth sailing, as long as the money holds out. But who of us dare, nay, even **think** of such conditions. Gold and silver would become cankered, our garments moth-eaten, the rust of them a witness against us (I Pet. 5:1-3). "We are not our own, we are bought with a price." The blood of Christ has brought redemption to the world. Jesus was the Son of a carpenter, and He Himself (according to Mark) was a carpenter, and thus laboring He took away all reproach from manual labor and for all time and to all men, made it honorable and a blessing to both saint and sinner. Manual labor is not beneath the dignity of any, no matter of what church or creed. We should be only too willing to get down into the ditch and **dig**, if by so doing we can win a soul to Christ.

Some years ago, Robert Collier, a prominent pastor in the city of New York, thought it not beneath him to ply his trade, and, going to his anvil, forged out, by his own hands, a horse shoe which he presented to his congregation. The congregation, to show their appreciation of the gift, made him a present of one thousand dollars. This eminent D. D., L. L. D., thought it not beneath his dignity to stoop to the level of a common laborer. Paul, while at Corinth, found a Jew, Aquilla, who, with his wife, Priscilla, wrought at tent-making, and, because they were of the same craft, he abode with them and wrought, and every Sabbath taught or reasoned, in their synagogue. Reading the eighteenth chapter of Acts, we find that the Lord blest his effort to the salvation of many.

So we conclude, from the teaching of God's Word, that none are exempt from honest labor; neither are we exempt from sharing with those in need and a reasonable portion of our earnings, and "give, as the Lord has prospered us."

Goshen, Ind.

A TESTIMONY FOR JESUS

By George Hostettler.

For the Gospel Herald.

Jesus has done so very much for me, but not more than He has for every one; for He has done enough for all, and what we receive of Him depends largely on ourselves. Therefore if I should testify of my own religious experience I would be speaking mostly of myself, and Jesus said, "He that speaketh of himself seeketh his own honor." In Jno. 5:39 we read, "Search the scriptures . . . they are they which testify of me." Rev. 19:10, "For the testimony of Jesus is the spirit of prophecy." Therefore we will try to give a few thoughts on Isa. 53, which gives a prophetic picture of His life (as it were in a nutshell) from His birth to the grave and beyond into all eternity.

"Who hath believed our report? (preaching) and to whom is the arm of the Lord revealed?" This would suggest that comparatively few will believe on Him, but to those that do the arm or help and salvation of the Lord will be revealed. "For he shall grow up before him as a tender plant, and as a root out of a dry ground." It would be unnatural or miraculous for a root to grow up out of a dry ground, and so was the coming of Jesus into the world, who grew up from infancy as a tender plant. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." That is the way He will appear to them that despise and afflict and reject Him and His followers. But to them that have His everlasting peace in their hearts and are healed with His stripes and will love His appearing, He will appear as the most loving and beautiful being that they ever beheld. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." They oppressed and afflicted Him, then thought He was smitten and afflicted of God.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." While this applies to all ages, it especially applies to the garden of Gethsemane, where all the iniquities of the world were laid on Jesus and His disciples forsook Him and fled. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." This was fulfilled when He was accursed before Pilate and He answered never a word. He was taken from judgment when the officers of the law cruelly mobbed Him after pronounced Him innocent, and He was cut off from life childless, leaving no one to continue or declare His generation.

"When thou shalt make his soul an offering for sin." When He has been raised from the dead and the redemption has been completed then "He shall see his seed," His spiritual children. "He shall prolong his day," into all eternity. "And the pleasure of the Lord shall prosper his hand."

"It is your Father's good pleasure to give you the kingdom." The extension of His kingdom or the conversion and salvation of souls shall prosper in the hand of Jesus, and we may enjoy this pleasure (in part) with Him in this life and to the full extent in eternity, while the sinful pleasures of this life are of short duration. Moses chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." This has reference to the wealth, power and honor of this world. Paul in speaking of widows says, "She that liveth in pleasure is dead while she liveth." This includes all and not widows only, but suggests the sensual, sinful pleasures of life and all will find sooner or later that "the way of the transgressor is hard."

"By his knowledge shall my righteous servant justify many." By the knowledge of Jesus we get faith and by faith we are justified. "Therefore will I (God) divide Him (Jesus) a portion (salvation, power, glory, honor, etc.) with the great (God) and He shall divide the spoil (that portion) with the strong"—the strong in the Lord, they who are strong enough to overcome sin, self and the devil.

"And he made intercession for the transgressors."

Harpel, Kans.

HUMILITY

By Rebecca Burkholder.

For the Gospel Herald.

Are we humble enough to walk in God's ways? Can we resist temptation, and stand up with a firm resolve, and work a spiritual work for the sake of our "meek and lowly" Jesus? "Better is a little with the Lord, than great treasure and trouble therewith" (Prov. 15:16). "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (I Pet. 5:16). The meaning of the word "humility" is freedom from pride and arrogance; humbleness of mind, a modest estimate of one's own worth. Humility consists in lowliness of mind in a deep sense of one's own unworthiness in the sight of God. If humility rests in the heart it will show itself in our speech and actions. We will not change our heart as often as we change associations. If we speak to the worldly-minded people, are we meek and lowly in heart? Shall we find rest to our souls? If we are not firm in humility and practice, which belongs to a hum-

ble life, how can we teach humility? If we teach both ways, is not our heart speaking from the "abundance" that it contains? Are we not guilty of vanity, mixed with humility? If we see the error of our weakness, let us come to the throne of grace, that we may be enlightened "with the Holy Spirit," and walk and talk in such a way that those around us can see that we have a desire to be humble in the sight of man as well as in the sight of God. Our influence speaks very loud sometimes when we are not aware of it, and it should be in humility. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25) so that we may be the cause of some one else turning from sin and being humble before the Lord. It seems that the most of us who are willing to humble ourselves to the will of God are those who have been heart-broken, or distressed with the cares of this world, or have had many trials to pass through. We feel assured that God will ever lend us a helping hand in time of need, if we humble ourselves in truth and boldness.

Harrisonburg, Va.

CHRIST TEMPTED THE LAST TIME

By C. Neuhauser.

For the Gospel Herald.

In Luke 4:13 we read, "And when the devil had ended all the temptations, he departed from him for a season,"

But we find that he came back to tempt him again, "At the time when Jesus began to show unto his disciples, how he must go unto Jerusalem, and suffer many things of the elders, and the chief priests, and scribes, and be killed, and be raised again the third day." Peter rebuked Christ, saying, "This shall not be unto thee" (Matt. 16:21, 22).

We see by Christ's answer that this was the devil tempting him not to submit to being crucified. Also at the cross the people stood around and said, "Let him save himself if he be the Son of God." This would have been a two-fold temptation for a man: (1) to free himself from the awful pain, and (2) to win and convert these same rulers of the Jewish church.

The tempter comes to us in the same way today. He asks us to show to the world that we are much righteous in order to show that we are Christians. We read in Jno. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now the tempter comes to the worldly-minded who claims that if we are Christians, we should show our love for the world by associating with them in "the lust of the flesh, the lust of the eye and the pride of life." By doing this, we would prove that we are

the friends of the world, not friends of God but His enemies (Jas. 4:4; I Jno. 2:15). If we rejoice in these lusts, we walk in darkness. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth" (I Jno. 1:6). God did not send His Son because He loved the things of the world, but to show His love toward sinners and teach them to repent. He wants us to show our love towards Him by keeping His commandments (Jno. 14:15).

The devil uses about the same means in our day as he used in the time of Christ. He comes personally direct through the world, and if he fails in that way he comes through different church organizations. The most dangerous temptations to Christians come under the guise of religion, such as worldly entertainments, foolish amusements, gotten up under the name of religion for the purpose of making money even on Sunday.

Of the latter kind Chautauquas are not always to be excluded, as the following announcement will show: "The — Chautauqua exists for the public good. The stock is not profit bearing. its sponsors are glad to put time and money into it that it may be of the greatest benefit to the greatest number. Any profits accruing will be put into the development of the assembly. It furnishes entertainment, instruction and social intercourse for every one. This year's program is especially strong. More than ever music is made a strong attraction. Good music is both entertaining and edifying. The management aims to have nothing cheap and untried . . . Popular entertainment need not be either cheap or vulgar." And they might as well say, Popular entertainment need not be religious.

The Sunday programs for this Chautauqua were composed of Bible school, sermon, music by orchestra, and other noted bands or jubilee singers and glee clubs, and ended with Bible history and moving pictures. The concerts given by the orchestra are said to be made up of classic and popular selections of a sufficient variety to delight any audience. The preacher is described as a preacher of pronounced power, preaching old Jerusalem Gospel; but he differs from the apostles who preached the old Jerusalem Gospel "without money and without price," for one noted preacher was paid \$200.00 for preaching two hours. And a noted politician was paid \$250.00 for speaking two hours at the same place, all on Sundays. It is not likely that any one got any less, because, "the management aims to have nothing cheap."

Such were the Sunday programs and all the churches in town were closed and no church or Sunday school was held except at the Chautauqua. On week days the programs were all worldly. It is easy to see that the en-

ertainments appealed more to the sensual than to the spiritual and tend more to build up the carnal mind than the spiritual mind. The claim that popular entertainment can be such as to delight both Christians and unconverted is a snare of the devil; for the sports that the world delights in are an abomination in the sight of God and His children. The joy that delights the Christian is foolishness to the world (I Cor. 1:18; 2:14; Gal. 5:17).

I remember a Chautauqua in a town where there were seven Mennonite churches within fifteen miles of the town and the program was much the same as above. The management sent invitations to our ministers and bishops to come and even asked that no services be held on other Sundays, but our bishop admonished our members to stay away. But another bishop went there, preached a sermon and because of his presence some of our members went. The claim was freely made that "there is no harm in going to hear the Gospel preached," but no one could go in and hear him preach without a ticket, and those who had no season tickets had to pay out money on Sunday to hear him preach the Gospel.

Church holidays—thanksgiving and Christmas—are also times when the tempter works through the popular churches, and their preachers at their feasts and entertainments, especially Christmas trees and sports that are connected with them. I have never known of a Christmas tree being put up on Sunday evening. This is an acknowledgment that the sports usually connected with a Christmas tree are un-Christian. But if they are improper on Sunday they should not be allowed in a church in pretense of honoring Christ, and Christians should not attend them. But preachers are often the leaders in getting up these sports, take part in them and make appropriate speeches—appropriate to encourage carnal sports, but not to the glory of God.

Eureka, Ill.

BEGINNING AT JERUSALEM

By P. Hostetler.

For the Gospel Herald.

This heading means beginning at home or near home. This applies not only to our teaching and preaching, but to many things. It is also of more importance and means more than we sometimes think it does. When we talk of inconsistent Christianity and fail to begin at home or apply it to the disobedience and extravagance and worldliness in the so-called popular churches, it not only does us as a people no good, but a positive harm. Why? Because the people will not think of any of their own evils or short comings, but will look at these others and

compare themselves with them and think they are much ahead of others; and thus not feel condemned in their own wrongs, but rather encouraged to go on in them, just so they can see they are far better than others. We ought to be taught that we have no right to judge or condemn others for spending hundreds of dollars for display and luxuries or rather for things forbidden while we spend nickels for the same line of things. We ought to be made to feel that we are no more blameless in God's sight for wearing a ten cent ring or ties than any one else is for wearing a dozen of them that cost \$1000.00. As churches we should not think we are clear because we don't have so many disobedient members as others. Our eyes are naturally turned away from home, and when we talk of what others are doing and leaving undone, it tends to cause us to look all the more away from our own faults and the need is that we begin at home and see how our own individual life and works compare (not with others) with what the Bible requires of us, and see how much worldliness is still with us as individuals and churches. How many of us can say these things I do are done to God's glory, not for my own desire of pleasure?

Pryor, Okla.

TO WHAT EXTENT IS A CHURCH DEPENDENT ON THE SUNDAY SCHOOL?

By Effie Shupe.

For the Gospel Herald.

It takes only a moment's observation to see that the community where there is no Sunday school is sadly lacking in spirituality and morals. Instead of reverence for God's house we find indifference as regards spiritual life. Instead of worshipping God the time is spent in viewing the farms, discussing business interests, and in neighborhood gossip. Children and young people who should be learning of the way of life, are out on the highway, at baseball games, fishing expeditions, excursions—anything to pass the time. Such a field affords a great opportunity for active service.

The Sunday school is one of the greatest institutions of the twentieth century. It is the Church at work, studying and teaching God's Word—a school of learning for more active service.

Our strongest hold is with the children, as their hearts are yet free of sin, and receptive to the truth. When the Church is sleeping in regard to the Sunday school work, the enemy slips in and sows the deadly seed of sin in those little heart gardens, and we awaken only to find our opportunity lost. Let us then "Open the door for the children" and "gather them into the fold."

We look at the child of today, and behold the man of tomorrow. The hope of the future Church depends on the children of today. No other way of learning of God's Word appeals so strongly to the child, as does the Sunday school, and great possibilities lie before the truly consecrated teacher. The child is led step by step from the story of the child Jesus to the story of the cross and the plan of salvation, which will wield an influence that follows them through life. It awakens enthusiasm in Christian work, and is an open door to bring souls to Christ.

It has been said that eighty-five per cent of the Christians of today were brought into the fold through the influence of the Sunday school. Statistics show that a large per cent of those found in our prisons, state penitentiaries, reform schools, etc., are those who seldom if ever, attended Sunday school.

The extent of the influence of this branch of the Church work will never be known in this life, but we feel sure it is a grand work, a safeguard to the young, a nursery to the Church.

Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." "Ezra, the priest, brought the law before the congregation, both of men and women, and all that could understand, and read therein from morning until midday, and the ears of all the people were attentive, and they bowed their heads and worshipped God. They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:28). Here we have a picture of a real live Sunday school.

The power of the Spirit is needful to make the school a success. The superintendent and teachers should be filled with the Spirit, and enthusiastically throw their lives into the work.

A Christian young woman who was much concerned about the spiritual welfare of her class was instrumental in leading all of three different classes to Christ. Others wondered at her success, but not until she had gone to her reward was the secret learned. In her diary was found the following, "I am resolved from this day on to pray once each day for my class." Later she wrote, "I am resolved to pray once each day for each of my class **by name.**" Still later she wrote the same, with the added resolution to "**agonize** in prayer." We have already noted the results. Thus we see that the Sunday school is an open door for individual work, and for the formation of strong Christian characters. It is indispensable to the Church as a means of fitting and qualifying young Christians for mission and other active work, developing talent and strengthening Christian character.

We praise God for the Sunday school which is successfully reaching out after

lost souls; for in it we see a future Church which will shine out as a bright light in this sin-darkened world, the influence of which will vibrate throughout all eternity.

Newton, Kans.

INTERMARRIAGE

By Elam N. Horst.

For the Gospel Herald.

Can two walk together except they be agreed?—Amos 3:3.

The Lord spoke through the prophet Amos unto the rebellious and disobedient Israel, stating that He could not walk with them in the way they were going and because of their disobedience He proposed to bring punishment upon them. God often chastises men that they may become humble, so that He may walk with them. God will not walk with us as His chosen generation so long as we go hand in hand with the world.

The point I wish to dwell upon mostly in this article is that of associations for our young people. We know that companionship with worldlings often ends in marriage. Is it true that the Church has no Gospel power to interfere with members who seek associations among worldlings? It is unnecessary to go into details as to what God teaches with reference to intermarriage with unbelievers. I believe that our readers are well enough informed along this line, but may we remember that no greater curse and punishment rested upon Israel than that of intermarriage with heathen nations. God commanded even each tribe in Israel to remain separate in marriage. That some of them kept this commandment we can see from the fact that Paul could say after 1700 years time had elapsed, "I am of the tribe of Benjamin."

I notice in a conference report in the Gospel Herald the remark is made that intermarriage with the world is taking away many members from our church. A brother in another denomination made this remark: "We raise our hands against strong drink, but intermarriage has taken away more members from our church than the saloon." When I see the inroads the devil is trying to make in our churches, I feel pressed to bring out a few thoughts on the subject.

Sometimes in our cities and towns, when a street is impassable, they not only put up a sign but also build a guard, so that people can not pass that way. When night comes they will hang up a red light so that people can see the guard and the danger ahead of them. It seems to me our Church has plenty of material to build a strong guard to prevent souls from going that way and falling into the ditch at the other end. I believe that if the Church

would at the very first put forth efforts with the parents that nearly all this trouble could be avoided. But as long as such members see that they are yet in good standing in the Church, the parents and the Church may pray; we may talk to God about it, but God will not do it all. Are we not sometimes too much like the Israelites and lack faith in the God-given Word? Christ says to the Church (Matt. 18:18): "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The Church must plant her authority carefully and firmly upon the principles of God's Word. On the other hand if the Church neglects the duties intrusted to her, it is sin and God will withdraw Himself from her.

Lancaster, Pa.

LIE OR TRUTH, WHICH?

By E. J. Berkey.

For the Gospel Herald.

We are living either in a lie or in the truth. If I were to step up to a sinner and say he is living in a lie, it would cause great alarm, or offense, and yet this is the truth. So many who call themselves Christians by belonging to Church and yet do not do the Word as commanded by the Lord are living in a lie.

This old world was lost through a lie. Analyze all sin today in the world and you trace all effects of evil, sorrow, disappointment and misery in every phase back to the "little white lie" told Eve in the garden of Eden. The lie told to her was no worse than many which are told today by Church members, and every lie told today is but a handle to fit every other tool of evil, and is calculated to help self in some manner. The big "I" is the center of ALL SIN today, as much as it was in the first sin ever committed. Trace every sin in existence today and you find self is the main-spring. Flesh, self, and big "I" are all one, and the works of each are the same. Eve saw that the fruit looked beautiful and "self" said she must have it. Drop the h in flesh and spell the word backward and you again have self, or "I." So while you live in "I" or self or flesh you cannot live in Christ. "I am crucified with Christ" (Gal. 2:20) is the only condition of the divine life. As long as you are not crucified in self, you are out of Christ, and as long as you are out of Christ you are out of Truth, for He is "the truth" (Jno. 14:6). As the world was lost by a lie it takes Truth to redeem it. Are we living the Truth by doing all and believing all, or do we leave out much truth and live a lie? We are either living the truth or living a lie, Which?

Waynesboro, Va.

WHAT WE PROMISE AND WHAT WE DO

By John W. Hess.

For the Gospel Herald.

As we are so apt to promise more than we do, or promise one thing and do another, we want to consider promising and doing.

We can all remember how, when we were yet children at home we promised our parents things and failed to do what we promised. This failing always makes us feel sad and unhappy.

Some time ago, while waiting in a large manufacturing office, I saw this motto, "Let your word be as good as your bond, be equally careful of both." Taking a glance at the world we see many people not doing what they promise.

Let us look at a scene which we have all witnessed; an applicant on his dying knees before a bishop or minister and in the presence of a large number of people bowing before almighty God, promising questions something like these: Are you willing to deny Satan, intemperance, self-will, your flesh and blood, all powers of darkness and pride? Can you answer by saying yes? Are you willing to submit yourself to the whole evangelical, non-resistant doctrine and to do according to Matt. 18 and to commend yourself to the Lord by the help of Him, to be faithful until death? Do we remember when we made these solemn promises and sealed the baptismal vow? Let us compare our lives and see if we are doing what we promised. What a glorious church, what a mighty power in bringing lost souls to Christ if every one would do what he promised.

I often wonder if we are serious enough concerning these solemn ceremonies, whether we speak of them as being one of the most important promises we can make.

Do we put forth as much effort in keeping them as we would in keeping the promise in the form of a very binding note, which, failing to pay, we would lose all our earthly possessions? How much more should we try to keep these solemn promises which failing to keep will mean losing our heavenly possessions.

Dear souls, you who are about to make these promises, do not make them in a light, cold or formal way, but make them with a sincere, contrite heart. Those of us who have made them, let us call upon God, whence cometh our help, that we may do that which we promise.

Palmyra, Mo.

PERSONAL POWER

The power of the pulpit lies in the Word and in the personal quality of the preacher. The man goes with the

message he delivers. When a minister leaves the exposition of the Word of God and becomes a lecturer, he throws away the secret of that which he seeks. The Bible is the Gospel platform; the minister is sent to it with the instruction, "Preach the Word." Texts are not mottoes, but God's Word to men, and they should be so used. When not so used, the divine element is eliminated. Men will hear when God speaks, if he through whom He would speak will listen to His Spirit and deliver the message he hears.

But the great power of the pulpit is in the minister himself, in his relation to men. He bears a message to men, but he will not be able to deliver it unless he knows the language of those to whom he speaks; he speaks in an unknown tongue. The heart knows the heart; a speaker is understood and his words have power, when he is able to directly address the hearts of the people. To do this he must know men. More than this, he must love men. Jesus lived in constant sympathy with those about Him. He entered into their life. As He walked among the incurables, His soul was moved. When He looked upon the multitude who had waited on Him all the day, He was moved with compassion. When He met the funeral company at the gate of Nain, His heart went out to the weeping mother. He lived in love; and no one was so far away as to be beyond His sympathy, no one so separate by caste, social order, or character as to be beyond His outgoing love. Hence He could speak to men. He could speak to them in their own heart language, and His word was with power. The sermon must present the Word of God in its true relation to the experience and the needs of men. The minister's heart should be like a reservoir, into which the springs of life continually flow, the streams of life about him. Then his words will be living waters to those who hear him. He should know his own people and speak to their needs, so that when men, discouraged as Asaph was, come into the sanctuary, they will hear the words of light and comfort they need. Love is the secret of power; love in personal touch with the life immediately around, the people of the every-day life.—United Presbyterian.

Some people glory in their beauty, some in their accomplishments. This is indeed vanity and lighter than air; but with what judgment will those be visited who glory in another's misfortune, whereby they have been shrewd enough to make a gain? "He shall have judgment without mercy that hath shewed no mercy." The glory of man is as the flower of the grass; it soon withereth. "But he that doeth the will of God abideth forever" (I John 2:17).—A. L. Halteman.

(Continued from page 791).

his heart and is getting rid of the truth as fast as he is able.

Thus the unlearned fishermen drew nearer to the light and were illuminated and blessed with a very full knowledge of Christ's system and the wise and prudent rulers receding from the light were blinded and rejected.

We are told that our embryonic scientists find it hard to understand some of the doctrines of Christ. For instance:

"How are the dead raised up and with what body do they come?" (I Cor. 15:35) and consequently are inclined to disbelieve the Bible. All such should study carefully the first two words of Paul's reply (I Cor. 15:36). We can never be helped until we see the utter foolishness of reasoning on a miracle.

Can we comprehend how matter could originate? The bond of union between life and matter in our own bodies? The endlessness of space? The increase of the widow's oil? The increase of the loaves and fishes? The water turned to wine? The immaculate conception of Christ? The threefold nature of God commonly called the trinity? Can any of our scientists, young or old, understand any miracle? If not, will they believe them on the testimony of God's Word, or will they join hands with the devil and say that *the dead shall not be raised* as our fore-parents joined hands with him against the Word of God and held that *the living would not die*?

In all the teachings of the prophets and Christ and the apostles, where do we find one word that would justify us in rejecting and doubting because we cannot understand, or one word for considering any part of the Bible *non-essential*?

On the other hand the Scriptures are always referred to as final authority. "To the law and to the testimony: if they speak not according to this it is because there is no light in them" (Isa. 8:20).

The Bible is a unit—we must accept it all or lose it all. Christ endorses Moses, the Psalms and the prophets, and they in advance endorse Him. Christ endorses the apostles, and they in turn endorse all.

Christ and the apostles not only endorse the Old Testament in general terms, but they endorse the hard points especially; as the woman being taken from man, the passage of the Red Sea, the story of Jonah and the whale, Daniel in the lion's den, the Hebrews in the furnace, and all such, related as facts in the Old Testament, are given as facts in the New Testament.

Again the details of the Jews' religion were all carefully attended to by Christ in due form. He sanctioned their giving tithes, even of the herbs of the garden, but reproved them for passing over the weighty matters of the law.

A man lost his life once because he

did not follow the "*due order*" (I Sam. 6:7; I Chron. 15:13).

Christ did not endorse the sects that only received the doctrines of the Old Testament in part.

Of the Samaritans who only received the law of Moses and rejected the rest He said, "Ye worship ye know not what salvation is of the Jews." Of the Sadducees who tried to graft the negations of Greek philosophy upon the Hebrew faith, much the same as our modern philosophers are dealing with the Christian Scriptures, Jesus said, "Ye do err, not knowing the scriptures, nor the power of God," and for them we do not find one word of endorsement in the Bible.

They were opposing Christ's doctrine of the resurrection of the body. Of the Pharisees He said, They sit in Moses' seat, whatever they tell you do but not after their works.

He endorsed their carefulness in the letter but denounced them for rejecting the underlying principles.

The great commission contains two great points:

(1) Preach *all things* that Christ commanded;

(2) Preach it in *all the world*.

The popular churches have been busy preaching Christ in *all the world* but not the *all things* that He commanded.

Our people have heretofore been very careful to preach the *all things* He commanded, but we were *not* preaching them in *all the world*; and now when we begin to awake to carry it into *all the world* we feel the same strong influence that pressed upon the other churches until they gave up the so-called *non-essentials*, and adopted the plan, *everybody think as you please and go along to heaven together*.

Persons may be converted by repentance, trust and submission, but only in the doctrines of the full Gospel will they find a suitable environment for the protection, nourishment and development of the new life.

Some may think that to be born is the principal thing, but it seems to me that *to live is equally important*. Where great revivals are held and hundreds are converted, what does it profit when they are immediately thrown into an ice box of pride, fashion and worldly pleasure where nothing spiritual can live.

As knowledge is necessary to belief and belief to repentance and repentance to faith and faith to regeneration and regeneration to obedience, so *obedience is necessary to final salvation*—and not obedience to one thing or to a few but to the *all things* that are commanded.

"Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God" (Matt. 4:4).

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Denbigh, Va.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

February, 1911

1. Meetings begin at Beemer, Nebr.—Sun-school conference at Dinuba, Calif.
2. Twenty-four received into Church fellowship at the Weaver Church, Johnstown, Pa.
3. Meetings begin at the Elton Church near Johnstown, Pa.
4. Meetings begin at Chief, Mich., and at Waterloo, Ind.—Bible Conference begins at the Pike Church near Elida, O.
5. A class of 17 received into the Stahl congregation near Johnstown, Pa.—Meetings close at Sugar Creek, Ohio.—Communion services at Dinuba, Calif.—The brethren M. C. Lehman and C. D. Esch called to the ministry in Dhamtari, C. P., India.
6. Bible Conference begins at Wooster, O., and Wolftrap, Va.
7. Meetings begin at Columbus Grove, O.—Quarterly S. S. Worker's Meeting at Lancaster, Pa.
8. Bible Conference closes at Carver, Mo.
9. Meetings begin at Beech City, Ohio, and Martindale, Pa., and close at the Longenecker Church, Holmes Co., O.
10. Evangelistic meetings in progress at Waterloo, O., and Beech City, O.—Bible Conference closes at Wolftrap, Va., and Wooster, O.
11. Soul stirring meetings at Dinuba, Calif.
12. Ministerial meeting begins at Peabody, Kans.—Bro. Levi Hartzler was ordained to the ministry and the same day 2 were received at South Windsor, O.—Meetings close at Elton, Pa., with 3 accessions.—Meetings begin at East Lewistown, Ohio.
13. Meetings begin at McVeytown, Pa.
14. Meetings close at Chief, Mich., with 14 confessions.
15. Eight received into the Church by baptism and 2 reclaimed at Chief, Mich.—Meetings close at Elizabethtown, Pa., with 74 confessions.
16. Ministerial meeting closes at Peabody, Kans.
17. Interesting meetings in progress at Beech City, Ohio.
18. Meetings close at Kauffman's Church, Johnstown, Pa., with 6 confessions.
19. Meetings begin at Harper, Kans., and a series closes at McVeytown, Pa., with 4 confessions.—Mission meeting held at Ore Hill, Pa.—Baptismal services at Holdeman Church near Wakarusa, Ind.
21. Bible Conference begins at Belleville, Pa.—Meetings begin at Pleasant View Church near Burton City, Ohio.
23. Regular monthly Mission Meeting held at Lancaster, Pa.
24. Bible Conference closes at Belleville, Pa.
21. Quarterly Mission Meeting for Logan and Champaign Cos., O., held.—Meetings begin at Upland Calif.
26. Meetings begin at Lititz, Pa.—Thirty received at Wauseon, O., and 16 at Weaverland, Pa.—Meetings close at Maugansville, Md., with a number of confessions.—Meetings close at East Lewistown, O., with 28 confessions.
27. A short series of meetings begin at Allensville, Pa.
28. Meetings begin at New Holland, Pa.—Baptismal services at Chambersburg, Pa.—Meetings close at Elida, O., with 3 confessions and at Allensville, Pa., with 2 confessions.

REPORT

Of the S. S. Conference Held at Dinuba, Calif., Feb. 1, 1911

For the Gospel Herald.

Following are the topics discussed and a few of the many thoughts presented:

What benefit do I expect to derive from this meeting?

We expect to learn new ways, new ideas and to be made to realize more fully the blessings and possibilities of the Sunday school. But this will not benefit us unless we put into practice what we learn.

An essay on **Obedience**, by Sister Lutitia Morgan.

How to influence people to attend Sunday school.

Always be present, take an interest, invite people to come, and by sociability make them feel welcome.

What constitutes a good Sunday school teacher?

Above all, he or she must be a consecrated Christian, impartial and prayerful.

Use and abuse of the Sunday school helps.

They are abused by simply reading the questions and answers. We should not allow them to crowd out our Bibles.

Duty and responsibility of the superintendent.

He should not be lordly, but an humble leader. It is his duty to see that the right kind of seed is sown. His duty is great, his responsibility unmeasured.

An essay on **Work** by Sister Sylvia Tyson.

The scholar's place in Sunday school.

The parent's place in Sunday school.

The duty of the Church to the Sunday school.

A live Sunday school means a live Church. The Sunday school is the Church at work.

The minister's place in the Sunday school.

There should be a hearty co-operation of workers in Sunday school and Church.

Essay on **Success** by Sister Maude Horst.

Our young people of today.

We as young people enjoy many privileges and opportunities that those of years ago did not enjoy. But with these blessings there rolls upon us greater responsibilities. May God help us to be faithful and to push out into the great harvest field.

Delilah Shearer, Secretary.

Married

Klopfenstein — Yoder. — Bro. Mirom Klopfenstein and Sister Amanda Yoder, daughter of Bro. D. Z. Yoder of Smithville, O., were united in holy matrimony Mar. 2, 1911, at the home of the bride's parents. May the Lord bless them through their journey of life.

Obituary

Herr.—Emma Elizabeth, wife of deacon David B. Herr, was born Dec. 31, 1854, near Hanover, Pa.; died Feb. 25, 1911, at her late home went end of Hanover; aged 56 y. 1 m. 24 d. On Sept. 22, 1879, she was married to David B. Herr and at an early date both accepted Christ and united with the Mennonite Church at Hanover, of which she was a faithful member until death. Unto them were born 2 sons, one preceding his mother into eternity Mar. 18, 1907. She is now survived by her husband, 1 son, and 3 grandchildren. She had been ailing in health since last June, but was only confined to bed 10 days. Sister Herr will be greatly missed by the Church, by her relatives and friends and by the community in this that she was an advocate of peace and always worked for the welfare of the Church and

salvation of souls. Only an hour before her death she desired to commemorate the suffering and death of her Savior once more. Such a principle should be a testimony for the cause of Christ.

Services at the Mennonite Church at Hanover and interment made at York Road cemetery, J. C. Miller and Daniel Stump officiating. Text, Isa. 38:1, which was a very appropriate one.

Burkhart.—Esther (Hurst), wife of Aaron Burkhart, was born at Morgantown, Pa., May 13, 1889; married to Aaron Burkhart Nov. 12, 1908; died at her home near Vogansville, Pa., Mar. 1, 1911; aged 21 y. 9 m. 18 d. To this union were born 2 children. At an early age she united with the Mennonite Church of which she remained a faithful member until death. She is survived by her husband, 1 daughter, 5 sisters, her parents and many other friends who mourn her departure. Funeral services were held at Groffdale Church Mar. 4, by Bros. Benj. Weaver and Noah H. Mack, from Matt. 25:13. Interment in the adjoining cemetery.

Kaufman.—Sister Matilda Alwine Kaufman was born Apr. 8, 1847, and died Feb. 27, 1911; aged 63 y. 10 m. 19 d. She was married to Levi Kaufman Apr. 7, 1876. She is survived by her husband, 3 sons, a daughter, and 11 grandchildren, 9 nine living. She was a faithful member of the Mennonite Church for some 30 years. May the Lord comfort the bereft family. Funeral services were conducted Mar. 2 at the Thomas Church by the brethren, S. G. Shetler, L. A. Blough and James Saylor. Text, II Cor. 5:6.

Augsburger.—Irene Magdalena, little daughter of Bro. John and Sister Fanny Augsburger was born July 24, 1910; died Feb. 28, 1911. Funeral services Mar. 2 at the Amish Mennonite Church near Hopedale, Ill.

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how fair a flower
In paradise would bloom.
Ere sin could harm or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed
And bade it blossom there."

Miller.—Theresa (Sproul) Miller was born in Baden, Germany, Oct. 15, 1832; died at her home on the Walnut Creek and Shanesville road, Mar. 2, 1911; aged 78 y. 4 m. 17 d. She was married to Daniel M. Miller May 18, 1855. To this union were born 10 children. Husband preceded her in 1871, also 3 infant children. She leaves to mourn her departure, 2 sons, 5 daughters, 23 grandchildren and 4 great-grandchildren. Mother and grandmother has departed this life but we mourn not as those who have no hope for her only wish and prayer in the last days of her agony was to take leave of this world and to enter that home not made with hands. She was buried near the A. M. Church on Mar. 5. Services held by S. H. Miller in English (Rev. 22:12-14) and by M. A. Mast in German from the same text.

Cressman.—Bro. Ephraim Cressman was born Oct. 4, 1855; died at the Berlin-Waterloo Hospital Feb. 26, 1911, of dilated heart; aged 55 y. 4 m. 22 d. He was married to Susannah Betzner, Feb. 15, 1882. Leaves to mourn, a widow, 4 daughters, 4 brothers, 7 sisters, with many relatives and friends. He was converted a little over 20 years ago and united with the Mennonite Church, being an active and faithful member until the time of his death. During this time he had been superintendent of the Sunday school of the Cressman congregation near Breslau eight years in succession.

(Continued on next page.)

Items and Comments

"Brazil, Ind., Mar. 6.—Enrollment of the First Methodist Church Sunday school yesterday reached 2960, which is said to make it the largest Sunday school in the world. The next largest, according to local statistics, is in Brooklyn, N. Y., with an enrollment of 3500."

After many years of litigation concerning the question as to whether West Virginia should bear part of the debt resting upon Virginia at the time that West Virginia seceded from the mother state, the Supreme Court of the United States decided that West Virginia should pay \$7,182,507 as its share of the debt. The question of interest is for the time being left to a conference between representatives of the two states.

Ex-prophet Dowie's famous Zion city is again in the limelight because of a riot between the followers of Wilbur Glenn Voliva, successor to Dowie, and the "Zion Independents" who are opposing him. This disturbed condition of the city of the discredited ex-prophet is a valuable object lesson when some rising false prophets are under consideration.

In a number of states there is a movement toward restrictions on the marriage question. The latest phase is the movement toward requiring a physician's certificate of health before a marriage license is issued. The legislature of Michigan has recently passed that kind of a bill by an almost unanimous vote. There happen to be several women members in the state legislature of Colorado, and they are active in securing that kind of a law in Colorado. The object of the law, as we understand it, is to protect innocent persons from being deceived into marrying some one with incurable and loathsome diseases. If the law is not abused, it ought to serve a good purpose.

About a week ago the country was startled because of the sudden movement of United States troops in the direction of Mexico. About 20,000 U. S. soldiers were sent to southern Texas and California, and are now encamped in the border cities. The excuse for this sudden and unexpected movement was that the war department wanted to take the soldiers out for field practice, showing to the world and the critics of the U. S. army that the United States is nearer ready for war than the critics believe. But the public refused to accept this kind of an explanation, and later on it was rumored on good authority that the insurrection in Mexico had assumed such a serious phase that it became necessary to dispatch troops at once to the Mexican borders to protect the property of United States citizens and also to stop the filibustering expeditions to enter Mexico to assist in the revolution. At this writing (Mar. 13) the mystery is not fully explained, and it will probably take some time before it will be publicly known just what were the causes for this sudden action on the part of the U. S. Government or what will be the end of present troubles in Mexico. In the meantime, let us fervently pray that war may be averted. In this sudden move we have one of the practical fruits of the present peace talk to the contrary notwithstanding, and nations, like individuals, are ready to fight "at the drop of the hat." While such a state of affairs is in existence we are in "perilous times." The way to secure peace is to prepare for peace by disbanding armies and navies.

(Continued from preceding page)

and had been teaching a class up to the time of his illness which was only 14 days. He will be greatly missed in the home, the Church and in the community, and while we keenly feel the loss, we have reasons to believe that for him it is gain. His remains were laid to rest Mar. 2, in the Cressman cemetery. Services conducted at the home by J. S. Woolner and at the Church by Jonas B. Snider in German (text, Col. 3:14) and by I. A. Wambold in English (text Ps. 49:15).

Reist.—Moses Reist was born Jan. 18, 1834, in Waterloo Co., Ont.; died Feb. 12, 1911; aged 77 y. 24 d. His wife preceded him 36 years ago; also 3 sons. Leaves to mourn their loss, 5 daughters, 38 grandchildren, 8 great-grandchildren, 3 brothers and a sister. Within the last 24 hours of his life he professed to have made peace with his God, and desired to be baptized. Bro. I. A. Wambold administered the rite on the afternoon of Feb. 11, and the spirit took its flight early next morning. A wasted life. A God of mercy. He was buried on Feb. 14, at the Cressman cemetery near Breslau, Ont., services conducted by I. A. Wambold.

CHURCH AND SUNDAY SCHOOL HYMNAL

With Supplement

This is our old edition of the Church and Sunday School Hymnal used in our Church services and Sunday schools for a number of years containing the original 412 selections in English and an appendix of 50 German selections, with the **New Supplement** of 120 selections recently compiled by a committee appointed by the Mennonite General Conference.

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Frankonia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

WESTERN DISTRICT CONFERENCE

The Western District (A. M. Conference is to meet, the Lord willing, at the Willow Spring Church near Tiskilwa, Ill., Sept. 6 and 7, 1911. Sunday School Conference is to follow on Sept. 8. We invite the preachers and Sunday school workers and brothers and sisters in Christ Jesus to meet with us at that time to help pull on the Gospel net. As to conveyances from the R. R. station, we will make announcement later, but in time that all who want to attend may find out.

Joseph Burcky.

"Teach me dear Lord, what thou wouldst have me know,
Guide me, dear Lord, where thou wouldst have me go,
Help me, dear Lord, thy precious seed to sow,
Bless thou the seed, that it may surely grow."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, MARCH 23, 1911

No. 51

EDITORIAL

"Righteousness exalteth a nation, but sin is a reproach to any people."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

An exchange offers this advice: "Don't pose as a skeptic until you have read the Bible enough to tell what is in it." Good advice. Let in the Gospel light, and the skepticism disappears. Ignorance is the mother of skeptics.

Because infidels sometimes say good things is no reason why infidelity is a good thing. Satan sometimes quotes scripture, but it makes his purposes and designs all the more abominable. Acknowledge no man as a religious teacher unless he bears in his teachings the marks of the Lord Jesus. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Read II Pet. 2:1 for God's opinion of those who deny the atonement.

Brother, in all your controversies with your fellowmen let this be your motto: "Kill your enemies." Only be careful with what weapons you go about your task. In Cor. 10:4 we read, "The weapons of our warfare are not carnal." When therefore we find ourselves attacking our enemies with carnal weapons—pistol, knife, club, fist, suit at law, venomous tongue—let us know that we are overstepping our privileges as Christians, and that the first enemy that needs to be killed is self. With this enemy out of the way the others are not so hard to overcome. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Therefore, let no carnal weapons be used in your warfare; but arm yourself with an abund-

ance of "coals of fire" to heap upon your enemy's head (Rom. 12:20) and the probability is that you will get rid of the enemy by converting him into a friend.

Workers Needed.—Read Bro. Metzler's message from the Orphan's Home, West Liberty, Ohio. In a letter from the superintendent of the Mennonite Sanitarium near La Junta, Colo., a similar need for that institution is expressed. We have enough souls upon the altar to fill all these positions. What we need is prayers that those who are willing to be used wherever the Lord wishes to use them may be directed aright. Those who are willing to go wherever the Lord through the instrumentality of the Church may send them should take an earnest took inward and prayerfully consider the question as to whether one or the other of these places is where the Lord wishes them to be. Certainly the Lord has need of more workers there. Who shall it be?

Be Ready.—This advice is prominent in the instructions of our Savior. It is forcibly brought to mind in several of the death notices which appear elsewhere in this issue. It should never pass from any one's mind until the full preparation has been made.

When this question is raised, it is natural to think of death. But while it is important that we be prepared to die it is much more important that we be prepared to live. Why should the golden opportunities of time be wasted in a sinful life? Where do we get the idea that the Christian life is intended only for heaven? If that were the only object, then God would remove us to heaven at once after our conversion, for the best of this life is hardly to be compared with what God has in store for us on the other shore. There are others who need salvation. God wants us saved **now**, (1) that our life may be

freed from the ruinous effects of sin, (2) that we may be prepared to go when He calls, (3) that our life and influence may count in the work of saving others. Get ready to live, and you do not have to be concerned about being ready to die. "Remember **NOW** thy Creator."

The End of the World.—What shall be the end of the world? We have it from the authority of one who is no less eminent than the renowned Dr. Harvey W. Wiley, America's leading pure-food expert, that because of the gradual cooling off of the earth, after a million years or more will have elapsed the earth will have become so cold that people will either freeze or starve. Then we have it from still more reliable authority (II Pet. 3:10) that the earth will be burned up. The Spirit-filled Peter, speaking by inspiration of God, says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Where God reveals what will happen in the future so plainly as He does in this case, there should be no question in any one's mind as to whether to accept this or the testimony to the contrary of men of great worldly wisdom. But the practical part of Peter's instruction is yet to follow. A study of future events is valuable only as it influences our lives at the present time. Let us therefore receive with full force the admonition which follows: "Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Practical thought:—If our daily life is in conformity with God's Word and will we need have no fears as to what the future will have in store for us. There is a glorious future ahead for all who hide under the shadow of the cross.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

HE CARETH

Casting all your care upon him, for he careth for you.—I Pet. 5:7.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?

Can He be touched by the grief I bear,
Which sadden the heart and whiten the hair?

Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife,
How can He care for my little life?

And yet, I want Him to care for me,
While I live in this world where the sorrows be

When the lights die down from the path I take,
When strength is feeble and friends forsake,

When love and music that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,

Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,

And my spirit is bowed with shame and wrong;

When I am not good and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight.
He comforts me in the gloom of night;
He lifts the burden for He is strong,
He stills the sigh and awakens the song;
The sorrows that bowed me down He bears
And loves and pardons because He cares.

Our Father stoops from His throne above
To soothe and quiet us with His love.
Let all who are sad take heart again;
We are not alone in our hours of pain;
He leaves us not when the storm is high
And we have safety for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care.

—Sel.

CLEANSING THROUGH THE WORD

Psa. 119:9-16

By P. E. Penner.

For the Gospel Herald.

1. **An unclean past (9).**—The sinner, like the snail, soils his path upon which he moves. That sticky matter of his influence marks his footsteps and leaves an eternal record behind, if not cleansed by the blood of the Lamb (See Rev. 20:12).

2. **God's Word a mirror (9).**—The writer read the story of a missionary and his wife, who went to some heathen tribe whose idol-religion forbids them to wash themselves. With great effort they learned enough of the language to be able to converse with the people. They prayed the Lord to give them some children of the tribe to train them in clean and Christian living, that they might become a living example to others. One day the missionary lady was pleasantly surprised by a young girl of the tribe coming to their house and asking for admittance into their home to learn to read and write. She rejoiced in the thought that the Lord was beginning to answer her prayers. She gladly received the girl, but on condition, of course, that she was to be washed and cleansed. No sooner was the condition made known than the girl ran away and disappeared in the woods. Somewhat discouraged, the missionary prayed again, asking the Lord to send her back. After a number of weeks she came again. The missionary rejoiced, but held to the conditions, with the same result as before. Now she began earnestly to plead with God to send her back again and for wisdom to win her way to the girl's heart.

Her thoughts were directed to a large mirror they had with them. At once a plan was clear—to place the mirror in the front house so that anybody entering would see himself in it. This she did carefully. One day, when busy at work in the house, she heard a scream of fright. Hurrying to the front door she saw her girl running for her life to the woods. She ran after her and with much difficulty persuaded her to come back with her. The girl insisted on having seen a dangerous-looking something in the house. The missionary assured her that she had been in the house herself and seen nothing of the kind. They reached the house. Again she beheld herself in the mirror. Again she started off. With much persuasion she came nearer and saw also the missionary beside the feared creature. Finally it dawned upon her, that whatever looked into that mirror would also look out. Then she grew willing to be washed and cleaned, and later became a successful missionary among her own people.

This is what God's law is for the sinner—a mirror—that man may see himself, not as he thinks of himself, but as he is; in order to realize his need of the Savior and cleansing in His blood.

3. **True Repentance (10).**—Half-heartedness is the cause of countless failures. If the sinner wants salvation he will have to be determined to get it at any cost and rather than anything else in the world. So much shallow work is done that sends countless souls on religious cushions to hell.

4. **True Dependence on God (10).**—It is only by grace that man can be saved, and grace only can keep him. If you, dear reader, and I, were not kept by grace for one moment, there is no telling where in sin we would land.

5. **The Heart becomes the Storehouse of God's Word (11).**—The human heart and mind are so constructed that they must be occupied with something—either good or bad. The psalmist knew it. In order to keep the bad thoughts out he stored a lot of good things from the Word of God in.

6. **"That I might not sin" (11).**—There is no better preventative to sin than the Word of God. There is wonderful power in it, even to heal the sick mind, weakened by sin. It works like a healing balm on an undermined phantasy. It soothes the heartaches as nothing else will do. But it will not mingle with sin. Sin keeps us from the Bible, and the Bible keeps us from sin.

7. **Praise for Cleansing (12).**—How can a heart that is washed in the blood, filled with the blessings of the Word of God, do otherwise than praise God in prayer and song?

8. **Prayer for Instruction (12).**—The natural man is independent. He will have his own way. The child of God, born of His Spirit, is one with Him and wants to know and do the Father's will. He is a constant learner. He is dependent on the wisdom of God.

9. **Testimony for the Blessings of God's Word (13).**—Let people get full of the blessings from God's Word and you will not have to coax them long for a testimony. But many people seem to have wrong ideas about testimony. If you call for volunteer testimonies, some will not testify at all and others will preach. Neither, however, is the proper thing. It appears that the psalmist received the blessings from careful study of the Word and told others about it, possibly quoting the passages as the sources of the blessings.

10. **Value of the Word (14).**—The people of our age seem to have lost sight of this. People are running wild for wealth. And what a craze for fashion and worldly pleasure! There is time and effort for everything but for quietness in prayer and Bible study. Yet there is nothing else that will bring as big returns for the time that is spent in this way.

11. **A New Habit (15).**—The meditation on God's "precepts" is a new line of thought to the human mind, and to form that habit is making it the second nature (if we may allow the expression) of the person. But it really means the new nature—that such meditation may become natural. That belongs to the sixth sense of the believer, of which the natural man knows nothing about—the sense of knowing

God. The natural man in normal conditions, at best, has only five.

12. Holy Reverence towards God's Word (15).—The irreverence towards the Word of God, prayer, song and sacred places, is a sure indication of unholy living. Why is it that so many people, especially the young, can laugh and jest, during prayer, the preaching of the Word, and singing of sacred songs, or act in houses of worship as if they knew no difference between it and a barn? Sin must have gotten the best of them. Who is most to blame for it, they or their parents or guardians? We praise God for the religious freedom of our country, but bemoan from the depths of our hearts the abuse of it.

13. Result of Bible Study (16).—The psalmist must surely have known the value of delight in God's Word by experience, that he formed the resolution to make that a practice. The writer also has some experience along this line, and can most heartily recommend it. Surely nothing else can bring such true and pure delight.

14. "I will not Forget Thy Word" (16).—That is the result of the constant practice. The writer remembers well how, when he was a shepherd-boy in the West, there were certain places in the prairie where the grass seemed to be much thicker than elsewhere. The sheep would graze them down to the ground, while round about they would leave the grass standing. Undoubtedly they found it to be better than the rest. Whether it was memory or instinct that lead them, whenever the flock came near these places, they would make haste to get there to enjoy the new blades that had sprung up in but a few days. This is an illustration of *Psa. 23:1, 2*. The sheep of the Great Shepherd (*Heb. 13:20*), will find that the oftener they go to the "green pastures" the fresher they will seem. Therefore, let us feed upon the Word of God with delight and thus make the best of life.

Amherst, O.

ERADICATING SIN

For the Gospel Herald.

Wooster, Ohio, March 10, 1911.

Editor Gospel Herald:

I greet you in Jesus' name.

I was reading in the March 9 number of the Gospel Herald, first page, middle column, about the worldling, and was made to wonder whether we are entirely free from the fetters of sin as long as we believe in the suppression of sin (the old man) instead of the eradication of the works of the flesh (*Gal. 5:19*). Why not destroy the sin principle, then there will be no more cropping out, as in anger, adultery, etc. Why not preach the entire eradication of imbred sin?

Your brother,

The brother raises an important question, but you can not preach true

conversion or the new birth without preaching the entire eradication of the sin principle. In *Rom. 8:9* we read, "Now if any man have not the Spirit of Christ, he is none of his." To the Galatian brethren Paul wrote, "And they that are Christ's have crucified the flesh with the affections and lusts" (*Gal. 5:24*). To this agrees the testimony of John when he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God" (*I Jno. 3:9*). When we preach true Christianity, therefore, we do not preach a sinning religion that is little better than the life of the worldling.

The brother spoke of "eradicating sin." This eradication or destruction of the body of sin is brought about by the crucifixion of the old man (*Rom. 6:6, 7*), something that is essential to true conversion (*Gal. 5:24*). But we should not lose sight of the fact that even after we are fully on the altar we still need to keep the body under subjection. Paul was the chosen of the Lord to bear His name before "the Gentiles, and kings, and the children of Israel." His experiences were of the loftiest kind, being lifted up to the third heaven and heard unspeakable things which are not lawful for man to utter (*II Cor. 12:1-4*). Yet he found it expedient to testify, "I keep under my body and bring it under subjection" (*I Cor. 9:27*). Other Biblical illustrations might be given. It forcibly impresses us with two things: (1) The crucifixion of the old man in every true child of God; (2) the necessity of keeping the body in subjection at all times.—Editor.

KINGS AND PRIESTS

By A. K. Kurtz.

For the Gospel Herald.

Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God and his Father.—*Rev. 1:5, 6*.

What is the standard of spiritual life that will compare with that of kings and priests in the natural sense? God certainly puts a very high value upon us as His children when He expects of us such a high standard of spiritual worth as will compare with the ability and jurisdiction of these earthly potentates. In what sense then are we kings? An earthly king has absolute authority and power over his subjects. To be a king in the spiritual sense we must have authority and power over something, and that something is our own carnal or fleshly nature. In *Prov. 16:32* we read: "He that is slow to anger is greater than the mighty, and he that ruleth his own spirit than he that taketh a city."

The natural king is very careful to fortify well the borders of his kingdom and watches closely every avenue of approach of the enemy. We are all aware that the carnal mind is the greatest foe to our peace and happiness, and until that is eradicated or suppressed we cannot lay claim to kingship, because we are yet subjects, or slaves and not rulers. "They that are Christ's have crucified the flesh with the affections and lusts" (*Gal. 5:24*).

We are priests in the sense that we can bring our gifts, our offerings, our praises and thanksgiving to God ourselves, we need no earthly priest as a medium through which we must come; "but we come to Jesus the mediator of the new covenant."

Will we prove ourselves by God's Word in order to ascertain whether or not we are living up to the standard which God expects of us? Or are we like the disobedient son or daughter that has gone astray in spite of the prayers of parents, causing them sleepless nights?

We are exhorted to "not receive the grace of God in vain,"—that is, not to spurn His love or fail to accept that salvation, that saving power which saves us from our besetting sin, and make us freemen, not slaves; kings and priests, not subjects nor spiritual tramps or vagrants.

Smithville, O.

ATTITUDE TOWARD OTHER CHURCHES

For the Gospel Herald.

Barlow, N. D., March 6, 1911.

Dear Editor:—

In the Jan. 19 issue of the Gospel Herald, in an editorial article entitled "Church Loyalty," you state: "It is the congregation composed of members in whose hearts the fire of heaven is brightly burning, who are firmly of the conviction that the church to which they belong is nearer the true Gospel ground than any church they know of, who devote themselves to promoting the interests of their own church, leaving to other denominations the task of wrestling with their own problems and whose heart and soul is set on the things which they outwardly profess—that accomplishes great things for God."

I would like to ask a few questions, as follows:

1. Would such a congregation be obeying, "Thou shalt love thy neighbor as thyself" (*Rom. 13:9; Luke 10:27*)?

2. Would not such a congregation "love" and "salute their brethren only" (*See Matt. 5:46, 47*)?

3. In *Rom. 13:10* we find "Love worketh no ill to his neighbor." Would it be wrong for one church to love another church?

4. If a congregation is "Promoting the interests of their own church" only; does their light shine in a Christian spirit?

5. Should a Christian church consider another Christian church as its neighbor?

6. The members of the different Christian denominations all except to be gathered to the same God, into the same heaven, and redeemed by the same Redeemer, Je-

(Continued on page 816).

BIBLE DICTIONARY

Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Patience

Patience is the act of suffering pain or affliction or any provocation or evil with a calm, unruffled temper.

Patience also endures offences or injuries without retaliation. It is one of the essential Christian graces.

This particular grace, however, like all others, must be exercised toward all men (I Thes. 5:14).

Patience and longsuffering are synonymous terms. Where there is much patience there is much longsuffering and longsuffering is the result of the love of God in the heart. "Charity suffereth long and is kind" (I Cor. 13:4). When the heart is full of the never-failing love of God, all evil deeds committed against us will be patiently borne. Love suffers, but never retaliates. It is not always pleasant to suffer, but it is always wise, since it is God's way. Impatience is a bud from which anger blooms. It causes a person to become fretful, hasty and irritated.

"Let patience have her perfect work" (Jas. 1:4).

Truth

Truth is purity from falsehood; the real fact or true state of things.

Truth also means sincerity. "They that worship him must worship him in spirit and in truth" (Jno. 4:23).

There are many things that are unpleasant in this world, but falsehood is among the meanest and most undesirable. Someone has said, "Sin has many tools, but a lie is a handle that fits them all." No one ever got out of trouble permanently by telling a lie.

Truthfulness is a mark of godliness. A frank acknowledgment of the truth will meet the kind consideration of even an enemy. Solomon says, "A lip of truth shall be established forever; but lying lips are for a moment" (Prov. 12:19). A lying tongue is hated of the Lord" (Prov. 6:17).

The Word of God is TRUTH (Jno. 17:17). When men and women try to change or misinterpret it, they place themselves under the awful judgment of God (Rev. 21:8).

Truth must be lived as well as spoken. To act a lie is as bad as to speak one. "This above all, to thine own self be true and it must follow as the night the day, thou canst not then be false to any man."

The truth shall make you free (Jno. 8:32). We should follow the example of Paul and speak words of "truth and soberness" (Acts 26:25).

(Continued on page 811.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

HERE AM I, SEND ME

(Isa. 6:8)

Go work today in my vineyard
Is the Master's call to thee;
O list to His voice so tender,
Say, Here am I, send me!

Go forth to the lands of darkness;
There my ambassador be;
O say to the Lord of harvest,
Lord, Here am I, send me!

Go forth to the lanes and by-ways,
There fallen humanity see,
Then say to the world's Redeemer,
Lord, Here am I, send me!

So wheresoever thou ledest,
I'll faithfully follow thee,
Each day of my life still saying,
Lord, Here am I, send me!
—R. H. Washburn in Zion's Watchman.

OUR DHAMTARI LETTER

For the Gospel Herald.

Dear Brethren and Sisters, Greetings in the most worthy Name:—Just a short letter to you this morning before the mail goes out. Of late there have not been very many articles from Dhamtari for the papers, not because we did not care to write but because there are so many things that claim our attention that writing is one of the things that is apt to be pushed off from time to time. We are happy in the Lord; and the busier we are, the happier we feel in His service. And in this cool weather we are able to do so much more than when it is so warm. The warm weather is coming so rapidly—before we are ready for it. It is a pleasure to read the Church papers and note the activity of the brethren and sisters all over the Church. Surely the Lord can do wonders through His people when they are consecrated to Him.

Bro. Shoemaker and Sister Burkhard accompanied the writer and his wife on a short tour among the villages preaching the Word. We had a most enjoyable time telling the Gospel story in the villages and bazars. Bro. Shoemaker has arranged for an article for the Herald telling about the tour. (The article referred to appeared in last week's Gospel Herald.—Ed.) Bro. Shoemaker and Bro. Hartzler are a great help to us in the work and we appreciate their stay among us. We only wish they might be able to stay longer. Bro. Hartzler is with Bro. Friesen at the new station, helping to make brick after an improved fashion.

We have had the pleasure of entertaining several visitors from America

—Bro. Sauders, who was with us several weeks ago, and Sister Wieand, who is here now and leaving today. They are both of the Brethren Church, the latter being the wife of Bro. Wieand who is in charge of the Bethany Bible School, Chicago. They are in a company of eighteen who left America for Palestine to study that country at close range. They report some very interesting and dangerous experiences among the Bedouin Arabs. Three of the company came on to India. Bro. Wieand left his wife in Calcutta to make a trip to Burmah and South India, expecting to join her again in Bulsar, one of the stations of the Dunsford Mission in India.

J. N. Kaufman.

Dhamtari, C. P., India, Feb. 16, 1911.

OUR NEW MISSION STATION IN INDIA

By J. S. Hartzler

For the Gospel Herald.

For some time it has been the aim of the missionaries of the American Mennonite Mission in India to open a new station some distance from Dhamtari with a view of making the work there largely evangelistic. Other missions have found that they succeeded best when opening new stations to have them some distance from the old ones and as rapidly as possible connect them with the old ones by means of a number of sub-stations at which native workers were located. Our missionaries were ready to profit by this experience.

Gariband was selected as a favorable place. "As the crow flies," this is about twenty-eight miles from Dhamtari; but as there is no road through the jungle in that direction, it is necessary to go much farther to complete the journey. The Samindar under whose jurisdiction this village was, had passed many milestones in age and seemed quite anxious to have the station located here. He promised the land necessary for a home and a church, but no one had been authorized by the mission to make the purchase or to have an option written up, so it was simply left until the next regular business meeting of the mission. That was too long, for in the meantime the old man died.

From the encouragement received from an under officer there seemed but little doubt that the purchase of the desired property could be made from the government into whose hands the whole Samindari had fallen. So sure were the missionaries that all would come right that Bro. Friesen and family were asked to move there at once. The work opened nicely and all seemed to be encouraged. On account of a mutiny in another part of his jurisdiction the officer in charge did not feel free

to grant the purchase of the land, as a mission of another denomination had in some way been involved in the trouble and then he feared that there would be a sentiment against the grant. It was a hard blow on Bro. and Sister Friesen to hear that they must move back to one of the old stations and leave the work so nicely begun. There is still some hope of building up a church here, as a native brother is doing good work and the mission is praying for his success.

Gatasilli was next selected. This was about the same distance from Dhamtari. The mulgazar of that village was favorable also and promised to give a very fine plot of ground, but when the writings were to be drawn up it was found that he had no power to transfer it.

These were unpleasant but not altogether unprofitable experiences. At the regular meeting of the Executive Committee in December, 1910, three of the brethren were appointed to look up a location, or rather find several locations that would be suitable for a new station, to get options on them and report at the general business meeting of the mission. They were advised to keep out of the territory of other missions, to choose locations on or near good roads so that in case of necessity the journey between the stations could be made even in the rainy season, to get far enough from either of the old stations to make several sub-stations along the way highly necessary.

At the regular business meeting in January the brethren reported that they had found a very desirable place at Sankra, eighteen miles from Sunderganj, fifteen miles from Balodgahan and still farther from Rudri, and for good reasons had not only decided on the location but had purchased the land and paid for it. When the reasons for so doing were presented to the meeting the vote was unanimous to accept the acts of the brethren and that work should begin at once. The next day the plans for the new bungalow were adopted by the executive committee. That was Saturday. On Monday Bro. Friesen, several native helpers, and I started for the new station. Work was at once begun in getting a place ready to make brick, on Thursday of the same week the first brick for the new station were made, and the work is being pushed with vigor. One kiln of twenty-seven thousand brick is in the process of burning at present, and as better clay has since been found the yard has been moved to a new place and a new kiln is begun.

The site is a most ideal one. It is the highest place in the neighborhood and there is a very gradual decline in every direction. The density of the population can best be imagined by saying that there are fourteen villages within two miles of the site with an average

population of about five hundred. The road passing by it is one of the finest in India and leads direct to the other stations.

Our natural inclinations were to return to Bro. Friesen's home over Sunday but that pleasure was foregone and we went to the village and finding shelter from the burning sun on the veranda of the Mulgazar's house Bro. Friesen and the native Christians which came with us, began to sing. People looked on, hardly knowing whether they dared come nearer, but the kindly motions of the Christians gave most of them courage. Still quite a number, especially women, shyly looked over the walls or around the corners of the houses and listened. It was the first time that many of them had ever heard the Gospel. Several meetings have been held since and the interest is very good. People are convicted of sin and are seeking relief by bathing in the sacred rivers of India and visiting sacred shrines. May they find it in God's own Son, our Brother.

Surely the work is great and needs careful living as well as preaching. "Pray ye the Lord of the harvest."

Dhamtari, C. P., India.

ORPHAN'S HOME LETTER

By A. Metzler.

For the Gospel Herald.

All of the girls we had in the Home to place out have been placed, except one and she is to go into a home at Greensburg, Kans., next week. This leaves us several dozen applications yet on file for girls that we have not been able to fill. Among those recently placed out are a little girl who was placed into a home at Springs, Pa., and a brother and sister into a home at Doylestown, Pa. There are 71 inmates in the home at present, and all well except several cases of whooping cough; among them a three months' old baby who has it quite hard.

Our recent appeal for more workers has failed to bring us any results. While both private and public appeals for help fail to bring results, we are led to wonder whether the Church is fully awake to her responsibilities in the matter of supplying workers when needed, especially when we know that four workers are obliged to do the work that it would require six to do, if they would do justice to themselves and the work. No doubt many who are active in the work now, could advance just as plausible excuses to get out of the work as hundreds of others can for not taking up active mission work. It is not for us to say who shall consecrate his time and service to the Lord, but I know the day will come when I must give an account of my stewardship, and by God's grace I do

not wish to have it said of me in that day, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Where are the nine" who were saved to serve?

West Liberty, Ohio.

"WE ARE ALWAYS GLAD TO HEAR FROM YOU"

By Levi Blauch.

For the Gospel Herald.

The above is a statement made by one of our missionaries. When I read it it made a deep impression on my mind, because they are working for the Lord in far off India and no doubt there are times when they feel somewhat lonesome for the brotherhood in America. At times they may become somewhat discouraged, is when they would like to hear from us. Imagine what an encouraging letter would mean to them at such trying times.

Another time when they would like to hear from us is when the funds get low. Oh, how we should let them hear from us then, since the Lord has so bountifully blessed us in this land of ours.

Another time that they would like to hear from us is when they make a plea for workers. Who will allow himself to be heard then and answer in person. Will you, my brother, my sister? Then there is a time that we should allow God to hear from us concerning the brotherhood in India. This should be every day of our life in prayer. Another thought: we should allow ourselves to live the life of devoted Christians that the report they get from home would always be good.

We are always glad to hear from you. Yes, dear sister, we believe your statement to be true and we are glad that the Church in India has a desire to hear from the Church in America. We are also glad that the Church in America has the same feeling concerning the Church in India. This keeps us in close touch one with another. It brings great joy to our hearts when we can hear from one another here on earth; it would mean far more though could we meet face to face. But we have reasons to be exceedingly glad because of the day that is coming when we shall all meet face to face, strike glad hands in the glory world and be forever with the Lord.

Dear brethren and sisters in far off India, I hope and pray that the work you are engaged in will continue to prosper so that many souls may become saved and live the pure and holy life of the Christian. May you at all times lean on the strong arm of the Almighty, raise your voice and cry mightily to Jehovah, for He has promised to give His children victory. We are always glad to hear from you. Fare ye well, is my prayer.

Johnstown, Pa.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

A WAYSIDE PARABLE

A lonely rock by the wayside,
All ragged and seamed and rent,
Yet over its brow the daisies
Their pure, bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grew,
Till gone were the outlines sharp and bare
That might offend the eye,
And the wayside rock was a charming sight
To every passer-by.

Dear heart, alone and lonely,
Though shattered life's hopes may be,
The Lord who cares for the wayside rock
Much more will care for thee.
Thy deeds of tenderness, words of love,
Like flowers may spring and twine,
Till joy shall come into others' lives
From the very rents in thine.
—Pittsburg Christian Advocate.

PILLARS

By Susan Good.

For the Gospel Herald.

Nearly fifty years ago a cousin of mine and I were out driving. We passed a building which had an open shed built to it, which was supported by a row of posts. Each post was firmly fixed on a stone so as to make a solid pillar. The stone was removed from under one of the posts and it hung there, not touching the ground but was held up by the other pillars. The sight and the remarks which my cousin made often came to my mind. Later it brought other considerations.

Each church member is a pillar, but sometimes some pillars are hanging, not being firmly fixed on the solid Rock, and are held up by the other pillars. We also have some members who have been faithful and strong pillars from youth to old age, and when their children and grandchildren assume the responsibilities and the duties of the household, they are sometimes given a room to themselves, where they spend their latter days in loneliness. They know little of what is going on in the home. Their loving counsel, their kind admonitions, their anxious cautions, and their good advice is no longer heeded, accepted nor appreciated in the home. Is it any wonder that under such conditions they keep silent on subjects where their counsel would be much needed?

But God still keeps them as pillars. Their significant part may be patience. Dear younger friends, let us remember their is a future awaiting us. As I was

pondering over these things my mind was led to the many aged friends with whom I lately met, all of whom have good homes and their children are looking up to them with respect and confidence. I met one sister who is 96 years old. She is still a post on the solid Rock. I also met one sister, my aunt, now 91 years old, a pillar bright and cheerful, entertaining as in years past.

I believe there is a bright and happy future awaiting those who have long stood and helped to support the Church. There is also a rich and bountiful harvest of joy and peace awaiting those younger ones who are cheerfully supporting their parents. May we all be strong and solid pillars, faithfully holding up the building of God (the Church) until the great Master Builder removes us to His own glory.

Wolftrap, Va.

HINTS FOR PARENTS

One of the officers of the United States census bureau makes a statement which it is well for all parents to consider. He says, "One of the most astounding features of our life which is revealed to me through carefully compiled data is the tendency of Americans to shelter their children from all thought of work or how to work. They seem to think that the American child is particularly exempt from knowledge of useful work. When mothers ask me how to make the best of their children, I always reply. 'The child owes as much to the home and society as you owe to it, and society; you have no right to bring up a child with the idea that it is dependent, sheltered from every trouble and responsibility by you. You must raise the child to the thought that it is independent and inter-independent. If you give it love and shelter until its wings are strong enough for flight it must realize that it has a responsibility to the home and you in actual service. You must avoid vanity in dress and appearance and the falsehood of spending money easily which they have not been educated to earn. Your child is only better than your neighbor's child as it shows an ability not only to be upright but to usefully work. An experienced police official says, 'The authorities have the least trouble with those young and old who know how to work. The sources from which we receive our most annoying crime troubles start in homes where the children are treated as if they were kid gloves, where no responsibility is placed upon them. If you want your child to be the best possible product of your experience teach it to work and to work intelligently. Teach it that dress is never to be compared with usefulness. Teach it to do some one thing well and to be responsible for its own acts.'"

—Woman's National Daily.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

To what extent may we work together with other denominations?

That depends upon what other denominations stand for, what the nature of the work is, and the apparent effect of such work. Union work is never in order when you must compromise the doctrines of Jesus Christ or when for the sake of peace you must keep still on some of the "all things" which our Savior commanded should be taught to all men. As a rule union work leaves results on a level with the most worldly of the bodies thus uniting in the work.

Did Elijah do wrong by fleeing when Jezebel threatened to take his life (I Kings 19) and was God reproving him when the angel asked, "What doest thou here, Elijah?"

Whether Elijah did the right thing by fleeing from the wrath of Jezebel is an open question. We are inclined to think that what he ought to have done was to stand in the power of the Most High, as he did on Mt. Carmel, and let God through his instrumentality complete the victory so gloriously begun the day before. As it was, the kingdom was left in the hands of that wicked queen Jezebel. Later on we find him decidedly in error when he imagined that he was the only one left, when he asked the Lord to take away his life, but when there were yet 7000 faithful men in Israel and when the Lord still had important work for him to do. However, we have no evidence that Elijah was unfaithful during all these trials. It was simply a case of a poor, weak mortal giving way to discouragement.

We look upon the angel's message as being the reproof of love and encouragement. When pressed down by discouragements, think of Elijah, look up, take courage and press on.

Is Satan still prince of this world (Jno. 12:31; 14:30; 16:11) or does Christ now hold that position, since He redeemed the world, and is Satan now only the prince of the power of the air (Eph. 2:2)?

The last reference cited furnishes the key to the answer to the first question. Satan being "the prince of the power of the air," is still the prince of this world—that is, that portion of the world which has hitherto rejected the dominion of the Prince of Peace from heaven. While Christ shed His blood for all the world, it is only they who accept this redemptive price who are rescued from the dominion of Satan and the thrall-dom of sin.

Sunday School

For the Gospel Herald.

Lesson for Apr. 2, 1911—II Kin. 5:1-14

ELISHA HEALS NAAMAN THE SYRIAN

Golden Text.—Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. 45:22.

Introductory.—The lesson before us is a continuation of Elisha's miracles. The healing of Naaman, though it involved no calling back to life as was the case of the raising of the Shunamite woman's son, was as clear a manifestation of God's power as was the other miracle, and is more replete with practical lessons for us.

Naaman.—There are two things said of Naaman: (1) he was an able and prominent man; (2) he was a leper. Though he stood high in the councils of his nation, and though "he was a mighty man of valor," he was after all subject to the ills and aches of humanity. Later developments prove that his prominence and ability was no barrier against petty pride which had to be gotten rid of before he could be healed.

His Benefactors.—Doubtless he imagined that the king who promoted him was the one to whom he owed the most. So it was that when he was finally persuaded to go to Samaria, the first person in Israel whom he sought was the king; and according to custom he proposed to pay for his healing with a respectable price. But facts prove that his real benefactors were people in obscure position, and the blessings of the Lord are bestowed "without money and without price." The first in the line of benefactors was the little captive maid who told what the prophet in Israel might do. Then the servants who protested against his haughtiness and finally prevailed upon him to swallow his pride and do as the prophet bade him were also instrumental in bringing about his healing. Last but not least was Elisha (not the king) who directed him to the wash in the River Jordan. The real Benefactor was the God of Israel. Others were the means of bringing Naaman in touch with the power of God, but it was God who accomplished the work. As we read this story of Naaman we are impressed with the opportunities which come to those in humble station, also with the fact that all real blessings come from God.

Naaman's Malady.—Leprosy means more to those who have been eye-witnesses of this terrible disease than it does to us. It is a disease most loathsome and incurable by human means. It means certain death to whoever is

afflicted with it, and neither rank nor wealth is a safeguard against it. As a type of sin it furnishes an impressive object lesson, and it is in this sense that it should be studied in connection with the lesson before us.

The Remedy.—Naaman having persuaded that his only cure lies in following the suggestion of the little maid, he prepares for the journey. He sent a letter to the king of Israel, and prepared himself with funds to amply reward the king for his favor. Being an affair of state, the whole thing must be pulled off in a stately way. Naaman is no pauper, begging this favor. No, no; he is a man of great prominence, and the king of Israel can well afford to take the gift (said to have been worth about \$78,000) and have the honor of entertaining this mighty man from Syria.

But Naaman has yet to learn that this is not an affair of state but a matter for the Lord to settle. When he came to Israel the king was deathly afraid, thinking that this was a plot against him. But when Elisha heard of it he sent word to the king telling him to send that great Syrian over his way. To this the king gladly assented.

We now notice the great Naaman going toward Elisha's residence, no doubt expecting great things; but here his first real disappointment took place. Elisha did not even honor him enough to go out and look at him, but simply sent a messenger telling him to dip himself in Jordan seven times and all would be well.

Can we grasp the situation? There was no man-worship here, no great demonstration, no brandishing of money, no affair of state—simply the power of God, that is all. It was not Naaman the "mighty man of valor" who was to be healed, but Naaman the leper. "God is no respecter of persons."

Naaman was wroth. Elisha's actions were an insult to his dignity. What virtue is there in the waters of Israel above the waters of Damascus? But his servants plead with him, and he finally yielded to the prophet's directions, dipped himself in Jordan seven times, and was healed.

The power of faith.—Was there any special virtue in the waters of Jordan? No; but there was special virtue in taking God at His word. In the picture of Naaman, bereft of his prominence, relieved of his pride, his money discredited, feeling his dependence upon God, humbly dipping himself into the waters of Jordan, we have the type of the sinner coming to God for pardon. Take God at His word, make the unconditional surrender to Him, accept by faith the efficacy of the blood which flowed from Calvary, and the healing from sin is sure.—K.

Our Young People

CHRIST—THE TEACHER.—Matt. 7:28, 29; Jno. 7:46.

Topic for April 9

MOTTO

"One is your Master, even Christ."

OUTLINE OF TOPIC

I. His Equipment.—

1. Authorized of the Father.—Jno. 3:2; 8:23-29; 12:49, 50; 13:1.
2. Anointed with the Holy Ghost.—Isa. 11:2, 3; Luke 4:14, 15.
3. Full of wisdom.—Col. 2:3; Isa. 50:4.
4. Suited to the lowly and ignorant.—Jno. 1:14; Matt. 11:28-30.

II. His Manner of Teaching.—

1. Authoritative.—Matt. 7:28, 29.
2. Fundamental.—Jno. 3:3-8; Matt. 16:16-19.
3. Suited to the people's moral state.—Luke 11:29; Jno. 4:7-26.
4. Parabolic.—Matt. 13:34, 35.
5. Direct.—Jno. 11:25-29.
6. By example.—Jno. 13:15; I Pet. 2:21.
7. By agency of others.—Matt. 10:5-8; Mark 16:15.
8. By providential use of events.—Jno. 11:1-46; 2:11; Matt. 9:23-27.

III. Importance of His Teachings.—

- Deut. 18:15-19; Jno. 6:63; Acts 3:22, 23; Jno. 12:48; Heb. 12:25.

STUDY OF THE TEXT

Matt. 7:28, 29

"As one having authority."—He had spoken freely affirming His right to say what is the proper standard, and asserting His future office as judge (Matt. 7:21-23).

"Not as the Scribes."—Unlike them in spirit (5:20), and unlike them in power.

Jno. 7:46

"Never man spake like this man."—So vital to the soul's longing were His words, so different from former teachers was His spirit.

PERSONAL THOUGHT

As I come under the teaching of my dear Master, listen to His wondrous words, feel His gentle, loving Holy Spirit; experience His wise and generous discipline, I can better understand the meaning of life and its destiny. Ever may I be in this all-important school.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Teach."
2. Commit the prayer that Jesus taught.

For Young People.—

1. How to Enter the School of Christ (Luke 14:33).
2. Sitting at Jesus' feet.
3. Those Who Have Been "with Jesus."

For Older People.—

1. "Jesus Only."
2. Jesus Knows.
3. How Jesus Speaks Today.

(Continued from page 808).

Prayer:—"Show me thy way, O Lord; teach me thy paths. Lead me in thy truths, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psa. 25:4, 5).

Belleville, Pa.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, MARCH 23, 1911

Field Notes

Bro. D. S. Gerig and wife of Goshen, Ind., were welcome visitors at the home of parents and friends in Wayne Co., O., last week.

Bro. B. F. Hartzler of Garden City, Mo., has lately moved to Pryor, Okla., to take charge of the little congregation at that place. The Lord bless him in his new field of labor.

Ten applicants for baptism at Belleville and three at Allensville, is one of the present encouraging features of the Church in Mifflin Co., Pa. The Lord be praised. May the good work go on.

Baptismal services were held near Markham, Ont., on Sunday, March 5, at which time two precious souls were received into church fellowship at that place. Prayers are arising that others in the same community may follow their example.

Evangelistic meetings and Bible conference began at the Barker Street Church near Vistula, Ind., on Monday evening, March 13. The instructors are Bros. Aldus Brackbill and J. E. Hartzler. The Lord bless the meeting to the salvation of many souls.

Bro. Benjamin Gerig of Smithville, O., conducted the services at the Martin's Church near Orrville, O., on Sunday, March 12, while Bro. I. J. Buchwalter was in Mahoning Co., O., taking part in the baptismal services in which about thirty precious souls were received into church fellowship.

An error in names was made in the recent article on "A Home Laid in Ashes," written by J. M. Shank. The

name of the deacon of that congregation was given as A. P. Heatwole, when it should have been A. P. Shenk. Those moved to respond in answer to that article will please note the correction.

Change of Address.—Bro. Tobias E. Moyer, from Spring City, Pa., to Lancaster, Pa. Bro. Moyer goes to take charge of the Old People's Home, as announced in these columns several weeks ago, and asks the prayers of God's people to the end that his work may be acceptable to God and helpful to those among whom he is called to labor.

Another Minister in California.—From the correspondence item from Corning, Calif., we learn that Bro. Emanuel Stahley has been called to the ministry. Bro. Stahley has been a deacon in the Church for a number of years and we pray that God may grant him abundant grace and wisdom to bear the added responsibilities of his new calling.

Sister Lydia Schertz, who for some time has been home from India on a furlough, is about ready to return to India. In company with Sister Mary N. Quinter of the Brethren Church she expects to set sail from New York, April 12, on the steamer "Caronia." They expect to sail from Marseilles, France, on the S. S. Persia, May 5, and will be due in Bombay May 19. May God protect them on their journey.

Correspondence

Chambersburg, Pa.

(Strasburg Congregation.)

Dear Herald Readers, Greeting:—Today we reorganized our Sunday school at the Strasburg meeting house with the following officers for this season: Supts., Samuel L. Horst, David S. Lehman; Sec.-Treas., Solomon O. Burkholder; Chors., David S. Lehman and Lehman K. Horst. As this is the third season of our Sunday school we realize that we need the prayers of all Sunday school workers that the Lord may bless the work and that the pure Word may be taught and souls prepared for the kingdom of God. The Lord willing, we will start with the second quarter, our first Sunday being on April 2, at 9 A. M., preaching at 10 A. M. All are invited.

J. S. Burkholder.

Lancaster, Pa.

The regular monthly meeting of the Lancaster Co. S. S. workers will be held at the Lancaster, Pa., Mission on Tuesday, April 4, at 7 P. M. Program as follows: S. S. Lesson for April 9, Chas. B. Byer, Columbia, Pa.; April 16, Willis Kilheffer, East Petersburg, Pa.;

April 23, Eml. Keneagy, Kinzer, Pa.; April 30, D. H. Mosemann, Lancaster, Pa. Everybody invited.

J. C. Leaman.

Jackson, Minn.

(Alpha Congregation.)

Dear Herald Readers:—Will again write a few lines. We are getting along nicely here in Sunday school and church work. Interest is good in general. Of course we have our ups and downs as all others, but realize that it brings us nearer to God. Some are being added to the Church. Bro. Harry Shearer and wife, and Floyd Lehman were received into the Church last Sunday by water baptism. Bro. C. J. Garber officiated. May these young soldiers be prepared to fight the battles of life valiantly, is our prayer, and may others follow their example. We have very nice spring weather. Will close by wishing God's blessing to all at the Publishing House and elsewhere. Pray for the work at Alpha.

L. H. Garber.

Oakland, Mo.

Dear Readers:—I wish to say that the Church is progressing nicely. God is using His ministers in His own good way and is blessing His Word to the salvation of souls. We have prayer meeting at Oakland every Thursday night and preaching Saturday night before the fourth Sunday in each month. We have fourteen members living here who were converted in 1910 while Bro. Perry Shenk was conducting the meetings. I am thankful that God is willing and anxious to bless His Word anywhere it is rightly preached. "The harvest truly is great but the laborers are few."

We have in the city of Joplin about 25 saloons, and young boys and girls are just throwing their lives away in such places. Boys and girls, let me say to you not to indulge in these things, for they are the downfall of mankind. Now, I want to point you to One that is able to save you from this curse and keep you saved. I speak of Christ. He died for all. May God help us as parents to think of the responsibility that is resting on us and that we with God's help put forth every effort to raise the children He has entrusted into our care to shun these evil places that they may make men and women for the Lord. Praying God's richest blessing to be with all readers, I am,

R. H. Wooly.

Mt. Joy, Pa.

Dear Readers, Greeting:—Bro. John W. Weaver of Terre Hill, Pa., conducted a series of meetings in the Mt. Joy Church, closing March 15. The Word was given through the brother in all its power. The brotherhood was en-

couraged to work on and sinners warned. The Holy Spirit convicted many of their sins, and 17 precious souls confessed, that from this day we will serve the true and living God. May our young brethren and sisters receive much grace, and have great pleasure in the Master's service. May God bless our brother in his labors.

Texts used (in rotation): Hab. 3:2, I Jno. 4:8, Isa. 53:6, Luke 15, John 5:40, Gen. 3:9, Matt. 16:26, John 1:29, Dan. 1:8, Luke 14:17, Heb. 2:3, Luke 13:3, Mark 8:38, II Tim. 2:19.

Yours in the Master's service,
Cor.

Wolftrap, Va.

Dear Herald Readers, Greeting in His worthy Name:—We are made to feel very thankful to our Heavenly Father for sending us another minister to fill the vacancy made by Bro. G. H. Brunk's leaving us. Bro. Christian Good and wife arrived here March 11; their home is in Rockingham Co., Va. They will stay five or six weeks. Sunday, March 12, Bro. Good preached an interesting and instructive sermon from Acts 10:34, 35.

Health is very good at present with the exception of Alvin Roggy, who is suffering intensely from the effects of a bruise on his shin. It was bruised so severely that it affected the bone so that several pieces had to be removed. We beg the prayers of our fellow Christians in his behalf. Bro. Roggy's father arrived here March 13.

Yours in His service,
Martha F. Barbe.

La Junta, Colo.

(Holbrook Congregation.)

A friendly greeting in Jesus' Name:—Since our last writing Bro. Perry J. Shenk of Oronogo, Mo., has been with us and earnestly labored in our community, from house to house as well as from the pulpit. We are glad to say he preached the Word with power, so that we all received many good instructions which caused many of us to make new resolutions and increase our faith. Three confessions and one returned was the result of Bro. Shenk's instrumentality as far as we could see, but eternity only will reveal the good he has done in our midst. We still are praying for the unsaved of this community. We will have our fifth quarterly Sunday school meeting March 26, at which meeting we shall discuss plans of doing more efficient work. We have no lingering sickness among us, but beautiful spring days. Bless God.

A. F. Burkholder.

Corning, Calif.

Gospel Herald Readers:—Grace to you and peace be multiplied. On Feb. 26 Bro. Amos P. Troyer of Hubbard, Oreg., arrived in Corning, meeting with

the little flock at this place and preaching a number of times.

On Sunday, March 5, communion services were held. The church organized and Bro. Emanuel Stahley ordained to the ministry. We gratefully acknowledge the gracious hand of our God upon us for good, directing all things according to His own purpose and grace.

Every heart rejoices anew in a living union with God and His Church "unto whom be the glory in the Church and in Christ Jesus unto all generations forever and ever. Amen."

D. H. Kauffman.

Upland, Calif.

To the Gospel Herald Readers, Greeting:—"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." May these words be a living reality with us.

On Feb. 26 Bro. J. P. Bontrager came to our community and remained with us until March 4. He preached five sermons using the following texts: Psal. 122:1, Isa. 2:3, Jno. 14:2, Acts 16:30, Gal. 6:7, Eccl. 12:13, 14. Though there were no public confessions the good seed was faithfully sown which we hope may have fallen in good ground and will yet bring forth fruit. On the forenoon of March 4, Ida, daughter of Bro. and Sister, B. P. Swartzendruber, was baptized and received into church fellowship at the home of Bro. Christian Springer, Bro. Bontrager officiating. May she be used to lead many more of her little friends, and older ones as well, to Jesus.

Bro. Daniel Swartzendruber and family of Iowa are now located with us. They expect their parents here in the near future.

As I pen these words God is giving us refreshing showers which store water in the mountains for the summer irrigation by which this place is made to blossom as a rose and otherwise would be "a solitary place and a desert" (Isa. 35:1). May we be as a "watered garden" (Isa. 58:11) and not as a solitary place and a desert. May God's richest blessing be upon all His people, is our prayer.

In Christian love,
H. L. Denlinger.

Nappanee, Ind.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—A few lines from this place may be of interest to some at least. Today there were seven precious souls received into the church; five by water baptism, one reclaimed and one was received from another denomination. My prayer to God

is that they may be bright and shining lights both in the church and to the world. We are truly glad when we see that there are those who are made willing to cast their lot with the people of God. Let us as older members so walk before them that we can say with the apostle, "Follow me as I follow Christ." We ask an interest in your prayers.

J. B. W.

Porterville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. J. P. Bontrager of Albany, Oreg., came into our midst on Feb. 11, and held meetings until Feb. 23. On Feb. 24 he went to Upland, Calif.

Seven precious souls were made willing to come out for the Lord. Three were received into the Church by water baptism. Our prayer is that all these dear souls may go on to perfection and hold out faithful to the end. We were encouraged more than ever to go on. We praise the Lord for the spiritual feasts we enjoyed during these meetings. We desire the prayers of God's people.

A Sister.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—I will write a few lines to let you know how we are getting along at this place; the Lord is blessing the work at this place. Bro. and Sister Hartzler left us March 7, and went to Ohio. They were compelled to leave on account of Bro. Hartzler's health. Bro. and Sister Stauffer have come to take up the work here. Our prayer is that the Lord will bless and strengthen them for the duties which are before them. Bro. Durr was with us on Sunday and gave us a beautiful sermon, both morning and evening.

Wishing you all God's richest blessing, we are,

Yours till Jesus comes,
Anna E. Winskey.

Columbiana, O.

Dear Herald Readers:—On Saturday, March 11, Bro. I. J. Buchwalter of Dalton, O., came into our midst and held an instruction meeting at the East Lewistown Church and the next day 31 precious souls were received into the Church by water baptism at the Midway Church and in the evening Bro. Buchwalter filled the regular appointment at East Lewistown and baptized another soul, making 32 in all. The number would have been still larger if all those who confessed at East Lewistown when Bro. C. K. Breneman of Youngstown was hoding a revival would have been willing to unite with our Church, but a number

(Continued on page 820.)

Pigeon, Mich.

Dear Herald Readers, Greeting:—On March 7, Bro. E. A. Bontrager of Fairview, Mich., came into our midst and preached the Gospel of Christ, preaching six sermons. On account of bad roads the attendance was not so large, but we believe those of us who were there can say, "It was good to be here." The brother left for his home March 13. May God bless him in his labor.

Yours in His love,
Cor.

March 13, 1911.

Metamora, Ill.

Herald Readers, Greeting:—Services at the Harmony Church were not very largely attended because of rain in the morning, nevertheless it was good to be there. Bro. Andrew Schrock preached an impressive sermon from Titus 2:11.

We have not been having Y. P. B. M. regularly for some time, on account of unfavorable weather and bad roads; but with the coming of spring we expect to be able to have meetings every Sunday evening, the Lord willing.

The afternoon of April 2 has been given as the date for our next quarterly Sunday school meeting to be held at the Roanoke Church. We invite you to be with us at that time.

Pray for the work at this place.
In His name,
Agnes Albrecht.

March 14, 1911.

Collegeville, Pa.

On Sunday, March 26, baptismal services will be held at the Skippack Church, when six precious souls will be added to the Church, hoping that they may prove faithful in the promises they have made and may be the means of bringing others to follow their example.

The Sunday school at the same place has again been organized for a term of nine months, and will open on April 2.

May the blessing of Christ attend the work of both Church and school.

March 16, 1911.

Johnstown, Pa.

On Saturday, March 4, our bishop, Bro. James Saylor, called a special meeting at the Weaver meeting house in the Johnstown District for the purpose of taking the voice of that congregation for a deacon at that place; three were voted for.

On the following day, March 5, the three brethren were taken through the lot and Bro. L. H. Weaver was ordained.

May God bless him and direct his steps in this new office is our prayer.

March 16, 1911.

Miscellaneous

BE PATIENT

Dear friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears tomorrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best
Through memory's mystic glamour.
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Selected.

THE NEW SUPPLEMENT

By John D. Brunk.

For the Gospel Herald.

For a year and a half this question has been before our people. Now it is realized. It has come several months later than was intended. Upon opening the new song book and not finding the songs that were expected some may feel for the moment disappointed; others may be highly pleased to find songs for which they had not dared to hope. There are many reasons why the songs in the Supplement have been selected and why others were omitted. Some songs could not be obtained at any price and still others were rated so high for copyright permission that they were barred from the selection. Then to have selected all the songs that were recommended would have made the book too large. Then too this is a **Supplement**. There are many beautiful songs which were voted for by committees who sent in lists for us to select from, which would not have supplemented the old book but instead would have added in the departments of subjects where we least needed them. We as a committee then based our decision upon the following: (1) By taking into account the sentiment expressed in the large list sent in by the various congregations. (2) Considering what the old book lacked. (2) Using our best judgment as to the merit of the songs available. (4) Looking to the future needs of the Church.

Not many songs were written for this new addition to the Hymnal. We did not consider it wise to use many untried songs. We have however, ventured several which we thought were on subjects needing more songs. We have used some of the old standard church tunes which have long stood the test. We have included some new music for the Sunday school. Personally I am hoping that the churches will gladly take to the solid music that lifts. That we may sing the best and

leave the worst is my desire. Above all, I am anxious that the supplement may add to our worship of God. We should all remember that the books cannot praise for us, but that they are only a means to help us in our devotions. May we go forward as a united band laboring for the Master while we sing these beautiful songs of Zion.
Goshen, Ind.

LIQUOR FIGHT IN INDIANA

The ministerial association of Indianapolis, Ind., takes a decided stand against the turn of affairs in that state. Under the leadership of Governor Hanley, the legislature of the state had enacted some liquor laws which went far in the direction of closing up saloons. One county after another voted out the saloons, and people who favored decency in home and society were looking forward to the time when the terrible evil of alcoholism would be driven from the state.

But something happened. By a mixture of politics and other influences a legislature favorable to liquor was elected. The county option law was repealed and the saloons are coming back in a number of places.

As was to be expected, the liquor triumph brought some bad company along. There were other forces of evil at work. The Sunday laws were too strict to suit some people. So the liquor legislature and courts were also obliging enough to suit the wide-open Sunday people.

It is this state of affairs that aroused the moral forces of the state. Among those who acted on the question is the ministerial association of Indianapolis. The following extracts are taken from the Indianapolis News:

The Indianapolis Ministerial Association adopted a resolution urging a "changed attitude of city, county and state officials" and a "less lax and more righteous and decent enforcement of laws on public morality," condemned the present legislature as controlled by the liquor element and predicted state-wide prohibition as the outcome.

The resolution calling for a "changed attitude of city, county and state officials" included sharp criticism of the supreme court for its decision that Sunday baseball is legal and a charge that this decision was obtained by delaying the test case until the supreme court was favorably constituted.

After relating the progress of the bill seeking to legalize Sunday baseball through the legislature and the framing of a test case, the resolution says:

"The owners and managers of the baseball clubs continued to play on Sundays, notwithstanding the decision of the court, and said they would continue to do so pending the decision of an appeal to the supreme court. They also said they would hope for an early decision. But, although the case was a criminal one, it has, by every conceivable delay, dragged on for nearly two years, until a change in the personnel of the supreme court has brooded and brought forth a most unique decision and wholly different from what would doubtless have come from the eminent judges before whom the case was originally presented.

"The decision, which to many reads more like a panegyric on baseball than a setting forth of the great principles involved, is a sad blow to public morality and the Christian Sabbath, and while directly granting to baseball clubs and owners and managers only a right to carry on their lucrative business on Sunday, yet this exception—most passing strange whether given upon grounds of mercy or necessity—will, we fear, act reflexively for the operation of other lucrative amusements on the Sabbath, such as play-houses, Sunday entertainments and exhibitions on a commercial basis."

That part of the resolutions on which the ministers based their plea for a "changed attitude of city, county and state officials" reads as follows:

"Since the playing of Sunday ball in Indianapolis there have sprung up Sunday picture shows and theaters and paid entertainments, some on the shallow pretext of charity—self organized—and with the consent of city officials, and some on the specious ground of public benefactions, and all on a financial basis. Public morality on Sabbath observance has shamefully dropped within the last two years, and unless a change of attitude by our officials in city and county and state can be induced there is reason to fear that all theatres will soon be open on Sunday, as well as arenas for 'fist fights' and exhibitions of the 'manly art.' For pugilism in our state has evidently come into rights or into privileges in recent months which it did not formerly enjoy. What was in former days 'prize fighting' now flourishes under another name, and the brutalizing business, which was easily stopped in law enforcement days now flaunts itself openly and increasingly."

DAILY RESOLUTIONS

By Daniel B. Brubaker.

For the Gospel Herald.

We plan in the early morning for a day of devotion to our Master; we wish to show forth our courage, our fidelity, most of all, our lovingness.

Night falls, and we count up our cowardice with shame, our disloyalties with dismay, our lack of tenderness with alarm, and turn to the Lord for restoration, comfort and reinforcement.

After all, deep down within us we are assured that "it is not what man alone does, but what God does through man that exalts him."

Port Trevorton, Pa.

A LETTER OF THANKS

For the Gospel Herald.

Dear Christian friends:

We wish this to be a letter of thanks and an expression of gratitude towards those who have so kindly remembered us in our loss by fire on Sunday morning, Feb. 12.

We received so many letters of sympathy and encouragement that we could not answer them all without taking much time and postage. So we feel that it is our duty to write a letter and have it published in the Gospel Herald and we hope that those that do not hear from us personally will not think hard of us.

We received letters expressing Chris-

tian love, from friends whom we never knew that moved us with such feelings that tears could not be restrained. One sister wrote that she guessed it takes a good deal of grace to keep from crying.

When we think about the devouring flames that in a few minutes' time took many valuable and cherished things away never to be seen any more, we can not help but feel sad and allow a few tears to flow.

To remove depression we must direct our minds toward the future, and to God for making a way that all of us could make our escape.

We expect to partly rebuild and go as far as we can with what we receive. We are building and planting our crops with as much courage as we can muster. As help and sympathy comes to us we feel that we can hardly thank the people in a way that they will realize how thankful we are for their help.

As we were thinking about our gratitude towards our friends for these perishable things we were made to wonder what we could do for God who has done infinitely more for us than the giving of these natural things.

While we were all sound asleep and were so near burning with the house, we believe God looked down on us with compassion and made a way that all of us could safely escape. We owe to Him our very lives and being.

We hope that all may be for our good and to the glory of God. We believe that all will be blessed for what they have done for us.

Fraternally yours,

E. H. and Martha K. Brunk.

Denbigh, Va.

"HOW SHALL WE ESCAPE"

By Martha K. Brunk.

For the Gospel Herald.

Since the time of our narrow escape from the burning of our home, the above scripture often comes to my mind, as no one but those who experienced such a terrible awakening from a natural sleep, can imagine how awful it was.

I never can forget the sound as it rang through the house, "Oh! Papa, the house is on fire!" and as I rushed to the door leading to the fire, only to see terrible flames and hear the crackling noise, and all we could do was hasten to the window to save our lives.

I have been thinking so much since of the awakening from the spiritual sleep. We are so often given the alarm about the everlasting fire, and if any of us should neglect this great salvation, how could we escape? It could not be done by some dear one calling to us or by hastening to the window, or stairway. Oh, no; but only to hear those awful words, "Depart from me, ye that work iniquity." The doors of heaven

will then be closed, will be too late to even try to escape.

I believe if every unconverted soul would witness the terrible scene that we did, and would then think of the awful place of everlasting fire that is awaiting all those who neglect this great salvation, it would be enough to help them to prepare to meet their God. The shock has been real hard on our nerves, but we have had such good encouragement from some of our dear brethren and sisters that it helps us so much. We have been made to realize more fully that this earth is not our home, and we feel to say with the poet,

"When all that now seems mysterious,
Will be bright and clear as the day;
Then the toils of the road will seem nothing,
When we get to the end of the way."

We still desire the prayers of the people in our behalf.

Denbigh, Va.

IMPORTANCE OF KEEPING JESUS' WORDS

By Agnes Albrecht.

For the Gospel Herald.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me."

Does it seem possible that with the above Bible passages there are those who profess to be Christians, profess to love Jesus as their Savior, and do not keep His words? Can we love Jesus and disobey Him? When we hear some one say they love their parents and see them do things they know and we know grieves them, we begin to doubt their word, as "Charity suffereth long and is kind, rejoiceth not in iniquity but rejoiceth in the truth. Charity never faileth. When obedience is taken as a test among fellow-beings, how much more in our relation to Christ?

God commands the keeping of Jesus' words after the baptism and at the transfiguration: "This is my beloved Son, in whom I am well pleased, hear ye him."

Keeping Jesus' words is the means of giving us the victory over sin and unrighteousness. "Whosoever believeth that Jesus is the Christ is born of God. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world."

We must keep His words to abide in Him. "As the Father hath loved me, so have I loved you:—continue ye in

my love. If ye keep my commandments, ye shall abide in my love: even as I kept my Father's commandments and abide in his love." When some one begins to grow cold in spiritual life the cause is the neglecting to obey some of Jesus' words.

Jesus manifests Himself to the obedient. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him."

The prayers of the obedient shall be answered. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

God's approval is upon those who keep His words. "Ye are my friends if ye do whatsoever I command you." "She hath done what she could. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken for a memorial of her."

Blessedness of obedience. "But he said, Yea, rather, blessed are they that hear the word of God and keep it." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." "If ye know these things happy are ye if ye do them." Reward is eternal life beginning here and going on through the ceaseless ages of eternity.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

Metamora, III.

HOLDING OFFICIAL POSITIONS

The following, taken from the Gospel Messenger, gives the position of the Church of the Brethren on the question of office holding. The same position is also held by the Mennonite Church. It is the logical position for all nonresistant people.—Ed.

In answer to a correspondent, seeking information regarding members holding official positions under the Government, we state, that it has long been the rule among the Brethren for members to hold no office requiring the violation of our nonswearing and nonresistant principles. This means the administering of the oath, as well as taking the oath. It also means the making and enforcing of law relating to military affairs, as well as taking part in the performing of military du-

ties. Our time-honored and consistent practice, in these particulars, is based upon the Written Word. In fact, the strict letter of the New Testament teaches that Christians should not swear, and that they should take no part in war. To every Bible student it must be evident that if it is a violation of the Gospel to demand that others shall swear. It is also evident that if the New Testament forbids Christians taking part in war, it also forbids them to enforce law that will **compel** men to take up arms. The only consistent course is for our people to refuse to serve in any official position that calls for the ignoring of any of our well-founded Gospel principles.

(Continued from page 807.)

sus Christ. Why do so many Christian denominations persist in having a dislike against other denominations?

I ask the above questions to be enlightened on those subjects.

Sincerely Yours,

These questions come up in people's minds and are worthy of consideration.

Every church stands for something distinctive and peculiar, different from other religious bodies. If not, it has no right to exist. Take for instance the Mennonite Church. As a Church we believe in the fundamental doctrines usually subscribed to by evangelical bodies generally, taking strong grounds on such doctrines as nonresistance, nonconformity to the world, washing of the saints' feet, wearing of the devotional covering by sisters, opposition to secret societies, swearing of oaths, etc., etc., etc. As individuals we either believe in them or we do not believe in them. If we do, we are consistent in calling ourselves Mennonites. If not, we have no right to the name, and ought to go into some other organization. If we believe these things to be Bible doctrines, we owe it to the Christ who bought us and who brought us these doctrines to live and defend them, and our energies will necessarily be exerted in the Church that maintains them.

Love for our own Church does not necessarily mean hatred for other churches. A few illustrations will suffice. When you are zealously at work on your own farm it is not necessarily the case that you tear down your neighbor's interests and look upon all that he has with a covetous eye; yet you do not pretend to pay as much attention to your neighbor's farm as you do to your own. The man who loves his own wife does not necessarily have to hate all his neighbors' wives; yet he does not pretend to keep them on the same level with his own. Neither is it true that we can not be loyal to our own Church without being selfish.

In fact, loyalty to God is the very test of unselfishness. "If ye love me, keep my commandments." He who is moved by supreme love to God will do all in his power not only to do His whole will himself, but also to get as many people as possible into the full light of the Gospel. Therefore he will stand heart and soul in the support of the Church that makes an honest effort to bring the whole Gospel (as he understands it) to the people.

In the light of these facts the answers to the above questions become plain.

Beware of the man who can be just anything—Mennonite, Methodist, Lutheran, Baptist, Unitarian, Mormon—whichever is most convenient. Such a man is not moved by heaven-approved convictions and he holds sociability or self-interest above the principles of the Gospel. The man who holds membership in any church because of convenience rather than because he believes the Church of his choice to be nearer the Bible than any other Church, is not a man of conviction, and can not be depended upon for faithful service.

Without antagonizing other churches, except where the interests of the kingdom demand it, let us loyally support our own.—Editor.

REPORT

Of Bible Conference Held at Belleville, Pa.,
Feb. 21-24, 1911

For the Gospel Herald.

Instructors, John E. Hartzler, Daniel Kauffman.

Duties of a Christian. J. E. Hartzler.
Reproducing the Christ life.

Walk circumspectly. Keep the commandments. Love your enemies as well as one another. Offer yourself for service. Neglect not the gift within you and obey the voice of the Church.

Self denial. J. E. Hartzler.

Defined as giving up self and selfishness for God and others. Denying ungodly and hurtful lusts. Crucifying the flesh and putting off the old man. Seeking the welfare of others even in denying one's self of lawful things. Forsaking all and taking up the cross of Christ.

Covetousness. J. E. Hartzler.

Defined as a longing desire after material or social gain at the expense of spiritual life. It is idolatry and a result of a bad heart. It is forbidden and must be avoided by believers. Results: Leads to oppression, dishonesty, theft, misery, sorrow; destroys faith and robs many of heaven.

Worldly amusements. J. E. Hartzler.

Five great evils: eating, drinking, sinful pleasures, lust and dishonest money.

Common amusements: dancing, carnivals, horse racing, ball games, gambling, fairs, circuses, festivals, foolish jesting.

If any of the above great evils predominate in any one of these common amusements, then the thing is wrong.

The unequal yoke. Daniel Kauffman.

The Gospel limitation on marriage, "only in the Lord." The unequal yoke in marriage brings corruption into the Church; brings divorces and looseness, reeking in moral rotteness. Worldly associations degrade rather than uplift.

Sabbath desecration. Daniel Kauffman.

Right only to do things of necessity for yourself and deeds of mercy for others. In business: Only as a steward. In foolishness: Is not to be expected of a Christian. There is such a thing as Christian pleasure, but we must not accept foolishness as such. Remedy evil influences by reading best literature. Bible foremost.

Idolatry of today. J. E. Hartzler.

Idolatry defined (Psa. 135:15-18).

Social.—Fashion, pleasure and class worship.

Religious.—Preacher worship, form worship, and good works worship.

Moral.—Proud heart, stubborn will, idleness, selfishness and intemperance.

Financial.—Money, trickery, sharp bargains and get rich quick.

Signs of the times. J. E. Hartzler.

Commercialism: Concentrated wealth, treasure heaping, monopolies, anachism, and socialism are indications of the last times.

Political situation: Loose legislation, corruption and by political power dives of vice are controlled and protected.

War and peace: A cry of peace yet there is no peace, but continual rumors and preparation for war.

Age of wonders: Running to and fro and knowledge is increasing, Day of inventions, loose evangelism and heresies, such as Romanism, Russellism, Christian Science, Spiritualism.

Zionism: A Jewish movement, a passion for a land where the Jew may have entire control and which he may call his own. The Jew has always held his identity. In this God has a purpose. They shall again become a nation. They expect to become a nation, but not restored by Christ. This movement an indication of the last times.

Seven churches of Asia. J. E. Hartzler.

Never once in speaking to the seven churches did Christ command any one to withdraw. Compare: The seven churches, the seven parables (Matt. 13) and seven seals (Rev.).

1. Ephesus.—Left first love of simplicity, purity, and espousal.

2. Smyrna.—(1) To faithful ones; fear not, for he that leads the over coming life shall receive a crown. (2) A synagogue of Satan, in which a false doctrine is taught.

3. Pergamos.—A place of wealth, fashion and guilty of broad churchism. Back of their evil deeds was a wrong creed. God always has faithful ones and a special promise for them.

4. Thyatira.—A church of growth, yet some things not to be commended. Jezebelism, meaning agnosticism. Results: Lowered standard, spiritual fornication, worldliness.

Judgment: She shall find her own destruction in the corruption which she has produced. A promise for the overcomer.

5. Sardis.—Here good is the exception, not the rule. A dead church with some live individuals gone off on popularity and has a good reputation, but no character. No passion for lost souls. To those who are true he makes a great promise.

6. Philadelphia.—Those of the synagogue of Satan wish to ally themselves with the church. Open door of evangelization which cannot be closed. A little strength and only a few people. Hold to the life you have and I will keep you from the hour of temptation.

7. Laodicea.—No commendation at all. God cannot use a lukewarm Christian. Christ on the outside knocking for admittance. Is this the age in which we are living?

Matthew 18. Daniel Kauffman.

There is a great difference between Christ's and the world's idea of greatness. If you are filled with self you are not and cannot be Spirit-filled. We want to worship together, this should be an inspiration

to us to go out and seek the lost. Use the letter in the spirit to obtain right results.

Ephesians 4. Daniel Kauffman.

Our vocation is to serve the Lord. Before you can have unity of the faith it is necessary to have the unity of the spirit. We need organization. We must be established in the faith in order to resist false doctrines. The only bond which can hold the Church together is the bond of love.

Romans 14. (The enlightened and unenlightened conscience). Daniel Kauffman.

We need plenty of the oil of grace to make the church run smoothly. Be slow to judge, and exercise your liberties aright. Have unity of the Spirit so as to have charity for one another. Being a free man, one can deny his liberty for another. Give others the benefit of a doubt.

The ideal home. Daniel Kauffman.

The home is the very foundation of the Church and state. Upon home environments depends child training. Every home should be a place of prayer and a missionary center, where parents are an example to their children. If you have disobedient children in the home you have them in church, school, elsewhere. Have good literature. Have family worship and right kind of associations.

Law and grace. J. E. Hartzler.

Law furnished no righteousness. It was a school master and a shadow of good things to come and was fulfilled in Christ. Because we cannot keep the law we must have one who can. We make Christ ours so the unbroken law is ours. Our note became due according to the law, but, God through Christ gave us days of grace.

Heaven and hell contrasted. J. E. Hartzler.

Heaven defined.—Place prepared for God's people.

Hell defined.—Lake of fire for the devil and his angels.

Heaven a place of mansions, crowns, light, everlasting life, joy, singing, inheritance, without sin, and for saints without end.

Hell.—a furnace of fire, a place of weeping, wailing, devouring fire, everlasting death, darkness, destruction, wickedness and for the wicked without end.

In what the two are similar: Eternal, everlasting, forever, without end. Reach heaven by way of Christ, hell by a refusal to accept Him.

Secretary.

REPORT

Of the Ministerial Meeting of the Kansas-Nebraska Conference District, Held at Peabody, Kans., Feb. 12-16, 1911

For the Gospel Herald.

When the idea of holding a meeting for the ministers was advanced at our last conference, for the purpose of unifying and strengthening the ministry, some held grave doubts as to the advisability of such; others felt that such a meeting, while a benefit would not be feasible. However it was favored and a committee appointed to arrange for meeting.

That committee by correspondence with the ministry, learned that nearly all favored such and plans were made for holding one this year. When program was completed and topics assigned, not a single blank refusal was offered. All signifying their intention to do their best as time afforded.

Sunday evening, Feb. 12, found a good representation of the ministry present to listen to the sermon to the ministers by Bro. D. H. Bender. It was truly a sermon to ministers, abounding with many things practical.

Monday Morning

Organization resulted as follows: Mod.,

David Garber, D. G. Lapp; Sec., L. O. King; Chors., R. M. Weaver, J. G. Wenger.

A half day was given each topic with a brother in charge.

The first subject was, **The consecrated ministry**, by C. Reiff.

Foundation text, Heb. 10:20. A new and living way. First, learn and experience the new and living way. If any work done it is God working through us. Do not depend on man but on God—this for the Church. If we trust Him He will help us to obey Him. Every child of God needs to consecrate himself to God's service. We need more really consecrated ministers who will not allow any trifle to keep them at home. Our homes and families need to be secondary. Place the care of family in God's hand. The Lord supplies our need. Something more than dollars at stake. Consecrated ministry means that I am not my own. Not what I would but what the Lord would have for me.

Monday Afternoon

Church Government, by J. A. Heatwole.

It was shown that the Church is the body of Christ on earth, an organized body of believers; that there was need of government with the authority vested in Christ, Holy Spirit, the congregation and the elders; having as officers, bishops, preachers, deacons. Elders and bishops not synonymous.

Monday Evening

The Prophetic Word as a factor in confirming our faith, by John Thut.

Prophecy is a subject which few people think or talk about. Bulk of prophecy greater than Gospels. Why did God have so much to say through prophecy, yet we pay so little attention to it?

Reasons various: one is, difference of opinions as to interpretation. The more difference the more one ought to study. We ought not base our personal salvation on any particular interpretation of prophecy. Do not teach prophecy to unconverted. It establishes our faith. It forecasts the future, a lamp to our feet. Various illustrations of the minute fulfillment of the events foretold were cited especially in the life of Christ as foretold by Isaiah and in history as foretold by Ezekiel. Also concerning the Jews as foretold in Leviticus 26 and Deuteronomy 28.

Tuesday Morning

Approaching dangerous doctrines and how to meet them, by J. M. R. Weaver.

A dangerous doctrine is one that keeps a soul from being saved or side-tracks a saved soul. Only one way to overcome them, by the Word of God; all the Word and use it all. Russellism—Russell has many truths—Justification, but he does preach much of justification. He begins at the wrong end. He does not divide soul and body. They have no use for scriptures conflicting with their doctrine. Cite them to Rev. 20:5 which they are unable to get over. He teaches from the wrong end. Teaching the millenium is not for the sinner. Russellism is a doctrine that does not stop people from sinning. We cannot ignore it, we must face it. Let us be prepared (Rom. 16:20), to contradict theory that Satan is bound. Many other dangerous doctrines. Those who deny Divinity of Christ and the Atonement even found in Mennonite pulpits. They preach His life, but not His death and suffering. Have nothing to do with the man that puts away the Atonement. The simple life of our people should be taught more.

Tuesday Afternoon

The peculiar doctrines of the Word; their purpose and how teach them effectively, by J. P. Berkey.

By peculiar doctrines is meant those doctrines peculiar to God's Word.

They are sound, new. They caused astonishment. Their purpose is to show we have God. To make us thoroughly furnished men. They prove God's will. Our peculiar clothing is worn that the wearer may look upon it and remember that he is a child of God. To teach them efficiently be acquainted with them. Be Spirit-filled. Live them.

Tuesday Evening

Scriptural order of giving, by David Garber.

"How much owest thou unto my Lord?" We are debtors. God owns everything. We are stewards. That lasts until He comes. Our mission is to see that Gospel reaches every land, support the ministry, care for the poor. Scriptural order by tithing, by free will offerings. God a God of order. Tithes first given by force of law of God written upon the conscience, continued under the law, sanctified under the Gospel. Faithfulness in paying tithes and offerings verified according to ebb and flow of spiritual life—the pulse of their spirituality. Non-observance was called robbing God. It **must** be distinguished from free will offerings. The observance was most scrupulously commanded by Christ and confirmed by the great apostle of doctrine. Ought to give cheerfully and bountifully and regularly. God's order is both blessed and practical. What we do will keep on working until He comes.

Wednesday Morning

The coming Kingdom, by D. G. Lapp.

People are always slow to believe prophecy. We can set no date because the Bible sets no date. But we have signs whereby we can go. Christ's second coming is spoken of 318 times in the New Testament. Prophecy is an inspired foretelling. We want to accept the second coming just as much as the atonement. The Gospel must go to all nations. Many say that the world will grow better and better until the whole world is converted to Christ and this triumph of the Church to constitute the millennium. This is not true. Wickedness to grow worse and worse until the end. Arbitration, art, science, and reforms are only apparent improvement. Satan is not bound. God has chosen to reveal not all but many things through prophecy of future events.

Wednesday Afternoon

Converts—their needs and how help them attain to the fullness of the Christian life, by D. D. Zook.

We have different standards. The work to begin with is too shallow. There is a great difference in just "standing" and real converts. First thing is to bring soul face to face with his sin and lost condition. A real convert is one who sees his condition and seeks to remedy it. Until we experience regeneration we are an idiot to it. My preference is to have converts come into an inquiry room. They need teaching. People think more about being a Christian than to get rid of sin. It is needful that they be taught to have faith. Consecration is never enjoined upon sinners. It is one of the conditions necessary to the reception of the Holy Spirit. Faith is the other condition.

Wednesday Evening

Relation between ministry and laity, by D. S. Brunk.

The Church is a divine institution, Christ being the foundation, we the building. It consists of ministers, deacons and laity. The relation existing as one body in Christ. "Workers together." Ministers to oversee, lead and feed the flock. Laity to esteem, obey and support by prayer and means.

Thursday Evening

New birth, by P. J. Shenk.

The new birth. (1) The necessity of.

(2) Divine origin of. (3) It is not reformation, repentance, forgiveness or growth. (4) Preceded by, revealed by, acknowledged carnality, crucifixion of self, heart's cleansing, regeneration. (5) Followed by, new life, no condemnation, victory over sin, Holy Spirit power. In the Gospel there is no "must," but here is a "must" to get into the Gospel. Man cannot bring it about; it is God's work. Man only acknowledges his need. The world does not realize it is dead. Christ's life before crucifixion is a picture of our life after salvation. He is the sinner's sacrifice, redemption, atonement, but not his pattern or example.

This subject was also discussed during the evening session.

Thursday Afternoon

Divine Inspiration—of the Word—of God's people, by J. B. Smith.

God breathed into these words. It is that divine operation of the Holy Spirit upon the writers of scripture. A man must be in the same frame of mind as the writers to fully understand. The fact that the scriptures today are not all absolutely perfect is no proof it was not when made.

This subject was continued until 6 P. M. The rain interfered much with meetings, but the visiting ministers remained at the church and had almost a continuous session from morning to end of evening session.

It was unanimously decided to hold another meeting next year. The same committee, viz: T. M. Erb, J. M. Brunk and David Garber were elected. L. O. King was selected secretary and treasurer.

That the meetings were a benefit none will deny. The success resulted largely from the fact that much time had been spent in prayer.

Personal observation.—Scriptures are largely understood in light of individual experience. One receives Holy Spirit at conversion, another does not. This depends on the individual. All are honest in their convictions. While the difference may be in the way of attaining the fullness of the Gospel all are a unit in that which is to be received and against that man of sin. The above being true just one word serves as a bond—Charity. Real differences do not exist so often when we understand one another.

L. O. King, Secretary.

Bishops, ministers and deacons present:

T. M. Erb, Hesston, Kans.
David Garber, Victoria, Tex.
D. H. Bender, Hesston, Kans.
D. S. Brunk, La Junta, Colo.
J. M. Brunk, La Junta, Colo.
J. M. Nunemaker, La Junta, Colo.
J. A. Heatwole, La Junta, Colo.
John Thut, La Junta, Colo.
D. G. Lapp, Roseland, Nebr.
J. B. Smith, Hesston, Kans.
J. D. Charles, Hesston, Kans.
D. D. Zook, Newton, Kans.
J. P. Berkey, Harper, Kans.
J. M. R. Weaver, Newton, Kans.
R. M. Weaver, Harper, Kans.
C. Reiff, Newkirk, Okla.
C. D. Yoder, Windom, Kans.
G. B. Landis, Protection, Kans.
C. A. Hartzler, Kansas City, Kans.
M. E. Horst, Peabody, Kans.
L. O. King, Peabody, Kans.
D. A. Deiner, Canton, Kans.
J. M. Kreider, Palmyra, Mo.
J. C. Driver, Larned, Kans.
P. J. Shenk, Oronogo, Mo.
B. F. Buckwalter, Newton, Kans.
J. G. Wenger, Harper, Kans.
Aaron Landis, Canton, Kans.
Jonathan Shellenberger, Canton, Kans.
R. C. Yoder, Inman, Kans.
L. L. Beck, Peabody, Kans.
J. J. Wenger, Linville Depot, Va.

Married

Wenger—Gerig.—Bro. Levi Wenger and Sister Fannie Gerig, daughter of Benj. Gerig of Smithville, O., were united in holy matrimony, March 14, 1911, at the home of the bride's parents. May the Lord bless them through life.

Mack—Kratz.—On March 11, 1911, Bro. Elmer M. Mack and Sister Sallie H. Kratz, both of Yerkess, Pa., were united in holy marriage by Bro. Warren G. Bean. May God's blessing go with them through life's journey.

Moyer—Smith.—On Mar. 11, 1911, at the home of the bride, H. Warren Moyer of Blooming Glen, Pa., and Ida D. Smith of near Silverdale, Pa., were united in holy matrimony by Bro. I. F. Swartz of Blooming Glen, Pa. May God's blessing attend them through life.

Hershberger—Horner.—On March 4, 1911, Bro. Freed Hershberger and Sister Nina Horner were united in marriage at the home of the officiating minister, Bro. John Garber. Both are of the Clinton Erick Mennonite Church of Elkhart Co., Ind. We wish them peace, joy and prosperity.

Obituary

Steiner.—Menno Simon Steiner was born near Cranberry, Ohio, April 30, 1866; died of Bright's disease at the Bluffton Sanitarium March 12, 1911; aged 44 y. 10 m. 12 d.

He was married to Sister Clara Daisy Eby April 8, 1894. To this union were born three daughters—Charity, Esther and Grace, and two sons—Luke and Paul. These with his mother, 3 brothers and 5 sisters survive him. His father and two brothers preceded him to the spirit world.

He was converted at New Stark, Ohio, during the evangelistic meetings held there by Bro. J. S. Coffman in the spring of 1885, and united with the Mennonite Church. He immediately took an active part in Christian work, and was ordained to the ministry at Elkhart, Ind., March ~ 1893.

He was a pioneer in the missionary movement of the Mennonite Church in America. In 1892 he took charge of the first city mission station (located at Chicago) of the Church. Inexperienced, with but meager support and little encouragement, he labored faithfully at this post of duty until called to take charge of a little flock at Canton, O. He ever afterwards took a prominent part in the mission work of the Church. In 1899 the Mennonite Board of Charitable Homes was organized, with Bro. Steiner as president. In 1903 the charter was so amended as to include missions, Bro. Steiner still retaining his place as president, which place he occupied until 1906, when this Board was merged into the Mennonite Evangelizing and Benevolent Board, under the name of Mennonite Board of Missions and Charities. Bro. Steiner was elected the first president of this new Board, which place he filled until the time of his death.

Besides his work as an evangelist and president of the Mission Board, Bro. Steiner was quite active along literary lines. Many interesting and edifying articles from his pen appeared from time to time in the church papers, Mennonite Year Book and Directory, etc. For a few years he was the editor of the *Young People's Paper* published at Elkhart, Ind., and later served in a similar capacity as editor of *Himmel's Manna and Missions Bote* published at

Scottdale, Pa. He is also the author of two books, *Pitfalls and Safeguards* and *Biography of J. S. Coffman*.

In his zeal for the good cause he sometimes overtaxed his physical strength. But his repeated testimony was that he wanted to be true to his convictions, do all that was in his power to do and build upon Gospel principles. He was fully resigned to the will of God, with bright hopes for the future. Having made arrangements for his funeral, being conscious to the end, he peacefully fell asleep.

His funeral was largely attended. Services were conducted by Bro. P. E. Whitmer, assisted by Bros. C. Z. Yoder, D. C. Amstutz and Eli Frey. Text, John 14:1, 16.

Herr.—Mary Ann Landis was born at Lancaster, Pa., Oct. 31, 1828; died Feb. 12, 1911, at Mt. Vernon, O. She was married to David H. Herr, Jan. 1, 1846, came to Ohio in 1850, spent most of her life in Orrville, from which place the funeral was held. She was a faithful member of the Mennonite Church for many years. Funeral was conducted Feb. 14, 1911, at the Martin Church by Bro. I. J. Buchwalter. Text, Prov. 31:28, first clause.

Ross.—Julia Ann Ross was born in Rockingham Co., Va., Feb. 9, 1839; died at the home of her oldest son, George Ross, in La Junta, Colo., March 5, 1911; aged 72 y. 24 d. She leaves 6 sons, 3 daughters and many friends and relatives to mourn her departure. Her husband died 29 years ago, leaving her to care for a large family without much means; but by faithful work and the loving care she had for her children, and by the assistance of the oldest son, she was enabled to keep her children together and pointed them to Christ for salvation and they all (of which 7 are members of the Mennonite Church) have confessed Christ. Sister Ross united with the U. B. Church in early life. In 1885 she moved with her family to Allen Co., O. Afterwards she expressed a desire to become a member of the Mennonite Church and lived a faithful member to the time of her death. Her seat was seldom vacant in church and she was a very attentive listener to the preached Word. Three weeks before her death she came with her son John and family to La Junta, Colo., to make her home with her son George. She was afflicted with heart trouble for a number of years. Taking a light attack of pneumonia she soon passed away, and we believe our loss is her eternal gain. Funeral Mar. 7 at the La Junta Mennonite Church. Services were conducted by Perry Shenk of Oronogo, Mo., from Luke 8:52 and D. S. Brunk from I Cor. 15:51. Her remains were laid to rest in the La Junta cemetery. Peace to her ashes.

Rock.—Maggie Rock died at the home of her father, Sevarious Rock, at Pond Bank, Pa., Feb. 28, 1911, of tuberculosis; aged 17 y. 11 m. 6 d. She became a member of the Mennonite Church Oct. 2, 1910. Although in the Master's service but a short time (5 months) we believe she was faithful. About a month before her death the writer and another brother were called to her bedside to share communion to her, when she manifested a living faith. Sister Maggie bore her suffering patiently and was resigned to the will of the Lord. The family have the sympathy of the community. Funeral Mar. 3. The remains were laid to rest in the burying grounds at Zion Church near Mont Alto. Services conducted by the brethren, W. W. Hege and J. S. Burkholder. Text, Rev. 22:14. Peace to her ashes.

Kauffman.—Susan (King) widow of the late John Kauffman who departed this life

Mar. 28, 1898, was born in Lancaster Co., Pa., Apr. 27, 1826; died Feb. 21, 1911, at the home of her daughter, Lizzie Fisher, near Ronks, Pa., after several weeks illness of heart trouble, having reached the advanced age of 84 y. 9 m. 24 d. The funeral was held at the residence of her son, Eli Kauffman, Feb. 23. Services by Bros. Samuel Peachey and John Zook of Mifflin Co., Pa. The remains were laid to rest in the Amish cemetery near Gordonville. She is survived by 2 sisters, a brother, 2 half-sisters, 3 daughters, 2 sons, 19 grandchildren and 30 great-grandchildren.

Hertzler.—Rebecca (Strickler) wife of John B. Hertzler, deceased, died Mar. 6, 1911, at the home of her son, Jacob S. Hertzler, near East Petersburg, Pa.; aged 67 y. 9 m. 2 d. She united with the Mennonite Church in her early years and remained faithful until death claimed her. She is survived by 2 sons and 2 daughters. Funeral services Mar. 10, 1911, were conducted at the house of Bro. Frank Kreider and at East Petersburg Mennonite Church by Bros. John Lefever and H. G. Kauffman. Text, John 14:1-3.

Emmert.—Catharine, wife of John Emmert, deceased, fell peacefully asleep at the home of her son near Benton, Ind.; aged 88 y. 6 m. 10 d. She united with the A. M. Church in her young years and lived a peaceful and quiet life, true and faithful to the end. Although she spent most of the last five years in bed, she never complained but looked forward to the time of her relief. She leaves 2 sons and 2 brothers to follow on. Services at the Union Center Church by Jas. H. McGowen and D. J. Johns.

Fisher.—Tettje B., widow of the late Harry Fisher, was born Jan. 21, 1828, in Friesland, Holland. Her maiden name was Rysstra. She was married to Harry Fisher in 1852, and two years later emigrated with her husband and one child to this country, and settled with a number of her country people, in Elkhart Co., Ind., where she lived until the time of her death. She united with the Mennonite Church in Holland and lived a faithful and devoted Christian life unto her end. She was the mother of 13 children, 10 of whom (9 sons and 1 daughter) with 1 sister and 6 grandchildren, survive her. She died Mar. 7, 1911, at the advanced age of 82 y. 8 m. 13 d. Funeral services were held Mar. 10, in the Whitehead Brethren meeting house, by John F. Funk of Elkhart, and John Bare of the home congregation, from II Cor. 5:1. The funeral was attended by a large circle of relatives and friends. She was beloved and respected by all who knew her. Those who mourn her death need not mourn as those who have no hope, but may look forward in the blessed hope of meeting her again where there is fullness of joy at God's right hand forevermore.

Nirote.—Ella (Stutzman), wife of Albert E. Nirote, was born May 15, 1875; died Mar. 10, 1911; aged 35 y. 9 m. 25 d. She leaves her husband, a son, a mother and a host of friends. She was a member of the U. B. Church of Farmersville, O., and was buried at the Walnut Creek A. M. Church near by. Her last words were, "Praise the Lord, I am going home." Services by her pastor, W. S. Coder (text, Isa. 38:1) and S. H. Miller in German (text, Psa. 46:1-3).

Burkholder.—Anna (Hoover), wife of Pre. Christian Burkholder, Markham, Ont., died Jan. 31, at the age of 58 years. She was a member of the (Wisler) Mennonite congregation at Markham and was highly respected for her unflinching cheerfulness and

consistent Christian life. She leaves to mourn their loss, her husband, a son a daughter, with other brothers and sisters. Funeral at Wideman Church, where a large assembly of friends and relatives met to pay a last tribute of respect to the departed.

Burkhart.—Mary (Weaver) Burkhardt was born in Lancaster Co., Pa., Nov. 29, 1827; died at the home of her son-in-law near Brutus, Mich., Mar. 10, 1911; aged 83 y. 3 m. 11 d. She was married to Christian S. Burkhardt Jan. 12, 1851. To this union were born 6 sons and 2 daughters. Her husband and 3 sons preceded her to the spirit world. The surviving children are Jacob W., Blanco, Colo.; S. W., Cando, N. D.; Christian, Spring Fork, N. D.; Mrs. D. S. Culp, Wakarusa, Ind.; Mrs. Noah Snider, Brutus, Mich. She was a consistent member of the Mennonite Church for many years, remaining faithful to the end. Funeral services were conducted by Bros. Daniel Brubaker and Henry Brenneman. The remains were taken to Elkhart Co., Ind., where she was buried in the Yellow Creek cemetery by the side of her husband, who preceded her nearly twenty years.

Eshleman.—Israel, son of David Eshleman, died Mar. 9, 1911; aged 19 y. 1 m. 8 d. Death came very unexpectedly to Israel, and in a way that caused a great shock to his parents and all who knew him. Several months ago he with several other boys took a trip south, stopped off in Tennessee and worked for a man by the name of Brown. On Mar. 9, while doing some work out in the field he was shot down in cold blood by a man who was moved by mere jealousy. When the Brown family called for supper and Israel did not come they investigated and found him by a fence with four loads of shot in his body, one in the face, which disfigured him very much. The family at once sent a dispatch to his father near Hagerstown, Md., and Bro. Eshleman at once returned a message directing that his body be prepared for burial. The body arrived at Hagerstown on Sunday, Mar. 12. Funeral was held at Reiff's Church, conducted by Bros. Denton Martin and Henry Baer, where a large concourse of relatives and sympathizing friends who had assembled to pay the last tribute of respect to one they loved, one who was yet in tender years and unprepared. May this be a warning to all the unconverted of the community.

Layman.—Charles Layman was born near Lima, O., Jan. 12, 1891; died Mar. 12, 1911; aged 20 y. 2 m. He was married to Ida May Good Dec. 14, 1910. We do not know why he was taken away so soon, but God knows best. He took sick Feb. 27 and gradually grew worse. Though he gave himself into the hands of physicians and submitted to an operation, he gave his friends good-bye stating that he would not be with them long. He sent for the ministers of the church he wished to unite with (Dunkard) and told them that he was not ready to die, but wanted to get ready. They did all they could for him, but he was too weak to be baptized by their mode. We do not know why he put off salvation so long. This is a loud call to be ready when the final call comes. How true it is that our Lord cometh in such an hour as we think not. He leaves a wife, a mother, a step-father, 2 brothers, 6 sisters, a half-brother, 2 step brothers and 6 step sisters to mourn his departure. Funeral services at the Ash Grove Church conducted by G. P. Custer and Ira Metzgar. Text, Matt. 24:44.

"O, dear Charley, thou hast left us,
While thy loss we keenly feel,
It is God who hath bereft us,
He can all our sorrows heal."

Items and Comments

Because of an unusually severe winter in Labrador the supply of fish has been cut off from the people there and starvation for some people is feared.

Pennsylvania is having a little taste of local option, even if the state legislature did refuse to consider the question. Mifflin county has been "dry" for several years because the people saw to it that a judge was elected who refused to grant saloon licenses. Now comes Lawrence county where the judge has recently refused to grant licenses in response to applications, thus barring out 370 saloons. In this the judge acted upon the advice of over 8000 petitioners who remonstrated against the saloons. It is hoped that other counties may be similarly favored.

Alarming reports come from the circles of high society in Boston. A new club is to be established and society women are about to divide into two parties—smokers and anti-smokers. But really, if it is proper for men to smoke, why may it not be for women? Better still, why not both deny themselves of a habit which by common consent is acknowledged to be filthy, expensive, injurious to health, depressing to the nervous system, and unfavorable to moral and spiritual growth? Wipe out the tobacco habit, and alcoholism will lose one of its strongest supporters.

The Terrell well at San Jose, Tex., is 1956 feet deep, water flowing out continuously. Not less than 80 persons daily bathe in this water. The water has 17 medical ingredients, is very warm, nice to bathe in, good to drink, and seems to cure man and beast of sore eyes, skin disease, etc. Terrell was a great cattle man at San Jose about 16 years ago, and his cattle needed water, so he bored the well. The water flowed out in abundance, cured his cattle from diseases on account of cattle ticks, and the cattle were soon fat. Then followed the bathing and curing of people. There is said to be a contract now for building a hotel for \$300,000 and a bathing house for \$100,000.—R. J. Heatwole.

The events of the past few days hold out hopes that the war clouds of the past few weeks may be scattered. At the time of this writing (March 17) the prospects are that affairs in Mexico may be amicably settled. Peace rumors are afloat pointing to a reconciliation between President Diaz and the insurrectos. The United States army is still encamped along the border.

China is preparing a conciliatory note in response to the war-like message from Russia, and the prospects are that the tries will be averted. Russia, however, is still making preparations and sending troops to the border.

There is a revival of world peace talk. This time it was started by President Taft expressing himself in favor of an arbitration treaty between the United States and Great Britain which would bind the two nations to submit all international disputes to a board of arbitration. Leading statesmen of England have come out heartily in favor of the law, and men of affairs in other nations have expressed themselves in favor of an agreement of this kind between all the leading nations of the world. Let every lover of peace pray earnestly that the peace policy may prevail and armies and navies disbanded.

(Continued from page 813.)

of them are making their church home with other denominations. We feel to praise God for what He has done for us in this community. Many of these souls are young in years and it places us into a position that we should all realize the great responsibility that is resting upon those of us who have been in the service before so that we should do our very best and lead such pure lives that we may be bright and shining lights and be the means of bringing others to Christ.

Yours in His service,
M.

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With Supplement

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Every day we may see some new thing in Christ. His love hath neither brim nor bottom.—Rutherford.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. III

SCOTSDALE, PA., THURSDAY, MARCH 30, 1911

No. 52

EDITORIAL

"Thou art a God ready to pardon, gracious and merciful."

The reader will please notice the correspondence item from Birch Tree, Mo., printed elsewhere in this issue. Is there any one in position to answer that call?

On another page Bro. G. J. Lapp gives us some practical thoughts on the subject of "The Missionary Call." Every one who has fully given himself up to the Lord to be used wherever and whenever the Lord wishes to use him will be interested in that article.

Spring is here; and with it a number of reasons why we should praise the Lord. We praise Him for the sunshine, and the pleasant cheer which it brings; for the storms, and their reminder of the wisdom, majesty and power of God; for the beautifully plumaged birds, and their gladsome songs which delight our ears; for the promised vegetation, just budding to life; for the thought that in these and in many other things is God wisely and bountifully caring for His own. "Let everything that hath breath praise the Lord. Praise ye the Lord."

A Confession of Guilt.—Following the lead of several other states, bills have been introduced in the legislatures of Oregon and Nebraska to prohibit the printing and circulation of the secrets of any secret society except by the authority of said organization itself. Whose writings is such a law aimed to suppress? Is it to keep members of secret orders from exposing the secrets of the orders to which they belong? If so, it is a confession that such exposures are in danger of being made and that it would mean the ruin of the shady fabric of organized secretism. It is to suppress the writings of

Morgan, Bernard, Finney, Blanchard, Stoddard and others who have made it their business to expose the inner workings of Masonry and other secret orders? If so, it is a confession that the things which they say are true. In either case it is a confession that the secrets are such that they will not bear the light, and presents the very best of reasons why such secrets ought to be exposed.

A Saving Faith.—The question is often asked, "How is it that sinners can sit unmoved under the sound of the Gospel while the invitation is extended them to confess their Savior?" A number of answers may be given, chief among which is the fact that they only half believe what they hear. Where is the man with rational mind who believes and realizes the awfulness of his sinful condition and the sacrifice which our Savior made for him, whose heart is not filled with gratitude and obedience to his great Benefactor and who will not at once seek His pardoning grace? Get sinners awakened to the fact that these things which our preachers are telling us are living realities, and like Isaiah they will be moved to cry out, "Woe is me;" or like Paul, "O wretched man that I am." Yes, it takes only a touch of saving faith to make the sinner realize that "It is a fearful thing to fall into the hands of the living God;" and the saved child of God to feel what a blessed thing it is to have a hiding place in the bosom of our Savior. The same man who at the entrance of this faith cries, "O wretched man that I am," is soon able to look up with a confiding trust and say from heart experience, "I thank God through Jesus Christ our Lord . . . There is therefore now no condemnation to them which are in Christ Jesus." Dear Christian friends, will you pray and work, and live, to the end that sinners everywhere may be awakened to this saving faith?

Gospel Herald, Volume III.—With this number we close the third volume of the Gospel Herald. A glance at the table of contents will reveal the usual wide range of subjects considered during the year. We desire to thank our faithful contributors, and only wish that the large number of articles still on hand could have been published ere this. We trust that your pen and your prayers may continue in the support of this work, and that improvement may be made with each succeeding volume.

As you look over the table of contents you will be convinced that "Gospel Herald, Volume III" will be a valuable book to preserve. Among other things we will name three series of articles which are of especial interest and importance: "Practical Talks," "Gospel Light on Timely Topics" and the travels and observations of Brethren Shoemaker and Hartzler. If you have kept your papers on file, it will be well for you to get them in shape for convenient reference. If not, we expect to have a limited number bound in book form which we offer at nominal price.

Looking backward, we note with pleasure the widening circle of readers, the last four months showing a more rapid growth than in any similar period since the merging of the two church papers. We note with interest your cheerful support by way of patronage, articles, criticisms, advice, sympathy and prayers. We note with sadness the fact that some whose writings form part of the contents of the present volume have been called from us, but rejoice in their triumphant transition from time to eternity.

Looking forward, we trust in Him who has promised never to leave nor forsake us. We mean to do all we can to make the Gospel Herald what its name signifies, and to this end we invite your hearty co-operation and the same sympathetic support which you have given us in the past. With faithfulness as our watchword, God will take care of the rest.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE JOY OF THE CHRISTIAN HEART

By Rachel Herner.

For the Gospel Herald.

The Savior's hand was knocking
at the door of my sinful heart;
But to open and let Him enter
Was something I would not impart.

I thought of all the world's luxury,
And I closely barred the door;
But my Savior knew He could enter
If He only knocked once more.

'Twas then with a contrite spirit
I beckoned Him to come in;
And oh! what peace and rapture!
My soul was feasting within.

The heavenly road is not dreary
As it used to seem before
I gave my heart to the Savior,
And opened wide the door.

I love the narrow pathway,
'Tis a path of joy and peace;
From our sins and all short-comings
He will give us sweet release.

There's a home prepared in heaven,
And our Lord has gone before;
He is beckoning us onward,
Where we'll meet to part no more.

Carstairs, Alta.

THE BIBLE AND WHERE IT CAME FROM

By C. K. Brenneman.

For the Gospel Herald.

I. The Bible

This wonderful book has been so much misused and abused that one hardly dares to elaborate on it, fearing lest he also does it injustice. But a deep consciousness of the fact of its inspired writings and sacred teachings, suppresses all reluctance, and makes one keenly feel the need of vouching for its origin, its inspiration, and its life giving powers.

1. Its inspiration.—We have a plenary, verbal inspiration of the written records of Scripture; i. e., there is no limitation to its inspiration. All is inspired by the infinite mind of God. Some men will admit that certain parts of this book are inspired, but not all. If that were true, man with his finite mind, would not be able to read after an infinite God and tell which He did inspire and which He did not inspire.

Furthermore, the writings, not man's thoughts, are inspired. It is not what holy men of old thought about it when

they wrote it, that makes it a life-giving Word. It is what God thought about it. It has been written by man, but inbreathed by God.

Again, men will say, "If God is just and holy, He will not inspire man to commit some of the acts which are recorded in His Word. This we readily grant them, and would state emphatically that God did not inspire the acts or occurrences recorded in the Bible. He did not inspire the first "higher critic," the serpent, to use the truth of His Word, and make a lie out of it, and cause Eve to transgress. He did not inspire Eve to listen to the serpent, to believe his lie, and and commit sin. God did not inspire Abraham while in a strange land with his wife, to pass her off to be his sister. God inspired none of these acts recorded throughout the Bible, but the recording of them He did inspire.

2. Because it is inspired by God we have three things:

(a) It is God's Word. So called by Peter when he says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God."

(b) It is the word of life. Paul in his directions to the Philippians instructs them to hold forth the word of life.

(c) It is not only the living Word, but also the life-giving Word. David evidently knew what the Word warranted to do for a person when in Ps. 119:25 he said, "Quicken thou me according to thy word." And in verse 37 he appropriates the means to an end when he says, "Quicken thou me IN thy word." And after having complied with all the conditions laid down therein, he could say in verse 50, "Thy word HATH quickened me." Oh, blessed Gospel! oh precious book! oh that men would believe in it, study it, and appropriate to open hearts, how soon this world would be converted.

3. Because it is the Word of God, it separates it from all other books. Man's book may be ever so deep and significant in its teachings, still it will not be beyond the comprehension of men, and the rereading of it will make it more or less distasteful. God's book is not so. The more you read it, the more you want to read it, and the more you get out of it. Man's book is like the rain bow which shows forth in celestial brilliancy its beautiful colors, but as soon as the rain stops, or the sun disappears behind the clouds, all vanishes away. Man's book dies out while man still lives. God's book lives, though man dies out.

God's book is like a large forest through which man may walk and have a thousand privileges to educate himself on the way. If he studies botany, by the time he gets through, he will know much about the plants. If he takes his Bible and goes through it, he may become acquainted with the

rose of sharon and the lily of the valley.

The same traveler may watch the crystal brooks dashing against and rolling over the smooth, worn stones, and learn how to harness up the waters, and reproduce them into steam, and heat up our large cities, and hang out ten thousand lights. If he goes through the Bible with strong convictions, the illuminating and quickening power of the Holy Spirit will give him a vision of the spiritual rock Christ Jesus and a satisfying portion of the living water.

Strolling through this large forest, the lumber man may observe the trees, and by the time he gets through he will know more about lumber. The blessed truth of this glorious book which we are now considering is, that the one who searches through its contents, and overcomes in it, at the end he will have a right to the tree of life.

So we might go through this book again and again and get new truths every time, but the sad fact of it is that men will not see what it has in it for them.

The Methodist will read it through John Wesley's spectacles, and see nothing but Wesley's sermons. The Presbyterian sees nothing but the Calvin theory. The Christian Scientist reads through Mrs. Eddy's spectacles, and sees nothing but principle, mind, and influence. And how about the Mennonite? The question is, do we wear any spectacles which were not given by God? Are we looking back fifty or a hundred years to our forefathers, and say, we dare not deviate from their ways and methods although times have so wonderfully changed?

4. Because this book stands pre-eminent and alone, we have two things:

(a) It is the only book the sinner dreads, and fears, because it shows him his sinful condition. It puts man where he really belongs, whether good or bad. The man whose character is bad does not like to have the truth spoken about him, and the Bible comes out and says, "There is none righteous, no not one," etc. See Rom. 3:10-18.

(b) It is the only book the believer's heart is really longing for. When lost in sin, possibly had abandoned all hope, standing alone in this world, deprived from everything which others, more fortunate than he, enjoyed, he may have considered himself the most unlikely and friendless. But through this book there was introduced to him a "friend that sticketh closer than a brother," who with outstretched arms said, "Come unto me . . . I will in no wise cast thee out." To us who believe that meant life, eternal life, Oh, this wonderful book of life, how we love it! It reveals God to man, and invites man to God. It shows man where he came from, what he is, and

where he is going. It reveals to man the future and thus helps him to live right in the present. It is the living and life-giving Word in a dying world.

II. Where it Came from

The Bible came from the Jewish nation. There is only one Gentile writer in the New Testament. There are only two learned writers in the New Testament and probably that many in the Old. The rest are men of low occupation.

Youngstown, Ohio.

THREE QUESTIONS

Sel. by Rudy L. Stauffer.

I. Where is he that is not coming to Jesus Christ?

1. He is far from God, he is without Him, even alienated from Him, in his understanding, will, affections, and conscience.

2. He is far from Jesus Christ, who is the only deliverer of men from hell-fire.

3. He is far from the work of the Holy Ghost, the work of regeneration and a second creation, without which no man shall see the kingdom of heaven.

4. He is far from being righteous that should make him acceptable in God's sight.

5. He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul and every member of his body, so that from head to foot there is no place clean.

6. He is in the pest-house with Uzziah and excluded from the camp of Israel with the lepers.

7. His life is among the unclean. "He is in the gall of bitterness and the bond of iniquity."

8. He is in sin, in the flesh, in death, in the snare of the devil, and is taken captive by him at his will.

9. He is under the curse of the law, and the devil dwelleth in him, and has the mastery of him.

10. He is in darkness, and walketh in darkness, and knows not whither he goes, for darkness has blinded his eyes. He is on the broad way that leadeth to destruction, and holding on he will assuredly go in at the broad gate and so go down the stairs to hell.

II. What is he that cometh not to Jesus Christ?

1. He is counted one of God's enemies.

2. He is a child of the devil and of hell, for the devil begat him as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ.

3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face.

4. He is a self murderer; he wrongeth his own soul, and is one that loveth death.

5. He is a companion for devils and damned men.

III. Whither is he to go that cometh not to Jesus Christ?

1. He that cometh not to Him is likely to go farther from Him, for every sin is a step farther from Jesus Christ.

2. As he is in darkness, so he is likely to go on in it; for Christ is the light of the world, and he that cometh not to Him walketh in darkness.

3. He is likely to be removed at last as far from God and Christ, and heaven, and of felicity as an infinite God can remove him.

—Works of Bunyan.

Spring City, Pa.

GOD-ORDAINED INSTITUTIONS OF EARTH PRELIMINARY TO HEAVEN

By Henry B. Keener.

For the Gospel Herald.

Heaven, the place where the redeemed of the Lord shall forever be associated by the great love of God to give honor, praise and glory to Him, who is the central figure there, whose life is now perfected in His saints, is a place that such mortals as we of earth who have been steeped in sin, must have some preliminary preparation so as to be happy in such an abode. For this the wisdom of God has amply provided.

The home on earth where life makes its first appearance has been placed under the supervision of such who possess the innate principle of love for those of their own flesh which later genders the beginning of the greater principle, the love of God for all the world. Here natural life is cherished and preserved by the earthly father who provides and the earthly mother who utilizes or prepares it for the utility of life. This principle of care now being taught the parents, they learn also the deeper and greater principle of providing things spiritual and eternal for those who have so sacredly been entrusted to them; hence eternal life makes itself felt in the young hearts. Great work of training and developing of life is begun and glory and honor return to the progenitors, not because such had been sought, but as a divine recompense for divine obedience.

Were the above line always followed in every home and successfully met in every child there would be no need of the following institution. But since sin is universal and its force so heavy on the human race it seems to take a greater force than the home to counteract its effects and bring to us a knowledge of its reality.

Next then I would mention the state or divine government by law which is composed of the products of probably all homes for the purpose of peace through mercy and justice. This form of government lends a world-wide knowledge of the fact that the rights and benefits of others must be considered as well as the benefits, holiness, and justice of the law of God. Also by the strictness of the law is shown to us the utter impossibility of fulfilling in ourselves its pureness; hence we gain a knowledge of divine love and forgiveness which principles are also primarily taught in the home. Being drawn by these heavenly principles we are now ready to become associated with the next higher school.

Here in the Church we have the association of not all but members of many homes who have been redeemed from the stain of sin by the atoning blood of Jesus and forgiven of its burden by God Himself. Thus we have a glimpse of His great love for the world and our attention is drawn away from ourselves unto God and to an unsaved world and we as a great family born of the Father in heaven seek to do and bring about His will on the earth—hence we are born to eternal life, and the home wherein we grow and develop as a great host of redeemed is the Church which brings all glory, honor and praise to her Head even Christ, thence to the Father, and her vocation is filled and she is ready, clothed pure and white in a robe prepared and given by the Bridegroom to meet her husband and the final and perfect association is begun and can be appreciated by her because of lessons learned on earth. To the Lamb of God be all praise for He has chosen and saved His bride; and glory and honor be to the Father forever more, for He has created us and made it all possible. Amen.

Job, W. Va.

HUMANITY AND DIVINITY OF CHRIST

Humanity.—He was born of a virgin.

Divinity.—He was conceived of the Holy Spirit.

H.—He was obedient to his parents.

D.—Three days in the temple with the doctors of law, not only asking questions, but also answering them to the astonishment of all, when but a child in years.

H.—He was baptized by John the Baptist, as a man.

D.—John exclaims, "Behold the lamb of God, that taketh away the sin of the world."

H.—He attends the wedding at Cana in Galilee, as a man.

D.—But He turns water into wine like a God.

H.—He commands the fisherman as friend.

D.—The results are great miracles.

H.—He became weary and tired and falls asleep in the stern of the boat.

D.—He rises, rebukes the wind, and speaks tranquility to the waves—a great calm.

H.—He walks over the country, meets a funeral procession, and sympathizes with the sorrowing widow of Nain.

D.—The dead young man hears and responds to His call, and is restored alive to his mother.

H.—He becomes hungry like a man.

D.—But He fed the five thousand with a few barley loaves and two fishes.

H.—He made inquiry as a man.

D.—Yet He read the most deceitful hearts without human aid—a wonder.

H.—He walked to and stood by the tomb of Lazarus, and wept with the brokenhearted sisters.

D.—He calls with a loud voice, and the dead man bounds forth with life and health.

H.—He rides forth to yonder side, starts to walk up the country.

D.—Meets and undevils (casts a legion of devils out of a man possessed) legion, restores his reason as well as his soul. He also delegated power to His disciples to cast out devils.

H.—He climbs up the mount of transfiguration to pray.

D.—He is most effulgently transfigured into His resurrection glory, and communicated face to face with Moses and Elijah.

H.—They came to arrest Him as a man in the garden.

D.—But they fell backward to the ground.

H.—He commanded them to follow Him.

D.—Whenever they refused they went away sorrowful; that cannot be said of a mere man.

H.—He died as a man.

D.—But He rose from the dead as a mighty God, making the atonement valid, planted the morning-glories of the first resurrection on the grave of every believer. And according to prophecy His body did not see corruption. —J. R. Zook in Evangelical Visitor.

VANITY OF VANITIES

By S. E. Roth.

Some seek riches; others, fame;
Others live in sin and shame!
Others still delight in strife
Wasting thus their precious life!

Some waste time on others' faults,
Others seek what self exalts,
Many kneel at Fashion's shrine,
Only few seek grace divine.

Why so strive for vanities?
Why waste time and foolish be?
God loves you! In heaven we'll see
Christ, the great Reality.

Woodburn, Oreg.

BIBLE DICTIONARY Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

Peace

Peace, in the sense in which we wish to consider the term, is freedom from disturbance of any kind by our passions, as from fear, anxiety, anger, or the like. By peace we mean quietness or calmness of mind or conscience.

There is also such a thing as peace in the home, or Church or nation or between nations, all of which must exist if God is the ruling Sovereign, but we wish to confine our remarks to the individual, principally.

How get peace? Get right with God. Keep in close touch with the Spirit, learn to love the Bible as God's inspired Word. A burning love for the Word is a sure guarantee for peace and a safeguard against offense (Psa. 119:165).

It was the angels' message to the shepherds (Luke 2:14). God has called us to peace (I Cor. 7:15); therefore we cannot afford to be at variance with each other. It is a part of the fruit of the Spirit (Gal. 5:22) and was Christ's message to a lost world (Eph. 2:17). It is greatly to be desired, as the peace of God passeth understanding (Phil. 4:7). Nothing was ever gained by strife. Strife lowers the highest ambition of the best of men. Love and peace of God makes men strong. "Let us have peace."

Love

There are many things in this world that are hard to understand or define and love is one of them. Man has made many attempts at it. Books have been written on the subject and yet it remains an unfathomable Christian attribute which can only be realized when a merciful God pours it out upon us in His wonderful way.

We use the word in various ways, as we love our parents or children or friends because of their near and dear connections with us. We love a person who does us a favor. We love to listen to a spiritual discourse. The Christian loves his Bible. We love one another because of some pleasing attribute which we possess. But above all, if our heart is right, we love God with all our heart, soul, mind and strength, because He first loved us (I Jno. 4:19). We love Jesus Christ because He died to save us (I Thes. 5:9, 10). We love the Holy Spirit because He is our only abiding Comforter (Jno. 14:16, 17).

Love is opposed to hatred, ill-will, or variance; therefore where love dwell, peace and good will abide.

Some one has defined love as having "A highth without a limit, a depth without a bottom, a width beyond an end."

The following quotation also gives a faint idea of the great love of God:

"Could we with ink the ocean fill,
Were every blade of grass a quill,
Were the whole earth of parchment made;
And every man a scribe by trade,
To write the love of God would drain the
ocean dry,
Nor could the scroll contain the whole,
though stretched from sky to sky."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

"Beloved, if God so loved us, we ought also to love one another" (I Jno. 4:11).

Sacrifice

A sacrifice is anything that is given up, destroyed, surrendered, or abandoned, to make atonement for sin. Before Christ came into the world, the Lord required sacrifices of the children of Israel for sins. The sacrifice offered consisted of goats, lambs, oxen, doves, etc. Innocent blood had to be shed for the remission of sins. Without the shedding of blood there was no remission (Heb. 9:22). Jesus came into this world, took upon Himself the sins of the whole world and gave His life a sacrifice for the whole world (Matt. 20:28). God does not require burnt offering or sacrifices anymore. Jesus died once for all. But there are other things that the children of God must offer on the altar of God; and they might be summed up as follows: All sinful pleasures or desires, such as lust, pride, covetousness, etc., (See Gal. 5:19-21), and all lawful things that might give or cause offense (Rom. 13:14; 14:21). Better sacrifice than offend. "Woe unto that man by whom the offense cometh" (Matt. 18:7). There is but one sacrifice that man can make to God that includes every thing and is acceptable to Him and that is recorded in Rom. 12:1, 2.

The love of God in the heart burns up all dross. Get your heart full of it and the sacrificing will become a pleasure and will take care of itself.

Belleville, Pa.

In answer to the question so often asked, "Why will not the Lord show Himself to me and speak to me as He did to Paul?" you are referred to the Scriptures, under the following references: I Tim. 1:16; Jno. 17:20; Jno. 20:29; I Pet. 1:8; Jno. 14:16, 18.

E. H.

Secret societies are forbidden to church members of some Christian denominations and ought to be by all.—Joseph Cook.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

YOUNGSTOWN MISSION NOTES

For the Gospel Herald.

Greeting in Jesus' Name:—We certainly have reasons to thank God for the blessings He has bestowed upon us the last few weeks. The work here at present is very favorable.

The young people's meeting held on Sunday evenings is well attended; also the preaching services held on Sunday morning and evening. The Sunday school attendance average is about 100.

Last Sunday evening the entire time was devoted to song. There were about 65 people with us from East Lewistown, some of whom are new beginners in Christian service, having confessed their Savior while Bro. C. K. Brenneman was conducting meetings there. Most of these are young men, and on Sunday evening their voices rang out above all others. Grandma and Grandpa Butcher sang a duet and everyone enjoyed it very much.

There was also an after meeting and the question was asked which song was dearest to each, several of the brethren and sisters told which song impressed them most.

The invitation was also extended to souls to accept Christ as their Savior, and one young man from East Lewistown came forward. May God bless him and keep him.

Sister Mary E. Hochstetler and Sister Anna V. Yoder who has been ill but now is well, expect to leave us soon and return to their homes, and workers here will be scarce. It is a true saying, "The harvest is plenteous, but the laborers are few." Christian people, pray for us that the work may prosper and that we may be steadfast.

Sister Anna Belle Wenger also left us last week. She had been with us about six months.

Committee.

Youngstown, O., March 20, 1911.

THE MISSIONARY CALL

By Geo. J. Lapp.

For the Gospel Herald.

There is a time in every young Christian's experience when all things seem to take a serious turn. The stern realities of life are brought with overwhelming force to his vision. With them comes the feeling of individual responsibility. His eyes are turned to himself and he begins to feel his utter nothingness before God. There is how-

ever a willingness to obey Him fully and a deep love for those whom he feels he should win to Christ. The love prompts to prayer for them, to an exemplary life before them and to put forth every effort to lead them heavenward.

The above are gifts from God. How clearly were they manifest in the Savior when He uttered that wonderful prayer recorded in the seventeenth chapter of John's Gospel; when He wept over Jerusalem and agonized in the Garden and, while writhing in agony on the cross He prayed, "Father, forgive them, for they know not what they do." These events, with the many others, go to make up the portrait of a divine life upon earth whose passion for souls found expression in the great sacrifice on Calvary.

That passion for souls must characterize every one who would be a missionary. His heart must go out to all classes regardless of caste, color or race. God will enlarge his heart that he will feel the burden for the souls of all mankind. We must learn that this globe upon which we live, large though it may be, is after all only a little neighborhood of human beings set off in one corner of the great universe. God means that our interest and love encircle it and that we be sufficiently interested in the souls of all the nations that we will interest ourselves in the advancement of the cause of Christ therein. Our interest only is not sufficient but we must feel the burden of sin-lost souls and at all times directly or indirectly seek to reach them.

Do you, dear reader, place enough emphasis on the importance of having a passion for souls in your own life? When Jesus said, "Look on the fields, for they are already white," and "Pray ye the Lord of the harvest that he send forth more laborers" He meant to depict the pitiful condition of the lost sheep of the house of Israel and of the poor Gentiles who are not of this fold. The minds of the apostles must have dwelt upon these words after Pentecost and they accordingly must have plunged into the midst of those scattered sheep and with hearts burning with the fire of love have given themselves up to lives of hardship, self sacrifice, and even endurance of bitter persecutions for Christ's sake. Their hearts bled for the lost and perishing about them. Have our hearts ever bled? They saw many at the very mouth of the pit about to be hurled into the yawning abyss to meet their eternal fate. Have we ever looked upon such sights? These awful realizations brought them to their knees and to give themselves unreservedly into the hands of God for service. Have we done likewise?

It is proper that we pause here and reflect upon a few misleading passions which come to one. There is a possi-

bility of becoming stirred by some appeal or by a portrayal of awful darkness and sin in certain localities or countries. One's interest at such times will become entirely centered upon those places. Beware lest you lose interest in the souls about you. I verily believe that so many failures on the part of volunteers for foreign mission work to carry out their good intentions are due to having raised their eyes above the duties which lay about their door yard and having tried to gaze across the waters before the time, they lost the real taste for soul-winning. They perhaps grew indifferent to the needs about them and, alas! the divine burning in the soul died out. Too many "would be missionaries" are today inactive.

There is also a possibility of becoming abnormally stirred. The love of a mother knows no bounds when she beholds the face of her new-born babe. That same intensity however does not remain. The flame of love does not go out nor does the care for the child diminish. Neither will the flame of love for the lost become in any way extinguished in the soul of him who is set apart by God for His work. There are those who weep and agonize before God for souls and look for immediate fruits of their labors and when they see that they mature slowly they become weary and fall out of the ranks. Seek to possess that steady, ever increasing stream of love which finds employment anywhere, at all times, under all circumstances and at all hazards, as it were travelling in birth till Christ be formed in the souls of those whom we seek.

The ardent desire for work is too many times taken for a passion for souls. The soul who is thrilled with joy after having received eternal life has a strong desire to carry the glad news to others. God knows the need of sitting at the feet of Jesus, therefore He permits the steady stream of soul passion to begin as a small streamlet. It however grows with one's growth in proficiency till the end of one's life he cries out, "O, for a dozen lives to live for my Master."

We have dwelt on the subject of passion for souls because it appeals to us as being very important. The missionary call is not such a special thing that it only comes to a select few. Through the Great Commission it comes to all alike. Unless we have special reasons for staying at home there is no reason why we should not seek our sphere of usefulness in some one of the many fields of labor. Let circumstances, doors opened by God and the Church, and our fitness and consecration be aids to us in determining what course we shall take. The writer must confess that never in his life time did there come any special burden for India, nor any specially loud call within the soul,

but circumstances and the needs of the field were evident. We took the call of the Church to be a call of God, and there being no reasonable hindrance in the way we came. The work has indeed been pleasant and in no wise would we be elsewhere than in India, to which country we have been without doubt divinely called. So it is with you, my brother, sister, who have found fields of usefulness in home or foreign lands. There is where God wants you and your service, though not as perfect as you would like it to be, has brought you joy. So will it be with you who have a burden for souls but have as yet not gone into any field. Let your willingness be known. The call has come to you. Leave your case in the hands of God and the Church, and we are sure that the proper place will be found for you. It is unwise to set our minds too firmly on any certain kind of work or any country. Some say China, some say India, some say South America, some say here, some say there. Some say, Give me teaching, or preaching; or evangelistic work, or industrial work, or house to house visitation or this or that. Would it not be better to say, I am willing to work any place and at any thing God and the Church give? There is no question of your getting the proper place after you have served a probationary period on the field and after your convictions have become more mature.

Our own personal ambitions and desires have so much to do with our convictions sometimes. How often does the temptation come to us to go somewhere where we will speedily see the fruits of our labors or where we will be free to do more as we please, or perhaps where our fame will spread farther or where we can more nearly carry out some pet theories which we have fostered for some time. If we are prone to lean thus on our own understanding and close our ears to the councils of those who are older and who have had wider experience than we, then be sure that God will not set us apart until that dross is taken out of our heart and life.

When the word, "Who will go?" comes to us, let us surrender all and say, "Here am I, send me."

Dhamtari, C. P., India.

I HAVE NOT LIVED IN VAIN

If I can make some burden lighter,
Or some lonely pathway brighter,
Or some hungering soul can feed,
Not by proxy nor by creed;
But can meet its utmost need,
By a thought a word or deed—
I shall not live in vain.

For the Master said of old,
That a cup of water cold,
Given in His name alone
Tho' for sin could not atone;
Yet the deed he'd surely own
When He'd sit upon his throne—
Throug eternity to reign.

—Arthur H. Schilke.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

What constitutes the sin against the Holy Ghost?

The blasphemy against the Holy Ghost is evidently the thing that this query wishes defined. It consists in attributing to the powers of darkness the power and wonders belonging to the Spirit, especially in deliberately trampling under foot the witness of the Spirit after having experienced Him in the soul. That this sin may be committed today, there is no doubt. That there is danger even on the part of those who have never possessed Him in the soul to blaspheme against Him is equally clear. Read Matt. 12:22-31.

Has woman a right to teach a Sunday school class, according to I Cor. 14:34?

If the admonition, "Let your women keep silence in the churches," forbids a woman to teach a Sunday school class, does it not also forbid her to sing in church? or to engage in audible conversation, either before or after service? If however we take this verse in harmony with the rest of the chapter, and this chapter in harmony with the rest of the Gospel, we see no reason why a woman with the proper "sign" or "power" on her head (I Cor. 11:10) may not, in submission to the ruling powers of the Church, teach a Sunday school class.

Please explain Jno. 3:13.

The verse reads as follows: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Two things must be kept in mind as we study this verse: (1) Christ was speaking of living men, not men who had gone on before, as Enoch, Moses, Elijah, etc. (2) This is but one of many verses in which the important doctrine of regeneration is taught. Having presented the doctrine of the new birth, our Savior proceeds to assure Nicodemus that this doctrine came not from man, as no teacher of men had ever ascended to heaven to learn it; but it came alone from Him who is one with the Father, who came from heaven to teach men the way of life.

Silence to passion, prejudice and mockery is the best answer, and often conquers what resistance inflames.—The Friend.

Faith knows there are no impossibilities with God and will trust Him where it cannot trace Him.—The Friend.

Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE CHRISTIAN HOME

For the Gospel Herald.

Outside the Church, the Christian home is admitted to be the most important institution on earth. The home which merits the name "Christian" is a citadel of godliness where children are brought up "in the nurture and admonition of the Lord" and from which are sent forth young men and young women who become the mainstay of Church and nation.

Believing that our readers would appreciate a live discussion of a number of question which vitally affect the welfare of the home, we prepared the following list:

What Constitutes a Christian Home?
Child Training.
The Lord's Day in the Home.
Father's Relation to the Home.
Mother's Relation to the Home.
Children's Relation to the Home.
Hired Help.
Sociability in the Home.
Hospitality—What It Means for the Home.
How to Make Home Attractive.
The Home an Industrial Garden.
The Christian Home as a Mission Center.
Home and Church.
Family Worship.
Literature.
Conversation.
Hard Problems.
Blessings in Disguise.
The Christian Home as a Type of Heaven.

It is one thing to prepare a list, and another thing to have this list thoroughly and practically considered and discussed. So we sent this list out to a number of our workers whom we felt certain were both interested and willing to lend a helping hand in the discussion of these subjects, and are glad to state that from most of them we received a prompt and warm response. We shall therefore begin this series of discussions in next week's number of the Gospel Herald, and continue until the list of subjects is completed. Watch for the "Family Circle" page of next week. Pray for the writers that the most helpful points connected with these subjects may be brought out, and in a way to leave the most helpful impressions.

Philosophy admits that it is of no use to complain of what cannot be helped; faith is assured that what seems a hard road will reach the best end.—The Friend.

Sunday School

For the Gospel Herald.

Lesson for Apr. 9, 1911—II Kin. 6:8-17

ELISHA'S HEAVENLY DEFENDERS

Golden Text.—For he shall give his angels charge over thee, and keep thee in all thy ways.—Psa. 91:11.

Introductory.—This lesson is a continuation of the works of Elisha; or, perhaps we should have said, the works of God through Elisha. Three miracles are mentioned in connection with the works of Elisha in this phase of his life: (1) causing the ax-head to swim; (2) the opening of the servant's eyes, that he may get a glimpse of his heavenly defenders; (3) smiting the Syrian army with blindness. It is the second of these miracles that we have under consideration. The reader should not fail to read on farther than the lesson text quoted by our lesson helps, for therein is found one of the most impressive lessons on the nonresistant principle of godliness.

Elisha Aids the King.—Elisha's supernatural insight was of great help to the king. The king of Syria could lay no plan but what the man of God revealed the same to the king of Israel. Time and again were the plots of the Syrian king thus revealed and his plans miscarried. It was a source of great annoyance to him. Calling his servants together, he proposed to find out who was the spy in his camp. But one of his servants informed him that the spy he was looking for was not numbered among them, but that there was a man in Israel to whom the Lord revealed these plans. This fact ought to have been enough to convince the king if Syria of the folly of trying to fight against a nation protected by the God of nations, but like all people who are fighting against the Lord, he was blind to conditions. Like King Saul he was determined to have his own way, regardless as to which side the Lord is on. Let the reader here take a good look at the situation and results. Let him then make comparisons with present conditions and draw conclusions. There were great hosts of Syrians, while the men of Israel were few in numbers in comparison with the hosts of Syria. But God was on the side of Israel. There were unseen heavenly defenders which the world, and too often the Church, fails to notice.

Attempt to Capture Elisha.—No sooner had Benhadad learned the reason why his plans had become known than he determined to capture this obnoxious enemy. He sent great hosts of soldiers accompanied by horses and chariots, who came by night, encompassed the city, and for the time being

it looked as if the case were hopeless for Israel. But the same God who revealed the secrets of Benhadad to Elisha was able also to protect him against the strongest foe. "If God be for us, who can be against us?"

Servant's Eyes Opened.—"Alas, my master! how shall we do?" Such were the words which showed the terror and distress of Elisha's servant as he beheld the mighty hosts of Syria. Imagine how you would feel under similar circumstances. It was a case similar to the position of the Israelites just before the Lord divided the waters of the Red Sea; or of Hezekiah just before the Lord delivered him out of the hands of Sennacherib. The same Lord who wrought such wonderful deliverances then could do so again.

Elisha understood all this, and trusted in God. "Fear not," said he, "for they that be with us are more than they that be against us."

Would that we might understand this fact under all circumstances, especially when we imagine ourselves overwhelmed by the forces of sin. "I will never leave thee nor forsake thee," is God's unfailing promise. Open your eyes, and with an eye of faith you will see the hosts of God which you may summon to your rescue whenever their help is needed. The combined forces of earth and hell can not shake you off the sure foundation (Matt. 16:18).

Elisha prayed that God might open the eyes of his servant, and a glorious sight confronted him. "Behold, the mountain was full of horses and chariots of fire round about Elisha."

Need we wonder at the power of Elisha? Need we wonder at the helplessness of Benhadad, even though his force was seemingly far superior to that of Israel? And need we fear today, when the forces of sin seem so strong and the people of God seemingly so weak? Yea, verily, it is true today, as it was in the days of Elisha, that "one with God is a majority."

Elisha's Magnanimity.—The Lord delivered the Syrians into the hands of Israel. At the prayer of Elisha they were smitten with blindness, and afterwards lead into the very midst of Samaria. The king of Israel was elated. "Shall I smite them?" said he to Elisha. But noble-hearted Elisha had a loftier idea of how to treat an enemy. They were captured by the power of God; now let them be treated in a heaven-approved way. Instead of smiting them, they set bread and water before them. Thus the enemy, who came with the avowed purpose of murdering the people of Israel were compensated by being fed. We have here a vivid picture as to what should be our attitude toward enemies. In the light of this incident we may have a better idea of what is meant in Rom. 12:17-21.—K.

Our Young People

A MAN OF SORROWS.—Isa. 53.

Topic for April 16

MOTTO

"Surely he hath borne our griefs and carried our sorrows."

OUTLINE OF TOPIC

I. The Motive of His Sorrow.—

1. The lost human race.—Tit. 2:14; I Jno. 4:9-14; Phil. 2:4-8; Jno. 10:10-16.

II. The Nature of His Sorrow.—

1. In the flesh.—
 - a. Weariness from labor.—Jno. 4:6; Mark 6:31.
 - b. Privation because of poverty.—Luke 9:58; II Cor. 8:9.
 - c. Pain from persecution.—Luke 12:63, 64; Jno. 19:1-5, 17, 18, 28.
2. In soul.—
 - a. Sympathy with sorrowing ones.—Jno. 11:34-38; Luke 7:13; Matt. 14:14.
 - b. Grief at hard hearts.—Luke 19:41, 42; Mark 3:5.
 - c. Pity for needy souls.—Mark 6:34.
 - d. Borne down with deadly sorrow.—Matt. 26:38-44.
 - e. Distressed in loneliness.—Matt. 27:46.
 - f. Prayed with strong crying and tears.—Heb. 5:7-9.

STUDY OF THE TEXT

Isa. 53

- V. 1. "Arm of the Lord."—The power of God in the deliverance from sin.
 - V. 4. "Borne" . . . "carried."—Took the burden on Himself in our stead.
 - V. 5. "Wounded" . . . "bruised" . . . "Chastisement" . . . "Stripes."—Forms of suffering and punishment undergone on account of our sin.
 - V. 6. "Laid on him the iniquity."—By allowing Christ to be punished for our sin.
 - V. 7. "Oppressed."—Unjustly treated.
 - "Afflicted."—Caused to suffer pain.
 - V. 10. "It pleased the Lord."—Not delighted, but it was His will and purpose.
 - V. 11. "Shall see of the travail of his soul."—Understand its purpose and effect.
- "Shall be satisfied."—Satisfied to pass over the sins of those who accept His offering in their behalf.

PERSONAL THOUGHT

Sin brings destruction. It is attended with costly and vain pleasure which ends in sorrow, pain and anguish. The awfulness of sin is clearly shown by the agony, travail and suffering that it cost the Lord to redeem men. Lord give us a more vivid realization of Thy matchless suffering love that we may henceforth hate sin.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, "Sorrow."
2. Recite Isa. 53.

For Young People.—

1. Sorrow, Its Cause.
2. The Sorrow of a Loving Savior.
3. The Sorrow of the Penitent.
4. The Sorrow of the Impenitent.

For Older People.—

1. Fellowship with Christ in Suffering.
2. Peaceable Fruits of Sorrow.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottsdale, Pa., as second-class matter

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

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Address all communications intended for publication
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 30, 1911

Field Notes

The new Mennonite Children's Home at Millersville, Pa., will soon be ready to be occupied. May it prove a blessing to many a homeless child.

Your Name, Please.—We are in receipt of a letter enclosing an order for ten German quarterlies with stamps enclosed for pay. The letter is postmarked "Fort Wayne, Ind.," but there was no name signed. We will gladly fill the order as soon as we get the name.

A series of meetings was held last week at the Mennonite Mission in Lancaster, Pa., with Bro. Jacob Thomas of New Danville, Pa., in charge. The Lord bless the efforts to the salvation of many souls.

Bro. J. N. Durr of Martinsburg, Pa., was a worshiper with the Mennonite congregation near Masontown, Pa., over Sunday, March 26. Bro. D. was a pleasant caller at this office while on his way to Masontown.

The new supplement to our church hymnal was first used in public service at the Scottsdale Mennonite Church last Sunday morning. Orders for the supplement are being filled this week. The combined hymnal with supplement will be sent later.

Change of Address.—Bro. Joe C. Driver and family, formerly of Larned, Kans., having moved to their former home near Versailles, Mo., friends will address them at the latter place hereafter. Bro. Driver's co-workers in his old conference district will be glad to see him back again.

Bro. T. M. Erb of Newton, Kans., was at Liberal, Kans., over Sunday, March 5, at which time Bro. and Sister George Hinkel were received into church fellowship. Their former home was near Manchester, Okla. A delightful communion service was held, though there were but four communicants present.

We have quite a number of valued articles on hand at the present time, which have been on hand for a number of months. They are of a kind that will "keep," so we have kept them, waiting for a time when we would have room to print them. The writers will please bear with us in our inability to print them sooner. They will appear in print some time, the Lord willing.

From the Christian Evangel we learn that the Central Illinois and Defenseless Mennonites are about to unite their forces for mission work in Africa. The plan is to have them work under the council of the Regions Beyond Missionary Union in England for the space of two years, after which time they are to decide whether they wish to work independently or conjointly with said Mission Board.

In looking over the church news, one is impressed with the fact that the season for active evangelistic work is over and that the attention of the people is directed to other forms of activity. Here and there a series of meetings is reported and other special meetings announced. But let us not get the idea that because there are fewer continued meetings held now than at other times

of the year that there is less interest being taken in the welfare of the Church. Continued meetings are but one kind of active Christian service. Let there be a continued effort in the way of supporting regular meetings, Sunday schools, and other religious meetings and in personal work among saved and unsaved. While life lasts we may have a continued season of sowing, cultivating and harvesting.

From a letter written from Mifflintown, Pa., we learn that measles in the neighborhood of the Delaware and Lost Creek churches have been plentiful and severe this last winter, but no cases which resulted fatally are reported. The same letter also informs us that Bro. Boyd Sieber and wife of Juniata Co. expect to spend the summer near Freeport, Ill. The Lord bless their labors in that part of the Master's harvest field.

A letter from Dinuba, Calif., represents the work there as progressing at a satisfactory rate. Along with the encouraging features however, there are the trials and crosses to bear. The brotherhood there believe that with an active resident minister there would be good prospects for a prosperous congregation. What the California field needs is a few more active ministers to hold aloft the banner of King Jesus. God grant that this need may be supplied.

Baptismal services were held near Reedley, Calif., on Sunday, March 19. Bro. M. B. Fast, in writing about the results of the meetings expressed himself as being highly pleased, both in the effects on the membership and in bringing others into the fold of Christ. Bro. P. A. Wiebe, who conducted the meetings, left for Los Angeles, Calif., March 21, from which place he expected to return to his home at Lehigh, Kans.

Correspondence

Pond Bank, Pa.

Greeting:—Baptismal services were held at this place on Sunday, March 5. Two more were added to the brotherhood at this place, Bishop Jno. Burkholder officiating. There are others who would like to unite with the Church, who are convicted of sin, but are prevented by others of enjoying this privilege. May God open the way for these precious ones.

Yours in love,

H. F. S.

Scottsdale, Pa.

To all Herald Readers, Greeting:—
Bro. J. A. Brillhart of this place, after

about ten days of faithful service with the brotherhood at Smith's Chapel near Roaring Spring, Pa., returned to his home on Wednesday evening, Mar. 22. He was present at our regular services on Sunday, preaching an acceptable sermon in the morning.

We were also glad to see at this service Bro. Jacob S. Loucks, after a few weeks' absence on account of sickness. "Grandfather Loucks," as we call him, is a regular attendant at church services whenever he is able to be out, and we were all glad to see him in his accustomed place again.

We are glad to report that Sister Fannie Mumaw, who has been sick for some time, is again on the road to recovery. During her sickness Sister Martha Mumaw of Wooster, Ohio, is with her. Sister Martha's presence in the religious services is appreciated.

There is good interest in the young people's meetings, as well as in the East Scottdale Mission Sunday school. Cor.

Dhamtari, C. P., India

Dear Herald Readers:—On Sunday, Feb. 5, 1911, at Sunderganj, Dhamtari, C. P., India, the brethren M. C. Lehman and C. D. Esch were ordained to the ministry, Bishop J. S. Shoemaker officiating. The service was very impressive. Bro. Shoemaker preached first in English and afterward Bro. M. C. Lapp presented the same thoughts in Hindi. Bro. Hartzler also spoke and Bro. J. N. Kaufman translated into Hindi.

Nearly all of the Indian brethren and sisters of all the stations were present and also all of the missionaries but Sister Kaufman, who was detained at home on account of sickness.

Bro. Sauders of the Church of the Brethren who is touring around the world was also with us.

May the Lord grant many years of service to the brethren who have been called to this important work. Pray for us.

Yours for India's lost,

Esther E. Lapp.

Feb. 9, 1911.

Lake Charles, La.

Dear Herald Readers, Greeting in Jesus' Name:—Our long looked-for showers of refreshing and blessing came to us in the form of a good rain. While we are rejoicing over the temporal blessing we have reason to rejoice over spiritual blessings in that our number has increased lately, one received by letter and another on confession of faith.

We are just a small band of workers at this place, but the field is large and ready to harvest. We would be glad to see more of our people locate at this place as there is here a good oppor-

tunity to do a great work for the Master.

Would be glad to have brethren and sisters traveling from east to west to stop with us for a few days. Just a few days ago one brother Yoder stopped at the home of Bro. J. T. Nice one day, but we were sorry that he could not be with us over Sunday.

It seems that people in general have a wrong impression of the South. They think that it is nothing but swamps full of alligator-wallows, frog-ponds, and mud-holes; but such is not the case. We invite the inspection of our country.

The country and climate and people have pleased me so well that I have purchased a small tract of land and intend to make my future home here. For different afflictions of the body, such as rheumatism, etc., a person can often find relief here.

A person need not farm rice for a living here, although that is the principal crop. Small fruits, also peaches, figs, plums, etc., do well here. One can also do well here with poultry and dairying.

If managed right we can have garden here the year round, the climate being quite mild. The coldest weather we had this winter, if memory serves me right, was 18 or 20 above Zero.

We invite your correspondence with Bro. J. T. Nice, or myself, but would rather see you here yourself. Will close by asking an interest in your prayers for the workers at this place.

Yours for the Master,

Leroy Good.

March 19, 1911.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Sunday, March 19, we had Sunday school and services in the morning. Bro. A. D. Wenger broke to us the bread of life. Text, Ps. 27:11. Young people's Bible Meeting in the evening was omitted on account of a heavy rain.

Visitors: Mr. and Mrs. W. H. Detweiler, Bro. and Sister A. M. Swartley, all of Chalfont, Pa. We were glad for the visit. Come again.

Bro. E. R. Miller of this place, left on March 14 for Kansas, Missouri, Goshen, Ind., and other places in the West.

Yours in His service,

I. W. Eby.

March 20, 1911.

Beaver Crossing, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—The series of meetings held in our church at Beaver Crossing by Bro. David Zook closed March 7. Bro. Zook came into our midst on Feb. 24 and preached 16 interesting sermons. Bro. Joe Zimmerman of Wood River, Nebr., was also in our midst and

preached several interesting sermons. God bless the dear brethren. The attendance was good throughout the meetings. The Word was preached with power and we were encouraged to press on in the good work. May the Lord bless the efforts put orth at this place is our prayer.

David Steckley.

March 20, 1911.

McVeytown, Pa.

To the Readers of the Gospel Herald, Greeting in the Name of Jesus:—On March 19 we reorganized our Sunday school for another year to take effect April 2. Officers chosen were: Supts., J. H. Byler, W. G. Yoder; Sec.-Treas., Ruth Kauffman; Chors., J. P. Hostetler, H. E. Kauffman, F. B. Harshbarger. Pray for the work and workers.

Cor.

March 20, 1911.

New Holland, Pa.

Gospel Herald, Greeting:—On Feb. 28 we began a series of meetings at this place conducted by Bro. John H. Mosemann of Lancaster. They closed Mar. 14. These meetings were very uplifting, edifying and very well attended. There were 12 confessions and 1 reclaimed.

This afternoon in our regular services Bro. Benjamin Weaver preached to us from II Tim. 4:7. May the Lord bless the work at this place as well as other places.

N. N. S.

March 21, 1911.

Birch Tree, Mo.

Dear Readers, Greeting:—A few words from here may be of interest to some. We are still striving with our small force to carry on the Lord's work here as He gives grace. We feel keenly the need of ministerial help. Because of advancing age and failing health, father, who is our only minister, may find it necessary to seek a location better suited to the condition of himself and family, but it would seem hard for him to leave the flock here without a shepherd. We have been advised by some to abandon the work here and go elsewhere, but we believe souls here are as precious in God's sight as they are anywhere. About four months ago two dear young souls were added to the number here and they seem to enjoy their new life. Until they came here about two years ago they knew nothing of our doctrine, and to leave them now without church privileges would seem unwise. May God choose out a man and lay it upon his heart to come and labor with us as a minister. Pray for the work here, brethren.

Clara Brubaker.

March 21, 1911.

Miscellaneous

DISAPPOINTMENT

Selected by Alice H. Nissley.

He performeth the thing that is appointed for me.—Job 23:14.

Thous hast appointed his bounds that he cannot pass.—Job 14:5.

"Disappointment, His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His wisdom lies.

"Disappointment, His appointment,"
Whose? The Lord's who loves me best,
Understands and knows me fully,
Who my faith and love would test,
For, like loving, earthly parent,
He rejoices when He knows
That His child accepts unquestioned,
All that from His wisdom flows.

"Disappointment, His appointment,"
"No good thing will He withhold."
From denials oft we gather
Treasures of His life untold.
Well, He knows each broken purpose,
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment, His appointment,"
Lord I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch;
All my life's plan is Thy moulding,
Not one single choice be mine,
Let me answer, unrepining,
Father, "Not my will but Thine."

ARE TWENTY-MINUTE SERMONS LONG ENOUGH

That depends! Some sermons of twenty minutes' length, linear measure, are long enough, some too long. Some Spirit-changed sentences uttered by fire-touched lips have shattered in less than twenty minutes the Hell-Gate-rock-obstructions of Satan and given free course to the Kingdom of God. When the preacher's "words are thunderbolts" a twenty minutes' sermon can do amazing execution.

It was the late Bishop Potter of New York, who gained much notoriety by dedicating a liquor saloon in New York City, closing the exercises with the Doxology, who in an address to church attendants told them that ministers **should never preach more than twenty minutes**, as otherwise they would fail to hold the attention of their congregations. The value of this advice must be estimated by conditions and circumstances.

A writer in *The Christian*, of Boston, quoting Bishop Potter's assertion, relates that he once attended a political meeting at which the late Benj. F. Butler spoke. "The meeting," he says, "lasted for **more than four hours** and during the entire time not enough peo-

ple left the hall to furnish seats for those standing. None of the speakers occupied so little time as twenty minutes, but there was no trouble about attention. People were interested."

The writer continues: "In a little town in Iowa I once listened for **more than two hours** to J. P. Dolliver. Some people had to stand, but I did not observe that any left the hall. They were interested and attentive."

To the objection that these were political and not religious meetings, the writer says: "True, but is religion of less interest than politics? Men have died for political causes, but in many cases this was because they were compelled against their will; while for their religion the blood of countless martyrs has been rejoicingly poured out. Yet this minister, this Bishop, asserts that twenty minutes is all the time that should be taken by heaven's representatives to make known God's love to man, or to speak the things that become sound doctrine. Well, it is perhaps true a man who thinks the work of the church is to establish saloons for workingmen, ought not to expect to command the attention of his auditors for more than twenty minutes at a time. When a man has nothing to say that is worth saying, the quicker the thing is over the better.

"Not long since the writer was told that some years ago two or three men hired a theatre in Boston for religious services in the month of August, and invited the late H. L. Hastings to preach. The day was one of the hottest of the season. The theatre was crowded to the doors, and **for two hours and twenty minutes the preacher walked the platform and poured forth the message God had given him**. In spite of the heat none left the hall. But the preacher had something to say, and he said it in such a manner as to compel attention."—*The Evangelical*.

AN EXPLANATION

By Abram Burkhart.

For the Gospel Herald.

I find I have been misunderstood in regard to the Church and the land agent. First, I had reference to the Church in general and not to the Sterling Church in particular. I have before me a pamphlet from a colonizer setting forth in glowing terms the rare chance to get rich along with excellent opportunities for missionary enterprise. The two are incompatible. Strange that people should object to a word of warning concerning the unscrupulous land agent. I devoutly wish that P. T. Barnum's maxims would not apply to our people. The world's slogan is "get the shepherd and you get the sheep." Frequently their method is to select a prominent member or minister or bishop and get him to be partaker secretly

of graft in the way of carfare or concessions in the price he pays for land or share in commissions. Graft or bribery as applied to modern business methods is perhaps the subtlest of all temptations.

I ask the reader's indulgence. Will try and be more explicit in the future.

Sterling, Ill.

AMBASSADOR FOR CHRIST

By Bettie M. Keener.

For the Gospel Herald.

We all know that an ambassador of the United States to another country must have certain qualifications. He must come into certain relationships with the president, receive the essential appointment from his hand and bear the official credentials, else he should not be recognized by the country to which he is sent. He must also have a knowledge of the governmental affairs of both countries in order not to get things badly tangled up which would bring him into an embarrassing position. Neither has he any right to take part in the politics of the country to which he is sent. But he is there for a purpose. He wins the good will of that country for us, brings about compromises in times of trouble and the citizens of the United States travel there in safety, etc., etc.

The ambassador for Christ likewise has his appointment from the King of the government by which he is sent—the kingdom of heaven. His appointment is similar to that of an earthly ambassador. He must bear the image of his King, be filled with the Spirit of Christ. His business is to win friends for heaven from among the world. Christ being the plane of the compromise between God and the world, there is no other ground upon which we may come upon a level. God is reconciled to the world through Christ, and it is now left for the world to become reconciled to God through the same medium. The ambassador of God cries, "I pray you in Christ's stead, be ye reconciled to God." He must use skill in keeping the two kingdoms distinct. Were he to assume to take part in the politics of the world, and get other things tangled up, he would throw himself into an embarrassing position which would mean reproach upon himself, and the kingdom for which he is an ambassador. To do the most effective work for God, he must steer clear of all sin and live such a life that at a glance he may be singled out as a citizen of another country. Instead of thinking giddy, foolish, lustful thoughts, his must be sober, high and pure. Rather than engage in smutty talk and scheming with his fellows for gain and gold, talking things to draw men unto himself, his conversation must be holy, heavenly, edifying.

While the world is extravagant and intemperate in eating and drinking, in dressing, in building, in carriages, etc., he must walk uprightly, live temperately, economically and cleanly, though he be called stingy, cranky, or an oldfogy. Instead of passion for position, for vengeance or worldly honor, his must be a passion for souls. Let him be popular with his King though it brings scorn from men.

Job, W. Va.

"REMEMBER LOT'S WIFE"

By P. Hostetler.

For the Gospel Herald.

This short, plain, pointed command given by our Savior is one that not one of us can afford to disregard. It tells us to keep in mind the history or circumstances of Lot's wife. It means we should study and meditate much on this incident—her life, her disobedience and her lost condition in the end. Paul writes in his letter to the Corinthians that all these things happened unto them for ensamples, and are written for our admonition. It will do us good to read of God's dealings with His people; such as, Noah and the flood, Abraham, Lot, Daniel, David, etc., etc. It is well for us to study all their histories and keep them well in mind; yet we are told in a particular way to keep Lot's wife in mind.

The history of Korah and his company is a great warning and of such importance that Jude refers to it in his letter and says how some are not afraid to speak evil of dignities and of things they understand not, and to this day some will talk against heaven-ordained and empowered messengers because they cannot understand them nor receive their teachings.

The lesson of Noah and the flood is a wonderful and powerful warning when we consider that there were sons of God there who disregarded the teachings and leadings of God's Spirit, married worldlings and were therefore destroyed with the unbelievers, so that only eight persons were saved. No doubt all these sons of God considered Noah as not having authority to warn the people as he did of a coming flood.

What is there in Lot's wife's history that is of such special importance that we are told to remember her? Perhaps it is that she belonged to the four children of God in Sodom, had faith enough to want to leave Sodom and not a real dead faith, yet not oil enough to bear her up in the hour of need or temptation. She had not enough of God's love in her to cause her to obey gladly every command or word of God. She possibly argued or allowed Satan to suggest that it was

not so particular whether she looked back once, just so she kept on going forward. But God here proves to us that His Word may not be disregarded without receiving His condemnation. How many of God's people nowadays disregard part of God's Word and think it can not cause their destruction; yet the example of Lot's wife shows that one transgression, one wilful disobedience unrepented of, will cause our eternal destruction.

Lot's wife may have had too much attachment to her children and home in Sodom not to look back, but her turning to a pillar of salt is a powerful standing warning to all who hear of her life and end. We may think it of little importance whether we remember Lot's wife or not, but she must also have thought it a small thing to look back even when God had said not and lost her soul's and body's salvation. So our remembering Lot's wife in the true way may mean the salvation of our soul or eternal happiness; while to forget may mean our getting careless about obeying all God's commands and thus land us in eternal fire. To continually remember Lot's wife may mean to create within us a real fear of God and His Word and cause us to realize that His Word is sharper than any two-edged sword.

For the Christian people today to study daily for a time that lost and ruined condition of Lot's wife and the cause of it, etc., may mean the great needed change in the life of Christendom. It would mean the disposing of numberless papers, books, pictures, instruments, ornaments, fashion follies, and all such worldly and questionable things and also a great moving away from Sodom and its evils and a striving after the right and praying with fastings in all earnestness for fear of missing the desired haven of rest. Why will we not open our eyes and see that there is something to lose and something to gain and receive the many powerful warnings to the children of God, lest they become deceived or careless and go astray? May we also observe in this history of Lot that God was so merciful to warn them and even took them by the hand to lead them out, and we cannot realize how gladly they should have obeyed and that to the very letter. To disobey was a great sin that left no room for repentance.

The more we study and meditate on this incident the more importance we see in it and learn about it. "How shall we escape, if we neglect so great salvation?"

Pryor, Okla.

Seldom can the heart be lonely
If it seeks a lonelier still,
Self-forgetting, seeking only
Emptier cups with love to fill.

—Francis R. Havergal.

REPORT

Of the Fifteenth Quarterly S. S. Conference, Held at the Catlin Church near Peabody, Kans., March 12, 1911

For the Gospel Herald.

Conference theme: "Neglect not the gift that is in thee."

Organization: Mod., L. O. King; Secys., Lizzie Horst, Mary Risser; Chor., Herman Massel.

Why do I teach a Sunday school class? Opened by Bro. L. L. Beck, followed by responses by teachers present.

Spiritual benefits derived from these conferences. Bros. Samuel Cockley and Vernon Reiff. Selected song, Bro. Thad. Beck.

Are we deriving the most good from the way our Bible meetings are conducted now? Bros. Benj. Horst and I. B. Good.

Cause for a decline in interest in the Lord's work. Bros. Samuel Buckwalter and E. E. Risser.

Following are a few of the many thoughts presented:

God wants us to teach the plan of salvation.

The object is that we might do more efficient work.

Better results would be manifested by longer leadership.

An interest must have been there first before there can be a decline.

Christians should have on the whole armor of God.

God is the power house and prayer is the line that connects us with the power house. Secretaries.

Married

Delp—Ruth.—On March 14, 1911, Bro. Henry K. Delp and Markaret K. Ruth, both of Line Lexington, Pa., were united in holy marriage by Bro. Aaron N. Freed. May God's blessing go with them through life's journey.

Morris—Young.—March 12, 1911, at the home of the bride's parents, Bro. and Sister J. B. Garman of Austell, Ga., A. C. Morris and Ruth Young were united in holy matrimony. May the richest blessings of God attend them through life.

Shantz—Snyder.—On Feb. 8, 1911, at the home of the bride's father, Bro. Amos Snyder, Baden, Ont., Bro. Joseph Shantz of Haysville, Ont., to sister Lydia Snyder, Bro. Manasseh Hallman officiating. May their future be a life of love and joy in the Lord.

Knechtel—Snyder.—On Feb. 15, 1911, at the home of the bride's parents, Bro. and Sister Christian Snyder, near Berlin, Ont., Bro. Ephraim Knechtel to Sister Edna Snyder, Bro. Manasseh Hallman officiating. May the Lord abundantly bless them in their journey through life.

McLaughlin—Near.—On March 16, 1911, at the home of the bride's parents near Plainview, Tex., Bro. H. McLaughlin and Sister Rebekah Near were united in holy matrimony, Bro. Andrew Brenneman officiating. May their journey through life be a happy and prosperous one.

Yoder—Ralston.—On March 1, 1911, Bro. Luman H. Yoder and Sister Malissa Mae Ralston were united in marriage at the home of the officiating minister, Bro. David Hilty, Nampa, Idaho. May their future life be crowned with many happy and useful days in the Master's service.

Nice—Marshall.—On March 7, 1911, at the home of Bro. J. T. Nice, F. A. Nice and Nellie Marshall were united in marriage. May God's blessings be with them through life's journey.

Espenshade—King.—On March 19, 1911, Bro. Harvey M. Espenshade and Sister Anna King, both of near Elizabethtown, Pa., were united in holy matrimony by John G. Ebersole at his home near Lawn, Pa. May God bless the union.

Snyder—Snyder.—On Feb. 19, 1911, at the home of the bride, Bro. Osias Snyder of Breslau, Ont., to Sister Matilda Snyder of New Dundee, Ont., Bro. Manasseh Hallman officiating. May the Holy Spirit be an abiding comforter to them as they labor together for the Master's cause.

Brubacher—Good.—On March 8, 1911, at the home of the bride's parents, Bro. and Sister Eli Good, near New Hamburg, Ont. Bro. Simon Brubacher of Watloo, Ont., to Sister Melinda Good, Bro. Manasseh Hallman officiating. May their married life be a happy one as they labor together in the service of the Master.

Brubaker—Cressman.—On Jan. 11, 1911, at the home of the bride's parents, Bro. and Sister Menno Cressman, near New Hamburg, Ont., Bro. Moses M. Brubaker, of Waterloo, Ont., to Sister Lizzie Cressman, Bro. Manasseh Hallman officiating. May the choicest blessings of God accompany them through life.

Obituary

Snyder.—Erla May, wife of Arthur H. Snyder, was born Nov. 8, 1892; died March 11, 1911; aged 18 y. 4 m. 3 d. Last summer she was united in marriage with her husband, and they took up house-keeping in Roaring Spring, Pa., shortly afterwards. She was a member of the Methodist Church. She leaves husband, a brother and 4 sisters to mourn their loss. Funeral services in the Roaring Spring Mennonite Church, conducted by J. A. Mattern, Abram Metzler and J. E. Bassler. May God comfort the bereaved.

Kindy.—Sarah Berkey, beloved wife of Bro. Jacob Kindy, departed this life at Mongolia, Ont., Mar. 9, 1911; aged 67 y. 2 m. 12 d. Her death was caused by erysipalis and blood-poisoning from which she suffered about 2 months. Sister Kindy was a faithful member of the Church for over 40 years. She left a bright Christian testimony. A husband and 1 son survive her, but they mourn not as those who have no hope. Funeral was held Mar. 11, at the Wideman Church. Services conducted by John G. Hoover and L. J. Burkholder. Text, Rev. 2:10.

Berkey.—Sister Emma (Lechleiter) Berkey was born Sept. 19, 1868, near Wakarusa, Ind.; died at her home Mar. 17, 1911; aged 42 y. 5 m. 28 d. She was married to Aaron Berkey April 16, 1887. To this union were born 11 children, 2 of which have preceded her to the spirit world. In the year 1892 she gave her heart to Jesus, and with her husband united with the Mennonite Church where she remained a faithful member until death. She leaves to mourn her departure a sorrowing husband, 9 children, 3 grandchildren, 4 brothers, 4 sisters and a host of relatives and friends. May the Lord comfort the bereft family. She was sick but a short time, which reminds us that "there is but a step between us and death," and that "in the midst of life we are in death."

Funeral services were conducted Mar. 19 at the Olive Church by the brethren, David Yoder and Silas Weldy. Text, Rev. 1:18.

Haig.—On March 11, 1911, at Devil's Lake, N. Dak., of consumption, Ernest H. Haig departed this life, at the early age of about 30 years. He was secretary of the Y. M. C. A. at Marshall, Minn. He was united in marriage with Anna Funk, daughter of Jacob S., (deceased) and Annie Stover Funk of Minneapolis, Minn., on July 26th, 1910. About the first of the present year he was taken with several severe hemorrhages of the lungs and died as above stated, at the home of his parents, at Devil's Lake. The burial took place at the former home of Mrs. Haig's parents in the cemetery at Minneapolis.

J. F. F.

Rich.—Martin L. Rich was born in Elsass, France, Nov. 7, 1848; died Mar. 15, 1911; aged 67 y. 4 m. 8 d. He came to America in 1855, since which time he lived in Wayne Co., Ohio, with the exception of a few years, which he spent in Iowa. He was united in marriage to Leah Schlatter Feb. 6, 1868. This union was blessed with 2 sons and 2 daughters. One son and 2 daughter preceded him to the spirit world. On Jan. 20, 1880, he was again united in marriage to Sarah King. This union was blessed with 2 sons and a daughter. One son preceded him to the great beyond. By the sudden death of Bro. Rich there remain a loving wife, 2 sons, a daughter, 9 grandchildren and a host of friends to mourn the departure of a kind, loving father. He united with the A. M. Church in early life and worshiped with same until death.

Rohrer.—Anna N., wife of Michael L. Rohrer, died at her home in Upper Leacock Twp., Lancaster Co., Pa., Feb. 8, 1911; aged 64 y. 5 m. 6 d. She was confined to her bed almost five weeks, but was in ill health for almost a year. A little less than a year ago she faithfully waited on her daughter, Lizzie, during her sickness for three weeks before her departure. Little did we think that mother would follow so soon. Her maiden name was Landis, and she was united with her husband in marriage Nov. 26, 1867. She leaves to mourn a sorrowing husband, 1 son, 3 sons-in-law, 2 daughters, 3 sisters, 1 step-sister, 4 brothers and many friends. She was a faithful member of the Mennonite Church for many years and in her affliction was very patient.

Funeral services were held at her home Feb. 11, 1911, conducted by Sanford and John Landis. Text, Ps. 55:6. Buried in family burial ground near by.

D. M. W.

Shelley.—On Mar. 12, 1911, Sallie A., wife of J. H. Shelley of near Thompsonstown, Pa., departed this life; aged 57 y. 5 m. 4 d. She was only sick a few days with pneumonia. She leaves to mourn her departure a husband, 3 sons and 3 daughters. She was a kind mother, a good neighbor, a devoted companion and a consistent member of the Mennonite Church. Not long before she expired she prayed for her unsaved children. May they heed her prayers (and the wooings of the Spirit as well) and turn and accept Christ. Two sons and 1 daughter are in the fold of Christ. Interment in the Delaware cemetery, where the funeral sermon was preached by J. H. Mosemann, assisted by W. W. Graybill. Text, II Tim. 4:6-8, which was her own selection. It was proved by the large funeral that she was beloved by all. May our dear heavenly Father comfort the bereaved ones. Peace to her ashes.

W. G. S.

Stahl.—Arthur, son of Bro. Jacob Stahl of Davidsville, Pa., was born June 30, 1907; died Mar. 16, 1911; aged 3 y. 8 m. 16 d. He took sick with pneumonia over 4 weeks ago, which resulted in other complicated diseases and ended his life after a great deal of suffering. His sufferings are now over and we have the consolation that he is resting with his mother and little sister, who have gone before. Funeral services were conducted at the Blough Church March 19, by S. G. Shetler and Simon Layman. Text, II Kings 4:19. Buried in the cemetery nearby.

L. A. B.

Conrad.—Amos B. Conrad was born in Milford, Neb., July 12, 1890; died in Wayland, Iowa, March 13, 1911. Bro. Conrad was working at the plumbing trade. He was in the act of carrying a roll of tin to the roof of a building when the ladder gave way and he fell to the ground fracturing his leg and as later developments proved, his spine was also injured. For all that physicians and loving hands could do he suffered intensely the last four days of his life. On Saturday previous to his death his parents (Bro. and Sister Daniel Conrad of Woodriver, Neb.) came to his bedside. When told by his mother that the end was near he said he was at peace with God and man and ready and willing to die if it was the Lord's will. Two years ago he accepted Christ as his personal Savior and was a faithful member of the Mennonite Church.

On Nov. 16, 1910, he was united in marriage to Sister Minnie Gerig (youngest daughter of Bishop S. Gerig of Wayland, Iowa). He leaves his wife, father, mother, 1 brother, 4 sisters and a host of friends to mourn his early departure. Funeral services were held Wednesday, Mar. 15, conducted at the home by S. Gingerich and at the church by J. Wagler, S. M. Musselman, D. Graber and S. Gingerich. Text, Rom. 8:28, chosen by the wife of the deceased.

Zook.—Nancy F., daughter of Jonathan and Nancy Zook, was born near Lancaster, O., May 17, 1858; died Mar. 7, 1911, at her home in West Liberty, O.; aged 52 y. 9 m. 20 d.

In 1881 she with her parents moved to Holmes Co., near Millersburg, where they made their home. The mother died in 1893 and the father followed in 1895, after a few days' illness.

Nancy became a Christian in her youth, united with the Amish Mennonite Church, and lived a faithful, consistent Christian life. Many were the good deeds she did. She had great love for her Savior, knowing and realizing that He was her "all in all." She had been a sufferer from heart trouble for years, and her last illness dated from May, 1910, and since last October she had not been permitted to leave her home. During all this time she was patient, and never complained or thought her burden too heavy to bear.

She leaves 3 brothers, Eli, of Holmes Co.; Simeon of California, and Joseph of Nebraska, who with his family came a few days before her death to care for her.

She moved to West Liberty about thirteen years ago, in which place she made her home. To know her was to love her, and many are the friends who will miss her greatly.

Funeral services were held at Bethel Church Thursday afternoon conducted by David Plank and S. E. Allgyer. The remains were taken to Holmes county on Friday, where services were held Saturday afternoon at Martin's Creek Church, and interment was made by the side of her parents in the church yard there, as she had requested.

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